Binandere Language
[BHG]
Dialect Survey
Oro Province
Papua New Guinea

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Binandere Dialect Survey
(17 December 2004 to 8 January 2005)

Introduction

In August 1990, we, Jonathan and Kathy Wilson arrived in Papua New Guinea as volunteer translator-linguists serving under the auspices of the Summer Institute of Linguistics. We completed Pacific Orientation Course training in Madang in November 1990. Then in February 1991 we did a pre-allocation survey in the Binandere area of Oro Province. In May 1991 we allocated to Ewore Village in Oro Province and began learning the Binandere language. Due to the encouragement of the local leaders, we built a new house in Nindewari Village (a more central location within the Binandere language group) and moved there in 1994. During the interim we have been researching the grammar, phonology and anthropology of the Binandere language group, and doing some Bible translation. This past 17 December 2004 to 8 January 2005 we completed the Binandere Dialect Survey.

The Binandere language has been given the code [BHG] by the Ethnologue database (Grimes 1992). It is a Papuan language and member of the eastern Trans-New Guinea Phylum. Located in the Binandere Stock, the Binandere family is related to the Guhu-Samane family-level Isolate, which is the only other member of the Binandere Stock (Wurm 1982:156-61). The Binandere language itself is a member of the Binandere language family, which is composed of the following sixteen languages, listed from north to south: Suena, Yekora, Zia, Mawae, **Binandere**, Ambasi, Aeka, Orokaiva, Hunjara, Ewage, Yega, Gaina, Baruga, Dogoro, Havara, and Korafe (Larsen and Wilson 1991).

Most of the Binandere people make their homes in the rainforest of northern Oro Province. Only a few of their villages are located just inside the southern-most border of Morobe Province. The remoteness of this region is accentuated by its lack of roads and airstrips. This means that travel within the Binandere area presents a formidable challenge. With this in mind, we conferred with the LCORE Sociolinguistics Department prior to the dialect survey to talk about possible ways of collecting the data. We had heard that in December 2004 the language group was planning a huge event to celebrate the fiftieth anniversary of the Nindewari Anglican mission station. This event would draw many Binandere people from outlying villages. Therefore, we decided that we would try to collect data from visiting Binandere speakers during this event and in that way complete the dialect survey.

The instruments used to collect the data for this survey included the:

1) Language Use Questionnaire-updated April 1994 by L. Landweer and N. Geleit; Revised April 1994 by A. Dondorp; further revised by J. Brownie and L. Landweer June 1998., revised, updated, edited L. Landweer April 1999, re-ordered, re-formatted, edited M, Rueck and T. Jore June 2001, M. Rueck May 2002. Revised by M. Potter May 2003.

2) SIL Survey Word List, English/Tok Pisin Version (1999 Revision), August 1999.

3) Dialect Survey 1998 – guidelines as proposed in Roberts, John. 1991. A study of the dialect in Amele. Language and Linguistics in Melanesia. 22:1-2. 67-82.

The chart below presents an array of the individuals interviewed from various villages for the Binandere Dialect Survey.

	Nindewari	Manau/Mambatutu	Dautami	Iaudari#2	Ewore#2
Survey Dates	17 Dec '04 8 Jan '05	25 Dec '04	27 Dec '04	28 Dec '04	30 Dec '04
Informants: Names, Sex M/F, and Age ***Note- names in parentheses indicate bystander(s) who contributed sporadically**	Bruno Kewosai-M, 56 yrs. Keston Kewosai-M, 33 yrs.	Bartimeaus Worei-M, 42 yrs. Evan Opio-M, 36 yrs. (Richmond Borai-M, 53 yrs. from Kotaure Village)	Ian Borere-M, 44 yrs. Jean Borere-F, 38 yrs.	Ernest Veio-M, 60 yrs.	Churchill Benai-M, 35 yrs. George Guba-M, 30 yrs. approx. (John David-M, 34 yrs.; Lester Guba-M, 29 yrs.; Blessit Nivo-M, 22 yrs.)

After analyzing the results of the survey, we have concluded that there are no true dialects within the Binandere language group.

1. Location

1a. Boundaries of the language group

The greater population of the Binandere people live in Oro Province (also called Northern Province). The language group occupies the rough quadrangle formed by the coast of Papua New Guinea (P.N.G.) on the east, the Owen Stanley Range on the west, the Eia River on the north and the Mamba River on the south. The Tainya Dawari language group however occupies a portion of the coast from Iwaia Village (just south of Deboin) to Katuna Village, just north of the Kumusi River. There is also at least one Binandere village located on the Kumusi River, about 10 miles upstream from the mouth.

1b. Main population centers of the language group

The majority of the Binandere are subsistence farmers and inhabit villages situated along the banks of the Eia, Gira, and Mamba Rivers. Some of the population inhabit villages on the coast not far from the mouths of these three large rivers. Still others inhabit settlements within the cities of Lae, Port Moresby, and Madang. One small group lives in the village of Siae on the Kumusi River. Using figures reported by the National Statistical Office for the 2000 Census of P.N.G., we estimate that there are 7000 Binandere living in the country. Using data from the 2000 census and information gathered from dialect survey interviews, the populations of three of the largest villages on the coast, and of each of the three main rivers are as follows.

Largest Binandere Villages on the Coast

Village Name	Population
Deboin	489
Mambatutu	347
Manau	282

Largest Binandere Villages on the Eia River

Village Name	Population
Bovera	303
Tave	297
Dautami	133

Largest Binandere Villages on the Gira River

Village Name	Population
Ewore #1	313
Ewore #2	240
Tabara	236

Largest Binandere Villages on the Mamba River

Village Name	Population
Sia	384
Iaudari #1	359
Iaudari #2	323

1c. Surrounding language communities

There are six language communities which are adjacent to the Binandere language group in Oro Province. To the north is the *Zia* language group which numbers approximately 3000. This group occupies the coastal lands just west of the mouth of the Eia River in Morobe Province. Southeast of the mouth of the Mamba River, the *Tainya Dawari* (*TD*) speakers inhabit a crescent-shaped piece of land. The population of the *TD* language group is about 2000. The *TD* used to be called the *Ambasi*. The boundary of the *TD* language group begins just south of Deboin. The boundary arches southwest approximately 10 miles inland to within a few miles of the Mamba River before it turns southeast. From there, the *TD* boundary continues parallel to the coast and then turns east before it terminates on the coast, just north of the village of Kurereda. The *Yewa Buie* (*YB*) language group occupies the three villages of Iwa, Batari, and Kurereda at the mouth of the Kumusi River. There are over 530 *YB* speakers. Upstream from this language community is the village of Siae with approximately 240 people. This Binandere speaking village is isolated from the greater Binandere language community. On the coast to the south of the Kumusi River, the boundary of the *Notu* (*N*) language community begins. The *N* who live on the coast call themselves *Ewage* speakers. The *Notu-Ewage* community has a population of approximately 12,000 people. The *Aeka* (*A*) language group inhabits most of the land directly south of the greater Binandere community on the Mamba River. However, the *A* language group is landlocked because its eastern and southeastern borders butt up to the *TD, YB*, Binandere*,* and *N* language groups' boundaries. There are approximately 4000 people in the *A* language community. Finally, the *Fuyuge* (*F*) language group inhabits the ridges of the Owen Stanley Range to the west southwest of the greater Binandere language community. There are approximately 14,000 speakers in the *F* language group.

1d. Major geographical features

As cited above, some of the major physical features which characterize the topography of this region are the mountains of the Owen Stanley Range to the west, and the Eia, Gira, and Mamba Rivers which meander toward the coast. The body of water which defines the coast is called the Solomon Sea. Local Binandere fishermen supplement their diets with the game fish, prawns, turtles and shellfish which abound in these waters. Much of the terrain between the rivers near the coast is grassland and sago swamp plain. Ten to fifteen miles inland the foothills of the Owen Stanley Range begin. Tropical rainforest replaces grassland and much of the land along the rivers is farmed. As one moves another ten to fifteen miles inland, villages become fewer and farther apart. Finally, they disappear altogether at that foot of the mountains. This mountainous area is characterized by heavy rainfall and virgin forest. The higher mountain slopes are rarely

penetrated by small hunting parties. Within the last decade, mining and logging companies have begun to explore and harvest the resources situated in the foot hills and these mountains.

1e. Nearest towns or urban centers

The nearest town from Nindewari Village is Popondetta, which is located approximately 50 miles to the southeast. Popondetta is the Provincial Capital of Oro Province and boasts an airport, hospital, post office, several large stores, two high schools, at least one hotel, several churches and a sawmill. Those people who can afford to pay dinghy fare, can travel down the Gira River to the coast and then southeast to Gona Village. From there one can usually find a Public Motor Vehicle (PMV) which will take them in to Popondetta. The whole trip usually takes one to two days. Most people cannot afford dinghy fare, so they must hike foot paths until they reach a road. The normal hike from Nindewari to Popondetta requires a minimum of two to three days.

The city of Lae is another option to consider if one wants to travel to a large urban center. Lae, the Provincial Capital of Morobe Province, is located about 100 miles to the northwest of Nindewari. People who want to travel to Lae from Nindewari should plan on a minimum of three days travel. Most persons making this trip travel northwest by foot path to Bovera and stay there overnight. The following day they hike northeast to Sowara on the coast. Then after overnighting in Sowara, they take a dinghy to Lae.

1f. Other features which may affect the definition of the target group

Historically, when the first Binandere came up the Mamba River and settled there, they joined forces with the Yema language group and drove out their mutual enemy the Girida tribe (the present Tainya Dawari language group). The Yema language group over time intermarried with their Binandere allies and eventually gave up their language for Binandere (Jonathan Wilson and Kathy Wilson 1994:14).

Rev. Copland King, one of the first Anglican missionaries to the area, translated a prayer book, song books, a catechism, a few chapters of Genesis, and the Gospel of Luke into Binandere (King 1927). The high value that King and other early missionaries placed on the use of the Binandere language left a lasting impression on this community.

Dr. John Waiko, a Binandere man, was one of the first Papua New Guinea citizens to earn a PhD. In fulfillment of his PhD in Social Science he wrote *Be Jijimo* (1982), the first native authored history of the Binandere people. He submitted copies of this dissertation in both English and Binandere to the Australian National University. This Binandere man is originally from the Gira River village of Tabara. His notable academic achievement has elevated the prestige of the Binandere people who live on the Gira River.

2. Degree and Nature of Linguistic Difference within the Language Community

There were no major linguistic differences identified within the greater Binandere language community during this particular survey. Though certain villages may prefer certain lexical items over others, these words are few and far between. Furthermore, all five groups surveyed strongly insisted that there are no dialects within the Binandere language group. All those living within the confines of the Eia, Gira, and Mamba Rivers, and between Damberode and Deboin on the coast, speak the same Binandere language.

2a. Lexical variation within the language community

A lexical variation of less than 3% was observed between the five locations surveyed using the SIL Survey Word List English/Tok Pisin Version (1999) Revision. Most differences between word choices involved synonyms and verb forms. An example of different synonyms being cited resulted when no. 95, **sand** was

elicited. Three of the informants responded with **[ˈpo.po],** and two responded with **[ˈkoi.tɑ]**. However, one of the latter also suggested that **[ˈkoi.tɑ ˈpo.po]** could suffice. An example of different verb forms being given occurred when no. 74, **he laughs** was elicited. One informant responded with the infinitive **[ˈi.ɾo dʒi.ɾɑ.ɾi]** 'to laugh' and the other four responded with the present tense form **[ˈi.ɾo ˌdʒi.dʒi.ˈrei.ɾɑ]** 'he laughs' or 'he is laughing'. A few other differences between transcribed words resulted when I was unable to determine which syllable was being stressed in certain words. Therefore, of the 190 items elicited, very few clear disparate responses were discovered. Notwithstanding, four of the clearest disparate responses will be presented and discussed below. The responses given for the words **stick** and **yam** will be presented first and then those given for **arrow** and **green** will be presented last.

The words **stick** and **yam** with their corresponding responses are presented in the table below. Notice that each response cited for **stick** exhibits a high vowel onset, a three syllable structure, and an accent on its penultimate syllable. In contrast, the responses cited for **yam** are quite dissimilar. Though the citations of Dautami and Nindewari are identical, the forms given for Ewore#2 **[ˈgɑ.to]** and Iaudari#2 **[ˈtɑi.tu]** are very different words. Finally, the response given by the Manua/Mambatutu informants **[ˈgũ.nɑ̃ ˈɑ̃.nɑ̃]**, appears to be a compound made up of two unique two-syllable words.

According to the Binandere people, the **yam** is an introduced garden crop. This may explain why it elicits such a wide variety of names in this area. On the other hand, the various citations offered for **stick** may reflect the phonological pressure of related neighboring languages on a shared lexical item.

	Dautami	**Ewore#2**	**Nindewari**	**Iaudari#2**	**Manau/Mambatutu**
109 **stick**	[i.ˈku.tɑ]	[u.ˈku.tɑ]	[ũ.ˈᵑgu.tɑ]	[u.ˈku.tɑ]	[ĩ.ˈᵑgu.tɑ]
131 **yam**	[kɑ̃.ˈᵐbo.ɾo]	[ˈgɑ.to]	[kɑ̃.ˈᵐbo.ɾo]	[ˈtɑi.tu]	[ˈgũ.nɑ̃ ˈɑ̃.nɑ̃]

A few more examples of lexical variation within the language were discovered when the words for **arrow** and **green** were elicited. These two glosses and their respective forms are presented in the table below.

The Binandere people do not customarily use the 'bow and arrow'. Therefore, their responses to the word **arrow** are all borrowed terms. 'Iron' was transliterated *auri* when it was first introduced to the area in the early 1900s. Today, both 'iron' and 'steel' are generically called *auri* by the Binandere. This metal is one of the basic components of the modern Binandere 'spear'. Consequently, three of the five informants responded with **[ˈɑu.ri]** when asked for an equivalent word for **arrow** or **spear** in their language. The origin for the word **[ˈdi.bɑ]** is not known, but it is obviously a borrowed word. This is demonstrated by the Binandere sound rule /d/ → **[dʒ]** /__i which is violated at the onset of this word (Wilson and Wilson 1994: 4). However, the final response, **[ˈũ.nĩ.nĩ],** is the word which the Guhu-Samane highlanders of Morobe Province use for 'arrow'.

The word for **green** is not easily elicited in this part of the world, possibly, because it is such a common color. When the informants were asked for their word for 'green', two of them responded with the word **[ˈpɑ.ko ˈpɑ.ko]**. This is the name of a certain species of tree in the area. The word **[pɑ.ˈpɑ.ko]** given by the Manau/Mambatutu respondents appears to be a contraction of that particular tree name. This was the first time I ever heard the word **[ˈgɑ̃ũ.ɲɑ̃]** used for 'green' and I suspect it may be a borrowed term from a neighboring language. Nonetheless, it is very similar to the Binandere words **[ˈgɑ̃ĩ.ɲɑ̃]** 'green coconut' and **[ˈgõĩ.ɲɑ̃]** 'unripe'. Finally, the word **[ˈi.gi nõ.ˈnõ.ᵑgo]** appears to be a compound word made up of the word **[ˈi.gi]** 'leaf' and a contraction of the compound word **[ˈnõ.ᵑgo ˈnõ.ᵑgo]** 'how'. This could be translated 'how a leaf is' or 'what a leaf is'.

	Dautami	**Eʍore#2**	**Nindewari**	**Iaudari#2**	**Manau/Mambatutu**
137 **arrow**	[ˈdi.bɑ]	[ˈɑu.ɾi]	[ˈɑu.ɾi]	[ˈɑu.ɾi]	[ˈũ.nĩ.nĩ]
150 **green**	[ˈpɑ.ko ˈpɑ.ko]	[ˈpɑ.ko ˈpɑ.ko]	[ˈgãũ.ɲã]	[ˈi.gi nõ.ˈnõ.ᵑgo]	[pɑ.ˈpɑ.ko]

One final observation should be given regarding the areal use of two forms of the verb **go** within the Binandere language group. The verb stem **[ˈmã.ᵐbu]** 'you(sg.) go!' is the stem form most frequently used by the Binandere people living inland, while the verb stem **[ˈãĩ.ᵐbu]** 'you(sg.) go!' is the stem form most frequently used by the Binandere living on or near the coast. The reason for this variation in word choice is not clear. Furthermore, though the inhabitants of these two different regions frequently interact with each other, neither group seems interested in relinquishing their preferred stem form.

2b. Phonological differences within the language community

Preferred vowels-No significant phonological differences have been discovered within the language group. However, some villages upstream from Nindewari on the Gira River exhibit a preference for the vowel **[u]** over **[o]** in certain words. The absolute boundaries delimiting which segment of the Binandere language community favors a particular vowel's usage have not been fully investigated. However, according to local informants, the villages upstream from Nindewari and villages on the Eia River prefer the vowel **[u]** over **[o]** in certain words. Conversely, Nindewari and all other villages in the language group prefer **[o]** over **[u]** in certain words. Future surveys may help validate the accuracy of these claims. Nevertheless, from my observations, this generalization appears to hold true. Furthermore, the data demonstrate that there is no difference in meaning conveyed between speakers when citing different surface forms of the same lexeme. Five examples of this phenomenon are presented in the table below.

	Villages upstream from Nindewari and villages on the Eia River prefer [u]	**Nindewari and all other villages in the Binandere language group prefer [o]**
search	[kɑ. ˈku. βɑ]	[kɑ. ˈko. βɑ]
money	[ˈgã.nũ]	[ˈgã.nõ]
you(pl.) are entering	[ˌto.tu.ˈɾe.βɑ]	[ˌto.to.ˈɾe.βɑ]
I pressed down	[ˌpɑ.pu.ˈtã.nã]	[ˌpɑ.po.ˈtã.nã]
he arose	[ɛ.ˌɾu.ɾi.ˈsĩ.nã]	[ɛ.ˌɾo.ɾi.ˈsĩ.nã]

Different tunes-Binandere speakers which inhabit the banks of the Gira River tell me that the Binandere who live on the Eia and on the Mamba Rivers speak a slightly different tune than they do. Those living on the Eia speak their words more quickly, while those living on the Mamba pull their words. When mimicking the Mamba River style of speech, my Binandere friends hold their vowels longer and speak with a drawl. Despite these differences in pronunciation, informants from all three areas insist that they all speak the same Binandere language. They also communicate freely with one another without any apparent misunderstanding.

2c. Different uses of certain grammatical structures within the language community

There are certain members of the Binandere language community which argue that the same subject durative sequential medial verb form **[e.ˈũn.te]** 'did for a while and then' should only be used with yesterday past tense (YP) and remote past tense (RP) verb forms. However, there are others who argue that it is acceptable

to use this medial verb with the present tense (P) and today's past tense (TP), as well. Those who insist that this medial verb should only accompany YP and RP forms, say that members of the Yema clan[1] are responsible for promoting the misuse of this verb form. Yema clan villages include Ubutu, Usibe and all other villages upstream on the Gira River, and all the villages between Wave and Dautami/Bovera on the Eia River.

From my personal observation, the majority of the Binandere are comfortable with the expanded use of this medial verb form. Only a few of the older Binandere people who pride themselves as being "pure Binandere speakers" are arguing against this change.

One other example of a different usage of grammatical structures seems prevalent in the village of Siae on the Kumusi River. According to two dialect survey informants, the speakers of this village speak an abbreviated form of Binandere. Therefore, a Binandere speaker from the Gira River could say, *Nakere jitao avero jiriri gumbera.* 'We slept for an extended period of time and then came.' However, a Binandere speaker from Siae trying to express the same thought would only say, *Nakare jitao audo gumbera*. 'We slept and came.' It is possible that the people of Siae, because of their isolation from the greater Binandere language community, are slowly losing their grasp of the Binandere language. Consequently, their current use of Binandere reflects an abbreviated grammar.

It should be noted that two informants insisted that Iwa, Batari, and Kurereda be classified together with Siae as Binandere villages. However, Alice Kopada Agapie (a current Nindewari resident who was born in Iwa), insists that the villages of Iwa, Batari, and Kurereda on the Kumusi are not true Binandere villages. Rather, she says they call themselves Yewa Buie language speakers. According to her, the Yewa Buie language is a combination of Binandere, Ewage, and Tainya Dawari. Further surveys will need to be done to determine the actual linguistic status of this language community.

3. Degree and Nature of Social Differences within the Language Community

3a. Competing clans

As was noted in section **1f** above, members of the Yema language group were historic allies with the Binandere language group. Over time, both groups intermarried and eventually the Yema speakers gave up their language for Binandere. Today there is still a large group of Binandere speakers that call themselves the Yema clan. Members of this clan still oversee the land which was passed down to them by their Yema speaking ancestors.[2] This loyalty is probably motivated in part by the increasing value of the minerals and lumber which are part and parcel of their land. The present population of the Yema clan is estimated to be about 2330, and makes up one third of the total population of the Binandere language community. Yema clan members admit that their Binandere counterparts speak better Binandere than they do.

The Binandere clan's land holdings when compared to their Yema counterpart's seems to be slighty larger in area. This would imply that the Binandere clan is potentially more wealthy than the Yema clan. However, depending on how each clan chooses to develop its resources could determine which clan is considered most prestigious in the future. Nevertheless, because Binandere is still quite viable, and because it is still the most favored means of local communication, the Yema clan must be willing to accept its lesser rank at the moment.

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[1] These are modern day descendants of the Yema language group referred to in **1f** above.
[2] See Wilson and Wilson (1994:34) for a map delimiting the boundaries of the Yema and Binandere clans.

3b. Prestige Areas

Most fluent in Binandere versus least fluent-All five groups of informants agreed that any villages in the greater Binandere language community which were originally Yema speaking villages were less prestigious than those which were not. This was because, those who were originally Yema speakers never fully mastered the Binandere language. Subsequently, their descendants speak a less accurate form of the language than do their genetically pure Binandere counterparts. All those interviewed said Ewore and Bovera were originally Yema speaking and therefore should be considered less prestigious. However, informants differed as to which other villages should be added to this less prestigious group. Some of the other villages grouped with Ewore and Bovera as originally Yema speaking were: Ubutu, Use be, Dautami, Tave, Boke, Ina, Dabari, and Wave.

Other factors determining prestige-One informant argued that the village of Kotaure on the Gira River should be considered the most prestigious. According to him, the brothers Bina and Andere were born and raised in that village. In later years, their names 'Bina' and 'Andere' were joined together and used to qualify the language which was spoken by the language group as a whole.

Another group of informants felt that Nindewari Village on the Gira River should be considered the most famous. Since a large group of their ancestors first established the village of Nindewari, they reasoned that Nindewari should be called the most prestigious.

In past years, different Binandere leaders have suggested that the sub district office for the Binandere area be moved from Ioma on the Mamba River, to Nindewari on the Gira River. They contend that Nindewari Village is geographically the most central village in the Binandere language area. This suggestion has not yet been acted upon.

In circa 1996, the Nindewari community school was christened the 'Dr John Waiko Community School'. Since then, Dr Waiko has help finance the construction of the Nindewari community school library, several classrooms, and teachers' houses. This generous assistance offered by this famous Binandere statesman has elevated the prestige of Nindewari within the language area.

4. Effect of Lingua Franca and Neighboring Languages

4a. Signs of shift toward major languages

Other than the unique situation described below, there is no obvious language shift taking place within the Binandere language group at present. Rather, the larger Binandere language community seems to be making a concerted effort to maintain the status and use of their language. Though English is often referred to and read in church services, preaching is mostly done in Binandere. Likewise, though the local community schools are striving to produce graduates fluent in English, honest efforts are being made to ground beginning students in Binandere. The Binandere people's attitude towards English and its actual usage in the community will be more fully discussed in **4b** and **4c** below.

The influence of neighboring languages in Siae-There may be some evidence of Binandere language shift occurring in the isolated village of Siae on the Kumusi River. Faithful Angoro, one of the oldest living Nindewari Village residents, affirms in his 'Migration Story' recorded 11 April 1994, that the Binandere people first migrated from the headwaters of the Musa and Bareji Rivers toward the coast. Later they followed the coast northwest until they reached Gona. From Gona they traveled inland and then moved north to the Kumusi River where they settled. The village of Siae may be the only Binandere village remaining on the Kumusi today. Informants describe the people of this village as being true Binandere, but admit that their fluency is second rate at best. However, they are quick to point out that these Binandere are

multilingual and communicate freely with their Notu, Aeka, Tainya Dawari and Yewa Buie neighbors. Further surveys need to be conducted to more accurately assess this situation.

The potential influence of neighboring language groups on the greater language community-The potential for future language shift within the greater language community is present. Four of the 5 informants interviewed are able to converse in at least 3 other languages (not including Binandere, English, and Tok Pisin). The neighboring languages which informants said they are most fluent in include: Notu, Tainya Dawari, Aeka, Zia, and Orokaiva. Despite these facts, when the populations and locations of each language group is considered, the current state of affairs seems less threatening. Only 2 of the language groups mentioned are larger in population than the Binandere.[3] The Orokaiva number 27,000 and the Notu number 12,000. However, neither of these language groups' boundaries directly adjoin the greater Binandere language community. Also, the present lack of roads in this part of Oro Province inhibits the mingling of these larger language groups with the Binandere. The Aeka, Zia, and Tainya Dawari have contiguous boundaries with the Binandere, but their smaller populations keep them from being a very formidable threat in terms of language change (The Aeka number 4000, the Zia 3000, and the Tainya Dawari 2000).

4b. Attitudes toward major languages versus vernacular

Attitudes toward English and Tok Pisin-The two major languages in the area which might possibly compete with Binandere are English and Tok Pisin. The Anglican mission when it first began working in the area promoted Binandere and English in the church-run schools. Therefore, English is the lingua franca most commonly used by the Binandere language community. The learning of Tok Pisin was not encouraged by the Anglican mission, and as a result, it is rarely heard in this part of Oro Province. However, when doing business in Popondetta or Lae, we are told that Tok Pisin is the more acceptable form of communication. This is probably due to the fact that such cities draw people from all parts of PNG, and in many parts of the country, Tok Pisin is a more popular lingua franca than English.

What the adult population prefers-The adult population definitely favors the use of Binandere over English. This attitude is demonstrated by the way they teach their children. All informants emphatically stated that Binandere is the first language they teach their children. Furthermore, all 5 informants agreed that Binandere and English (in that order) were the languages they wanted their children to be able to speak when they grew up. Only 2 informants stated that Tok Pisin was a third language which they wanted their children to learn. Finally, all of the informants agreed that Binandere and English were languages they expected their adult children to speak to their children when they grew up. As before, 2 informants also added that Tok Pisin was a third language they expected their adult children to teach their children.

The Binandere elementary preschool-There is a strong Binandere elementary preschool program which is being taught and managed by Binandere teachers in at least 12 different schools in the area. A Binandere curriculum committee has been formed and teachers meet annually to elect new officials and design curriculum. The Binandere elementary preschool (grades K, 1, and 2) is receiving strong support in Nindewari. The most recent report available on the status of the 12 Binandere elementary preschools is dated 2000. At that time, each of the schools were receiving good community support. The strong support that the Binandere elementary preschools are receiving reflects the policy which the first Anglican missionaries espoused. They believed that if the nationals could learn to read and write in their own vernacular first, that their ability to transition from the vernacular to English would be greatly enhanced.

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[3] The Binandere number approximately 7000 (Wilson and Wilson 2002b:1).

4c. Actual language use patterns

Binandere is the main language used in interacting with family members
All 5 groups of informants were quizzed using the questions presented in the current PNG SIL 'Language Use Questionnaire' (2003 revision). Different age and sex categories for the majority of adults offered uniform responses. Binandere was by far the most popular form of communication used among family members. In Dautami, Ewore#2, Nindewari, Manau/Mambatutu and Iaudari#2 informants in every case said Binandere was the language most often used when speaking to one's parents, siblings, and spouse. In like manner, Binandere was the most common means of teaching children/grandchildren and scolding children/grandchildren. Lastly, Binandere was again the most common means by which parents communicated with their children and children communicated with their parents. One or 2 informants agreed in almost every case that Tok Pisin and/or English were occasionally used to communicate with the above mentioned individuals, however, no clear pattern emerged.

Children's language use also favored Binandere over Tok Pisin and English. The most interesting response for the children's category was in regard to singing. Four out of 5 of the informants concurred that Binandere children like to learn and sing songs in a variety of different languages. Those languages mentioned included Binandere, Tok Pisin, English, Suena, Zia, Tainya Dawari, Aeka, Notu, and Orokaiva.

Binandere is the language most often used within the local village -Three out of 5 informants agreed that Binandere is the preferred language used in arguing with family, praying at home, shopping at the market, and playing sports. Two of the 5 said that Binandere, English and Tok Pisin are all used at market, and while playing sports. All 5 said that Binandere is the main language used when arranging weddings and funeral feasts. In working court, 1 informant said that Binandere was preferred, 2 said that Binandere and Tok Pisin are preferred, and 2 said that Binandere, Tok Pisin, and English are all used.

When speaking with outsiders that know Binandere, 3 informants said it depended on what language the person talking with you chose to talk in. They said that they would try to switch to whatever language the outsider chose to talk in, in order to make the outsider feel more comfortable. The other 2 informants said that they would speak in Binandere, but would not be opposed to using some Tok Pisin and English with outsiders that knew Binandere.

Two out 5 informants said that they would use English and Tok Pisin with outsiders that didn't know Binandere. Three of the 5 said that they would use whatever language the outsider used (if possible) if the outsider did not understand Binandere. One of the 3 persons just mentioned however, clearly stated that they would not use English with an outsider that did not know Binandere. I assume that this is due to their own lack of confidence in English.

Children mixing English with Binandere to prepare for school-Informants from three villages (Dautami, Ewore#2, and Manau/Mambatutu) admitted that their children mix some Tok Pisin and English with Binandere. One informant from Manau/Mambatutu said that he dislikes it when his children mix Tok Pisin and Binandere. But the same informant said that he did not mind his children mixing some English with Binandere. His reason for this is based on the fact that his children will eventually need to transition to English in community school. Therefore, it is implied that some mixing of English with Binandere is permissible, if it will help prepare one's child for school.

Mixing English with Binandere to compensate for lack of vocabulary- The group of informants interviewed at Ewore#2 admitted that adults as well as children in their village mix some English with Binandere. According to them, this behavior is related to the fact that they are descendants of the Yema language group. Since their Yema ancestors never really learned Binandere well, they were unable to teach their children the full vocabulary of the language. Therefore, the present generation of the Yema clan lacks

confidence when speaking in Binandere. In order to compensate for this lack, they will occasionally mix English words with Binandere when conversing in the language.

Using English in church services- In both Anglican and Christian Revival Crusade church services, it is not unusual to hear some English words and sentences used in sermons. Prayers in both churches are also occasionally offered in English. At present, the amount of English being used in Binandere churches does not appear to be increasing. However, it does not seem to be diminishing either.

4d. Preferences for inclusion and spelling of loan words in vernacular materials

The responses given by informants differed when asked what preferences they had regarding loan words in vernacular materials. Three out of 5 groups interviewed insisted that all loan words be adapted to the Binandere sound system. The 3 groups that were in favor of transliterating all borrowed terms into Binandere were Dautami, Iaudari#2, and Manau/Mambatutu. However, the two informants that were being interviewed which represented Manau/Mambatutu seemed to be greatly influenced by an older man that was with them. The average age of those who were responding in the first three groups mentioned was 46 years (note that this avg. includes the age of the older man at Manau/Mambatutu). The other 2 groups of informants both said they preferred to keep borrowed English words' spelling unchanged when using them in vernacular materials. One group however qualified this by saying that certain words that have all ready been transliterated and become accepted in vernacular materials should remain as they are. Words included in this category are those words which are common in the Anglican churches' prayer books and song books. For example: *peroveta* for 'prophet', *anela* for 'angel', and *Yesu* for 'Jesus'.

The average age of the informants from Ewore#2 and Nindewari was 35 years. Comparing the different preferences of informant groups with their respective average ages might suggest that the younger members of the community tend to favor the English spellings of newly borrowed English words. This would be in contrast with the older members of the community which are in favor of transliterating all borrowed words into Binandere phonological forms. Nevertheless, additional surveys are needed before the true state of affairs within the larger Binandere community can be fairly represented.

5. Language Work Already Done

5a. Language analysis done and work produced by others

Language analysis-In the 1890s Australian government officials and gold miners made their first contact with the Binandere people. After serious fighting erupted in 1899, the Anglican Church was invited to establish a mission station at the mouth of the Mamba River (R. Larsen and J. Wilson 1991:10). Copland King in early 1900 assumed the position of mission station priest for the Binandere area. During the next nineteen years until his death in 1918, King invested a considerable amount of time in Binandere language study. The manuscript he left behind was finally organized and edited by Elder and Ray and was published in 1927 as the *Grammar and Dictionary of the Binandere Language*. This book is seventy-six pages long, and it contains a rudimentary alphabet, tentative grammar, a Binandere-to-English dictionary and an English-to-Binandere dictionary. The Binandere dictionary contains over 1,600 entries, which are frequently supplemented with their respective compounds and idioms.

In 1969 Capell wrote *The Structure of the Binandere Verb*, further expanding King's earlier work. Capell asserts that his primary data sources were his own fieldnotes and the Anglican Binandere translation of *The Book of Common Prayer*, "together with Bible translation and some original work available" (1969:1-2). Darryl Wilson (1969a) in the same year published a preliminary systematic comparison of sixteen Binandere family languages. His research was supplemented by various surveys conducted by the Summer Institute of

Linguistics, which collected wordlists between 1960 and 1975 (Larsen and Wilson 1991:22). In 1979 James Farr and Robert Larsen prepared a tentative comparative study of ten different Binandere languages using a word list containing one hundred and three items. The basic household, cultural, and kin terms included in the list were chosen purposely to reflect some of the most stable word forms in each language.

The diachronic roots of the Binandere language family are in focus in D. Wilson's Proto-Binandere research (1986). This is augmented with a synchronic preliminary phonology of the Binandere language proper (D. Wilson 1988). More recently, Robert Larsen and Jonathan Wilson (1991) conducted a sociolinguistic survey encompassing ten different Binandere villages. The latest phonological research proposes a tentative orthography and phonology (Jonathan Wilson and Kathy Wilson 1993). Finally, two recent investigations of Binandere grammar resulted in the study of nominal structures (1996), and verbal structures (Jonathan Wilson 2002).

Work produced by others-In this section we will focus on Binandere books which have been produced in the vernacular. In his introduction to King's Grammar (1927), S.H. Ray mentions several other books printed in Binandere by the mission during this time. These include translated portions of Genesis, the Gospel of Luke, prayer books, psalms, hymns, and a catechism. At present, very few of these have survived and they are not being used. Two books produced by the Anglican church which still are in use include the *Binandere Ia Buk* 'The Binandere Song Book' and the *Ombari Kotopu* 'The Holy Covering'. The former is a book of hymns which have been translated into Binandere. This song book was printed in circa 1960 and is in need of reprinting. The older Anglicans (30-60 yrs. old) are very attached to these hymns. The second book is a book of prayers, songs, and liturgical responsive readings. It has no visible date of copyright, but probably dates around 1960. Most older church members have this book memorized.

As was mentioned in **1f** above, Dr. John Waiko, in fulfillment of his PhD in Social Science wrote *Be Jijimo* (1982), the first native authored history of the Binandere people. He submitted copies of his dissertation in both English and Binandere to the Australian National University.

Some other examples of books printed in the vernacular are listed below:

English Title	Binandere Title	Local Author (LA) or Translated (TR)	Type of Book	Year Published	Number of Copies	Number of Pages
Binandere Spelling Guide	Binandere Ove	LA	Reading Instruction	1987	40	5
Binandere Legends	Ge Opipi Gaiari	LA	Reading Instruction	1988	50	12
Stories and Pictures of the Binandere Ririu Clan	Binandere Ewowo Dao Ririu da Ge de Ove de	LA	Reading Instruction	1988	210	20
The Birth of Jesus Christ	Iesu Keriso Engari Iji De	TR	Scripture	1993	100	11
Who Sank the Boat?	Ma Ain mi Pasiri Kununu Besisini?	TR	Reading Instruction	1993	100	25
Little Children Came to Jesus	Mamai Babaingae Iesu da Iai Guputera	TR	Scripture/ Reading Instruction	1993	100	7
Binandere Primer One	Binandere Ajigari da	LA	Reading Instruction	1994	120	16
The Ant and the Flying Fox	Otara ae Babara de	LA	Reading Instruction	1999	120	13

Dawagapoda	Dawagapoda	LA	Reading Instruction	2003	46	13
Gospel of Mark	Mark	TR	Scripture	2004	461	84

5b. What has been the response to these materials?

The response to the materials listed above seems to have been quite enthusiastic. Since we have been living and working in Nindewari Village from 1996 to 2005, we have seen the local school teachers author two different small booklets for the local community school. The people are constantly asking if we can help them print new Binandere song books. When the Gospel of Mark was dedicated in December 2004, over three hundred copies of Mark were purchased within two weeks time.

5c. Is there continued production of language work by others?

The primary producers of reading materials in the language are the community preschool teachers. There is also one fifty year old Binandere man who has been compiling a book on Binandere culture and history, and who is also working on a Binandere song book.

6. Churches/Missions

6a. What churches/missions are working in the area, including break-off groups and cults?

There are two major denominations which have been accepted and are working in the Binandere language group at present. The first Anglican (ANG) missionaries came to the area in 1899 and were the only denomination present until the Christian Revival Crusade (CRC) arrived in 1976. Both denominations estimate that they now have memberships of approximately 2,000 each in the Binandere area. From our observations, both denominations appear to be quite strong. Before our first visit to the area, we were told that the ANG and CRC denominations were at odds with one another. However, when we personally visited the area in February 1991, leaders from both churches told us that they were excited about us coming and were willing to work together with us to translate the Bible into Binandere. Since allocating, we have worked with both denominations to learn the language, study the culture, and translate shell books and Scripture. We are presently working simultaneously with an Anglican translation team of four men translating Luke and with a CRC team of three men translating Acts. Both denominations have taken an active part in village checking sessions.

There is also a small group of Binandere families in Ewore Village that are members of the United Pentecostal Church. This group established itself in the area within the last fifteen years. We have invited their leader to visit us during translation sessions, but he has not yet taken us up on our offer.

6b. What is the relative influence of each group?

From observation, it would appear that the Anglican and Christian Revival Crusade Churches maintain a near equal influence over the Binandere people in the language group. In contrast, the United Pentecostal Church appears to maintain very little influence over the Binandere people outside Ewore Village.

6c. What is the attitude of each group towards the vernacular, and the acceptability of its use for church and other functions?

The ANG and CRC Churches are very supportive of the vernacular. Preaching is often done in both churches in Binandere. Song times in both churches make use of vernacular choruses. Public praying is often done in Binandere in both churches. Also, both groups have been very cooperative in village checking sessions and in supplying translation helpers.

The attitude of the United Pentecostal Church with regards to using the vernacular is not known at this time.

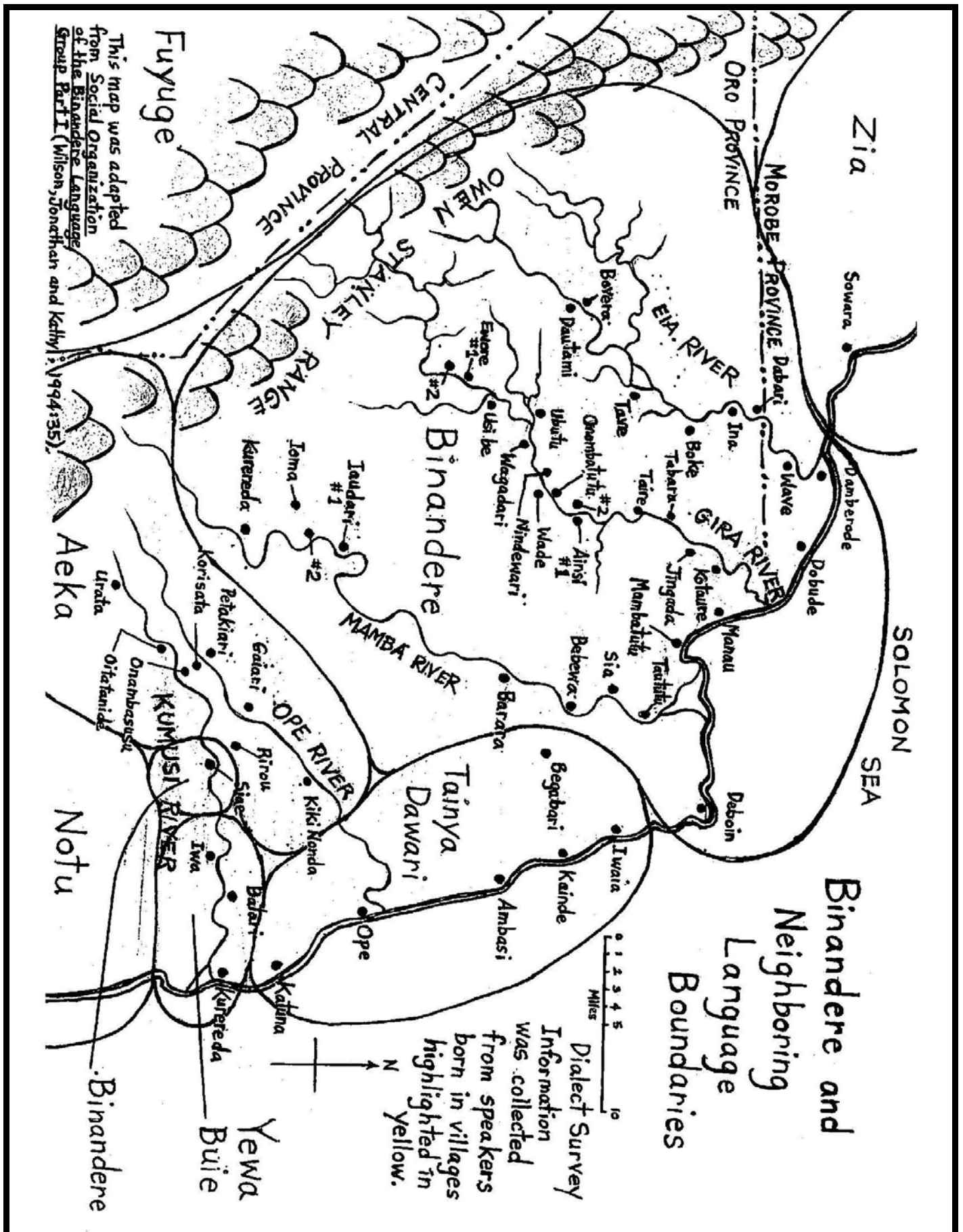### 6d. Is there a willingness of all church groups to cooperate in the development and use of vernacular materials, or to use materials produced with the help of "rival" groups?

From our observations, both the ANG and CRC Churches seem to be happy to cooperate together in producing vernacular materials. We are still not clear as to the United Pentecostal Church's attitude toward vernacular materials.

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Map of Binandere and Neighboring Language Boundaries

Fuyuge

This map was adapted from *Social Organization of the Binandere Language Group Part I* (Wilson, Jonathan and Kathy; 1994:35).

CENTRAL PROVINCE

ORO PROVINCE

OWEN STANLEY RANGE

MOROBE PROVINCE

Dabari

Zia

Sowara

EIA RIVER

Bevera

Pautami

Entere #1

#2

Ubutu

Taine

Onembatutu #2

Tabara

Taire

Boke

Ina

Wave

Dambercade

Usibe

Wagadari

Nindewari

Wade

Ainsi #1

#2

Jingada

Ketaure

Mambatutu

Taututu

Dobude

SOLOMON SEA

Binandere

Binandere and Neighboring Language Boundaries

Kurereda

Ioma

Iaudari #1

#2

Beberra

Sia

Mahau

Aeka

Urata

Korisata

Petakiani

Gaiaci

Barara

Deboin

MAMBA RIVER

Tainya Dawari

Begabari

Kainde

Iwata

Ambasi

Oitatanida

Onembasusu

Rirou

Siai

Iwa

Balai

KUMUSI RIVER

OPE RIVER

Kiki Norda

Ope

Katuna

Kurereda

Notu

Binandere

Yewa Buie

Dialect Survey Information was collected from speakers born in villages highlighted in yellow.

Miles 0 1 2 3 4 5 ... 10

N

Appendix I: Binandere Dialect Survey Wordlists

Manau/Mambatutu ~ 25 December 2004

Dautami ~ 27 December 2004

Iaudari #2 ~ 28 December 2004

w/ Bartimeaus Worei
Ag - 42

+ w/

	Date: 25 Dec 04	Date: 27 Dec 04	Date: 28 Dec 2004
	Language: Binandere	Language: Binandere	Language: Binandere
	Village: Manau, Mambatutu	Village: ~~Borere~~ Dautami	Village: Iaudari #2
	Province: Oro	Province: Oro	Province: Oro
	(Sub) District: Toma	(Sub) District: Toma	(Sub) District: Toma
	Informant: Evan Opio	Informant: Ian Borere, Jean Rose	Informant: Ernest Veio
	Age: 36 Sex: M Reliability: Good	Age: 44/38 Sex: M/F Reliability: Good	Age: 60 Sex: M Reliability: good
	Elicited by: Jonathan Wilson	Elicited by: Jonathan Wilson	Elicited by: Jonathan

1 (his) head
het (bilong em)

1 kápuʃu — 1 ko.'pu.ʃu — 1 ko.'pu.ʃu

2 (his) hair
gras bilong het (bilong em)

2 ko.'pu.ʃu tu — 2 ko.'pu.ʃu\tu — 2 ko.'pu.ʃu tu

3 (his) mouth
maus (bilong em)

3 'be — 3 'be — 3 'be

4 (his) nose
nus (bilong em)

4 'mẽⁿdo — 4 'mẽ.ⁿdo — 4 'mẽ.ⁿdo

5 (his) eye
ai (bilong em)

5 'ɲ.si (dʒ) — 5 'dʒi.si — 5 ʄ 'dʒi.si

6 (his) neck (all or nape)
nek (bilong em)

6 'du,bo — 6 'du.bo — 6 'du.bo

7 (his) belly
bel (bilong em) (outside of person)

7 'o.si — 7 'o.si — 7 'o.si

8 (his) skin (human)
skin (bilong em)

8 'ãĩ,ⁿto — 8 'tã.mo 'ãĩ.ⁿto — 8 preferred * 'tã.mo

9 (his) knee
skru bilong lek (belong em)

9 'bãõ.ⁿgo — 9 'bãõ.ⁿgo — 9 'bãõ.ⁿgo / bõ.ⁿgo.ʃo

10 (his) ear (extrenal)
yau, ia (bilong em)

10 dẽ.ⁿgo.ʃo — 10 dẽ.ⁿgo.ʃo — 10 dẽ.ⁿgo ʃo

11 (his) tongue
tang (bilong em)

11 i.ßa.ßa — 11 i.ßa.ßa — 11 i.ßa.ßa

12 (his) tooth
tit (bilong em)

12 'dʒi — 12 'dʒi — 12 'dʒi

#	English / Tok Pisin	Speaker 1	Speaker 2	Speaker 3
13	(her) breast / susu (bilong em)	ˈã.mi	ˈã.mi	ˈã.mĩ
14	(his) hand / han (bilong em)	ˈi.pa	ˈi.pa	ˈi.pa
15	(his) foot / lek, fut (bilong em)	ˈtai	ˈtai	ˈtai
16	(his) back / baksait (bilong em)	ˈgũ	ˈgũ	ˈgũ
17	(his) shoulder / sol (bilong em)	ˈga.po	ˈga.po	ˈga.po
18	(his) forehead / poret, pes (bilong em)	ˈbe.o	ˈbe.o	ˈbe.o
19	(his) chin / wasket (bilong em)	o.ˈto.to	o.ˈto.to	o.ˈto.to
20	(his) elbow / skru bilong han (bilong em)	ũ.ˈᵐbu.go	ũ.ˈᵐbu.go	ũ.ˈᵐbo.go
21	(his) thumb / nambawan pinga, bikpela pinga	ˈi.pa ko.ˈpu.ʃu	ˈi.pa ko.ˈpu.ʃu	ˈgi.si
22	(his) leg / lek (bilong em) thigh = ˈtope below knee = ˈtai|gõ.ᵐbu	ˈtai	ˈu.du	ˈtai
23	(his) heart / pam, klok, hat (bilong em)	u.ˈbo.βa	u.ˈbo.βa	u.ˈbo.βa
24	(his) liver / lewa, leva (bilong em)	ˈgõ.mõ	ˈgõ.mõ	ˈgo.mo
25	(his) bone / bun (bilong em)	ˈβe.tu	ˈβe.tu	ũ.ˈⁿdo.su ← is skeleton or bone in (Capell?) (k~) dict!
26	(his) blood / blut (bilong em)	o.ˈʃo.ʃo	o.ˈʃo.ʃo	o.ˈʃo.ʃo
27	baby / bebi, liklik pikinini	ˈmãĩ ˈsa.ka	ˈmãĩ ˈte.ka	ˈmãĩ ˈsa.ka

#	Gloss	Column 1	Column 2	Column 3
28	girl / yangpela meri, gel	ga.ˈga.ɾa	ga.ˈga.ɾa	ga.ˈga.ɾa ˈte.ka
29	boy / pikinini man, bol, manki	ˈmãĩ̃	ˈmãĩ̃	ˈmãĩ̃
30	old wonam / lapun meri	e.ˈu.tu be.ˈgo.go	e.ˈu.tu be.ˈgo.go	e.ˈu.tu be.ˈgo.go — (e.ˈu.tu bee) full grown ♀
31	old man / lapun man	ə ˈẽ.ᵐbo be.ˈgo.go (e)	ˈe.ᵐbo be.ˈgo.go	ˈe.ᵐbo be.ˈgo.go
32	woman / meri	e.ˈu.tu	e.ˈu.tu	e.ˈu.tu
33	man / man	ˈẽ.ᵐbo	ˈẽ.ᵐbo	ˈẽ.ᵐbo
34	(his) father / papa (bilong em)	ˈmã.mõ	ˈmã.mõ	ˈmã.mõ — father (ˈma.ka) — daddy
35	(his) mother / mama (bilong em)	ˈai.ja	ˈai or ˈai.ja	ˈai.ja — mother ai.ˈya.ka — mommy
36	brother (older of man) / bikpela brata bilong man	nã.ˈmɛ.ji / nã.ˈmɛ.dʒi	♂ nã.ˈmɛ.ji / ˈɾu ♀	nã.ˈmɛ.jdʒi
37	sister (older of man) / bikpela susa bilong man	ˈɾu	♂ → ˈɾu / ˈdao ♀	ˈɾu
38	name / nem	ˈdao	ˈdao	ˈdao
39	bird / pisin ˈnĩ ˈβa.ɟi ˈde	ˈni	ˈni	ˈni
40	dog / dok	ˈsĩ.nõ	ˈsĩ.nõ	ˈsĩ.nõ
41	pig / pik	ˈpu	ˈpu	ˈpu
42	cassowary / muruk	tõ.ˈᵐbo.ɾu	tõ.ˈᵐbo.ɾu	tõ.ˈᵐbo.ɾu

#	Gloss	Col 1	Col 2	Col 3
43	wallaby / sikau	ˈdau.ɽu	ˈdau.ɽu	ˈdau.ɽu
44	flying fox / blakbokis	ba.ˈba.ɽa	ba.ˈba.ɽa	ba.ˈba.ɽa
45	rat / rat	kã.ⁿˈdo.ɽo	kã.ⁿˈdo.ɽo	kã.ⁿˈdo.ɽo
46	frog / krokrok, rokrok, prok	gɛ.ˈɽa.ku	ˈgai.ɲã *green coconut gãi.ɲã* gãi.ɲã	gɛˈ.ɽa.ku —generic 'e.o. gai.ya} spʌɛs...
47	snake / snek	ɟdʒĩ.ᵐba.go	dʒĩ.ˈᵐba.go	dʒĩ.ˈᵐba.go
48	fish / pis	ˈβo	ũ / ˈβo	ˈβo
49	person / man	ɛ̃.ˈne.ᵐbo	ɛ̃.ˈne.ᵐbo	ɛ̃.ˈᵐbo ɛ̃.ˈne.ᵐbo
50	he sits / em i sindaun	ã.ˈnũ.ᵐbe.ˈsi.ɽa //ɛ heavy 6	ˈe.ᵐbo ã.ˈnũ.ᵐbe.ˈsi.ɽa ('e.ᵐbo ánumbaɽi)	e.ᵐbo ɛ̃.mi ã.ˈnu.ᵐbe.ˈsi.ɽa
51	he stands / em i sanap	(ˈpɛ.tɛ.ˈsi.ɽa) preferred	ˈe.ᵐbo/pɛ.ˈta.ɽi ˈpɛ.tɛ.ˈsi.ɽa	ˈe.ᵐbo ˈpɛ.tɛ.ˈsi.ɽa
52	he lies down (reclines) / em i slip	du.ˈɽi.ɽa	ˈe.ᵐbo/du.ˈɽa.ɽi	ˈe.ᵐbo du.ˈɽi.ɽa
53	he sleeps / em i pasim ai na slip	either are O.K. (ˈdʒi.tao) a.ˈβei.ɽa	ˈe.ᵐbo dʒĩ.ˈtao a.ˈβei.ɽa	ˈe.ᵐbo a.ˈβei.ɽa 1st choice
54	he walks / em i wokabaut	(ˈpɛ.ˈpɛ.ta ˈei.ɽa) preferred em ˈãi.ⁿto ˈei.ɽa	ˈe.ᵐbo ˈãi.ⁿto ˈei.ɽa	#1 ˈai.ⁿto.ˈei.ɽa #2 ˈe.ᵐbo ˈpɛ.ˈpɛ.ta.ei.ɽa
55	he bites (a dog) / dok i kaikai man	ga.ˈpei.ɽa	prefer→ ˈga.ˈpei.ɽa (pres.) ˈsi.no ˈmi gã.ˈᵐbi.ɽa (past)	ga.ˈpei.ɽa
56	he eats / em i kaikai	ˈĩ.ⁿdei.ɽa	ˈĩ.ⁿdei.ɽa	ˈĩ.ⁿdʒei.ɽa
57	he gives it to me / em i givim mi	na ˈe.ᵐbo ˈmi nã.ˈmõ.ⁿde pi.ˈei.ɽa	nã.ˈmõ.ⁿde pi.ˈei.ɽa	ɽo.ˈɽoe na.ˈmo.ⁿde pi.ˈɛ.ˈsi.ɽa

#	English / Tok Pisin	Notes	Col A	Col B	Col C
58	he sees / em i lukim		ˈgi.ʃa	ˈeːᵐboˈmi go.ˈtei.ʃa	ˈgi.ʃa
59	he comes / em i kam	fast speech (or gu.ˈpi.ʃa)	gu.ˈpei.ʃa	ˈeːᵐbo gu.ˈpei.ʃa	guˈᵐbi.ʃa
60	he says / em i tok		ˈsi.ʃa	ˈeːᵐbo mi ˈsi.ʃa	ˈge ˈsi.ʃa
61	he hears / em i harim		ĩ.ˈⁿgi.ʃa	ĩ.ˈⁿgei.ʃa	ˈge go.ˈtei.ʃa
62	he knows / em i save		go.ˈsi.ʃa	ˈeːᵐbo óu. βa ˈga.ʃi	ĩ.mõ a.ˈβa ˈga.ʃi
63	he drinks / em i dring (em i kaikai wara)		ũ. ĩ.ˈⁿdzi.ʃa	ĩ.ⁿdei.ʃa	ĩ.ⁿdei.ʃa
64	he hits / em i paitim	fast speech	do.ˈʃei.ʃa	do.ˈʃei.ʃa	do.ˈʃei.ʃa
65	he kills / em i kilim i dai	deʃiʃi ˈbe.ˈti.ʃa	deˈʃi.ʃi be.ˈtei.ʃa	slow speech: de.ˈsi.ʃi / bɛ.ˈtei.ʃa	de.ˈsi.ʃi ˈbe.tɛˈsi.ʃa
66	he dies / em i dai, dai pinis	ˈmatu ˈbe.tɛ.ˈsi.ʃa	ˈbe.tɛ.ˈsi.ʃa (heavy σ)	ˈeːᵐbo bɛ.ˈtei.ʃa (pres.) / ˈeːᵐbo ˈbe.tɛˈsi.ʃa (past)	ˈbe.tɛˈsi.ʃa
67	it burns (fire is burning) / paia i lait	a.ˈvei.ʃa	ni.ˈao a.ˈvi.ʃa ← fast speech	ñĩ.ˈʃãõ a.ˈβei.ʃa	ni.ˈjao a.ˈβei.ʃa
68	it flies / em i flai i go		ˈba.ba ˈei.ʃa	ˈñĩ / ba.ˈba ˈei.ʃa	ˈba.ba ˈei.ʃa
69	he swims / em i swin long wara, em i wokabaut long wara		da.ˈβei.ʃa	ũ da.ˈβei.ʃa	ũ.gu.ˈtei.ʃa
70	he runs / em i ran, ron		tu.ˈpei.ʃa	preferred → dũ.gũ tu.ˈpei.ʃa = running / ˈãĩ.ⁿto tu.ˈpei.ʃa = walk fast	e tu.ˈpei.ʃa
71	he falls down / em i pundaun		ˈdu.du.ʃei.ʃa	ˈeːᵐbo du.ˈʃi.ʃa	du.ˈʃi.ʃa
72	he catches / em i selaim, kisim, holim		(to.ˈpĩ.ñɛ.ˈᵐbɛ.ˈtei.ʃa) to.pi	→ tã.ⁿdzi.ʃa	to.ˈpĩ.ñɛ.ˈᵐba.ʃi

cath a chiken you are chasing → to.pi.ne.ᵐbɛ.ˈsi.ʃa ← cath a ball someone throws   accent? → decide to keep

original accent marked 3 Feb 05 DPW

#	English / Tok Pisin	Column 1	Column 2	Column 3
73	he coughs / em i kus	a.ʃe.bo 'ʃi.ʃa	'e.ᵐbo a.ʃe.bo 'ʃi.ʃa	a.ʃe.bo 'ʃi.ʃa
74	he laughs / em i lap	*fast* 'ʃi'ʃi.ʃa (circled) — *slow* → ('i.ʃo 'dʒi.dʒi.'ʃei.ʃa) (circled) 'i.ʃo 'ʃi.ʃi.ʃi	'i.ʃo 'ʃi.ji.'ʃei.ʃa 'e.ᵐbo	'i.ʃo j'dʒi.dʒi.'ʃei.ʃa
75	he dances / em i singsing raun, danis	'ya u.'ʃei.ʃa	'ja u.'ʃei.ʃa	'ja u.'ʃei.ʃa
76	big / bikpela	ba.'dʒĩ.nã	ba.'dʒĩ.nã	ba.'dʒĩ.nã
77	small / liklik	'ʃa.ka	si.'ja.ka ← sp?	'ʃa.ka
78	good / gutpela, gut	'da.βe	'da.βe	'da.βe
79	bad / nogut	'bei.ʲae ← accent	be.'jae	be.'jae
80	long / longpela	ʃi.'bo.ʃi	ʃi.'bo.ʃi	ʃi.'bo.ʃi
81	short / sotpela, sot	'tu.po	'tu.po	'tu.po
82	heavy / hevi	'bou.ga	'bou.ga	'bou.ga
83	light / i no hevi	ɛ.'do.pa	ɛ.'do.pa	ɛ.'do.pa
84	cold (water) / kol, kolpela	'dã.mõ 'dã.mõ	('ũ) 'dã.mõ ←of H₂O da.'de.mo – of person	'βe.'βe.ʃa ←
85	warm, hot (water) / hatpela, hat	'βe.'βe.ʃa	'βe.'βe.ʃa	'dã.mõ 'dã.mõ
86	new / nupela	'te.ka	'te.ka	'te.ka
87	old / olpela	'mã.tu	'mã.tu (of things not people)	'mã.tu

#	gloss	Col 1	Col 2	Col 3
88	round / raunpela, raun	a.ˈʃo.ʃa	a.ˈʃo.ʃa	a.ˈʃo.ʃa
89	wet (clothing) / i gat wara, i wet	ta.ˈta.pu	ta.ˈta.pu	ta.ˈta.pu
90	dry (clothing) / drai, i nogat wara	ˈpãĩ.ⁿga.ʃi ← accent	pãĩ.ˈᵐba.ʃi	pãĩ.ᵐba.ʃi
91	full / pulap	ˈbe̤da	ˈbe̤da ˈaʃi	ˈbe̤da
92	road / rot	be.ˈga.ta	be.ˈga.ta	be.ˈga.ta
93	stone / ston	gã.ˈnũ.mã	gã.ˈnũ.mã – stone(smaller) / bã.ⁿga – large rock	gã.ˈnũ.mã
94	earth (ground) / graun	ˈbu.tu	ˈbu.tu	ˈbu.tu
95	sand / waisan, wesan	ˈkoi.ta	ˈpo.po	ˈkoi.ta ˈkoi.ta ˈpo.po
96	mountain / maunten	ˈpe.dʒi	ˈpe.dʒi / da.ˈnini – valley	ˈpe.dʒi
97	fire / paia	nĩ.ˈjao	nĩ.ˈjao	nĩ.ˈjao
98	smoke / smok bilong paia (mother-in-law Ĩ.ᵐbo.si ← heavy)	ta. Ĩo.ᵐbo.ˈsi ← heavy	Ĩ.ᵐbo.ˈsi	Ĩ.ᵐbo.ˈsi Ĩ.ᵐbo.si – mother in law
99	ashes / sit bilong paia	ˈae.βa	ˈae.βa	ˈae.βa – general / ˈbũĩ – light ashes / you can blow away
100	sun / san	i.ji or (ˈi.dʒi)	ˈi.dʒi	ˈi.dʒi
101	moon / mun	ka.ˈʃi.ga	ka.ˈʃi.ga	ka.ˈʃi.ga
102	star / sta	da.ˈbo.ʃi	da.ˈbo.ʃi	da.ˈbo.ʃi

	Manau	Dautami	Joma/Iaudari
103 cloud / klaut	103 po.'ʃa.ga	103 po.'ʃa.ga	103 po.'ʃa.ga
104 rain / ren	104 'βa	104 'βa	104 'βa
105 wind / win	105 'bi.si	105 'bi.si	105 'bi.si
106 water / wara	106 ũ	106 ũ	106 ũ
107 vine / rop (rop bilong bus)	107 dõ.ⁿgo	107 dõ.ⁿgo (general name)	107 'asi
108 tree / diwai, tri ni ẽ'rari	108 'ni	108 'ni	108 'ni
109 stick / stik	109 Ĩ.ⁿgu.ta ← Sp.	109 i.'ku.ta ← large stick i.'pa.ki – small stick ↙ Sp.	109 u.ku.ta ← Sp.
110 bark (tree) / skin diwai	110 nĩ aĩ.ⁿto	110 'ni aĩ.ⁿto	110 'nĩ 'aĩ.ⁿto
111 seed (for planting) / pikinini bilong diwai	111 'βe.ʃo	111 'βe.ʃo	111 'βe
112 root / rop bilong diwai i go insait long graun	112 'nĩ 'tai	112 ('nĩ) 'tai – large tree root be.'sĩ.ɲa – small root o dõⁿgo vine root	112 'ni 'tai
113 leaf / lip	113 'i.gi	113 'i.gi	113 'i.gi
114 meat / abus, mit	114 'pi.si	114 βo/ 'pi.si	114 'pi.si
115 fat / gris	115 'ga.βi	115 'ga.βi (ni mũ.ⁿdu) – charcoal	115 'ga.βi
116 egg / kiau (gi.ma)	116 'mũ.ⁿdu	116 'nĩ 'mũ.ⁿdu	116 'mũ.ⁿdu
117 louse / laus, binatang bilong gras	117 'dʒĩ	117 'dʒĩ	117 'dʒĩ

#	gloss	Tok Pisin	transcription 1	transcription 2	transcription 3
118	feather	gras bilong pisin	ˈni ˈtu	ˈnĩ ˈtũ	ˈnĩ ˈtu
119	horn (of an animal)	kom	ˈgi	ˈgi	ˈgi
120	wing	wing, pul bilong pisin	ˈβa.si	ˈβa.si	ˈβa.si
121	claw	kapa bilong pinga bilong pisin	dã.ˈᵇgi.si	dã.ˈᵇgi.si	~~t͡s~~ ˈĩ.ᵈgi.si
122	tail	tel	d͡ʒ ˈĩ.mĩ	ˈd͡ʒĩ.mĩ	ˈd͡ʒĩ mĩ
123	one	wan, wanpela	ˈda	ˈda	ˈda
124	two	tu, tupela	ˈto.te	ˈto.te	ˈto.te
125	three	tri, tripela	ta.ˈmõ.ⁿde	tã.ˈmõ.ⁿde	ta.ˈmo.ⁿde
126	four	foa, fopela	ˈi.pa ǀˈao ǀpa.ˈsi.do	ˈi.pa ǀˈao ǀpa.ˈsi.do	ˈĩ.ᵈgo ˈao pa.ˈsi.do
127	five	faiv, faipela	ˈi.pa ˈda	ˈi.pa ǀ ˈda	ˈi.ᵈgo ˈao
128	ten	ten, tenpela	ˈi.pa ˈto.te	ˈi.pa ˈto.te	ˈi.pa ˈto.te
129	taro	taro	ˈba	ˈba	ˈba
130	sugarcane	suga	ˈd͡ʒõũ̃	ˈd͡ʒõũ̃	ˈd͡ʒõũ̃
131	yam	yam, mami	~~ˈã.nã~~	ˈã.na kã.ˈᵐbo.ɾo	ˈtai.tu
132	banana	banana	ˈbi.do	ˈbi.do	ˈbi.do

ˈgũ.nã ˈã.nã

~~ˈgũ.ˈã.nã~~

	Manau	Dautami	Ioma (Iaudari)
133 sweet potato / kaukau	ˈã.nã	ˈã.nã	ˈã.nã
134 bean / bin	ˈpi.ta	ˈpi.ta	ˈpi.ta
135 axe / tamiok, akis	ˈo.to	ˈo.to	ˈo.to ‖ va.pu.to *made by stone / old axe used by ancestors*
136 knife / naip	ka.si.ˈβo	ka.si.ˈβo	ka.si.ˈβo
137 arrow (spear) / spia	ũ.ˈñĩ.nĩ	ˈdi.ba	ˈau.ɾi
138 net bag (woman's) / bilum	ˈa.si	ˈa.si / e.ˈbu.da	ˈa.si
139 house / haus	ˈo.ɾo	ˈo.ɾo — men's house or chicken house *mã.ⁿdo — family house*	ˈo.ɾo — generic *mã.ⁿdo — family house*
140 tobacco / tabak, brus	ˈkai.βa	ˈkai.βa	ˈkai.βa
141 morning / moning, moningtaim	ˈsi.po	ˈsi.po	ˈsi.po
142 afternoon / belo bek, apinun	ˈtu.ɾo	ˈtu.ɾo	ˈtu.ɾo
143 night / nait, tudak	mũ.ˈĩãẽ	mũ.ˈñãẽ	mũ.ˈñãẽ
144 yesterday / asde	ã.ˈβɛ.ɾa ˈã.ⁿgo.ˈde	a.ˈβɛ.ɾa ˈã.ⁿgo.ˈde	a.ˈβɛ.ɾa ˈa.ⁿgo ˈde
145 tomorrow / tumora	ˈau.do	ˈau.do	ˈsi.po ˈnei
146 white / wait, waitpela	pa.ˈɾa.ɾa	pa.ˈɾa.ɾa	pa.ˈɾa.ɾa
147 black / blak, blakpela	ĩ.ˈᵑgo.tu	ĩ.ⁿga.ta.pa.ɾi	ĩ.ⁿga.ta.ˈpa.ɾi

	English / Tok Pisin	Manau	Dautami	Iandari
148	yellow / yelo, yelopela	nõ̂·da	´nõ̃·ⁿda	´nõ̃· ⁿda
149	red / ret, retpela	o·´ʃo·ʃo	o·´ʃo·ʃo	~~´ã̃·da~~ o·´ʃo·ʃo
150	green / grin, grinpela	*pa´pa·ko* ~~´pa·ko´pa·ko~~	´pa·ko pa·ko	´i·gi no·no·ⁿgo
151	many / planti	ɟ dʒi·´βae	ɟ dʒi·´βae	´dʒi·βae
152	all / olgeta	be·´pa·ʃi	be·´pa·ʃi	dʒi·βae bé
153	this / dispela	´ei·βa	´ei·βa	ei·´βi·ʃe
154	that / em, dispela	´a·βa	óu·βa	óu·ɟ ʃe
155	what? / wanem? wanem samting?	´ʃo·ʃi	´ʃo·ʃi ← accent	´ʃo·ʃi
156	who? / husat? wanem man?	a·´βɛ·ʃi	a·´βɛ·ʃi ← accent	(´i·m̃õ) a·βɛ·´ʃi ← accent
157	when? / wanem taim?	ɟɟ ´i·dʒi nõ̃·de·ʃi	´i·dʒi ´noⁿde	´i·dʒi nõ̃·ⁿdɛ·´ʃi ← accent
158	where? / we? long wanem ples?	nõ̃·´ⁿda·ʃi	ɟɟ ´Ĩ·ⁿda a·ⁿgo ´nã̃·ⁿda ´ã̃·ⁿgo	´jai nõ̃·ⁿda·´ʃi ← accent
159	yes / yes, yesa	~ɛ̃~ɛ̃	a·´βa·ʃa	a·´βa·ʃa ← accent
160	no / nogat	´ã̃·ⁿgo ´ae	~~´itae~~ ´ã̃·ⁿgo ´ai·ɲae	ɟ dʒi·pa·pa ´ae
161	not (he is not standing) / no (em i no sanap)	´ẽ̃·ᵐbo pɛ·´tae	´ẽ̃·ᵐbo óu·βa pɛ·´tae	´ãĩ·ⁿda pɛ·´tae
162	I / mi	´nã̃	´nã̃	´nã̃

#	Gloss	Column 1	Column 2	Column 3
163	you (singular) / yu	ˊĩ.mo	ˊi.mo	ˊĩ.mõ
164	he / em	ˊa.βa	ˊẽ.ᵐbo ˊou.βa	ˊẽ.ᵐbo
165	we two (exclusive) / mi tupela	ˊñã.ka.ɾe | ˊto.te	na.ka.ɾe | ˊto.te	ˊĩ.mõ.ⁿde ˊñã.mõ.ᵐde
166	you two / yu tupela	ˊĩ.mõ.m̃ã.nẽ ˊto.te	ˊi.mo ae | da.de	ˊĩ.mõ ˊm̃ã.nẽ ˊto.te
167	they two / ol tupela	ˊa.βa.m̃ã.nẽ ˊto.te	ˊẽ.ᵐbo ˊto.te ˊou.βa ~~ou.βa.m̃ã.nẽ dae.do~~	ˊto.te
168	we (plural exclusive) / mipela	na.ka.ɾe	nã.ka.ɾe	ñã.ka.ɾe
169	you (plural) / yupela	ˊĩ.mõ ˊm̃ãñẽ	ˊĩ.mõ ˊm̃ã.nẽ	ˊĩ.mõ ˊm̃ã.nẽ
170	they (plural) / ol	ˊa.βa.ˊm̃ã.nẽ	ˊou.βa ˊm̃ã.nẽ	ˊẽ.ᵐbo.bo
171	he is hungry / em i hangre	ˊẽ.ᵐbo ˊbe.dʒi | ˊei.ɾa	embo ouβa be.dʒi | ˊei.ɾa	ˊẽ.ᵐbo ˊbe.dʒi ˊei.ɾa
172	he eats sugar cane / em i kaikai suga	ˊẽ.ᵐbo ˊdõũ ĩ.ⁿdʒi.ɾa	" ˊdoun ĩ.ⁿdʒi.ɾa	" doun ĩ.ⁿdei.ɾa
173	he laughs a lot / em i lap planti moa	ˊẽ.ᵐbo ˊi.ɾo dʒi.βae ꜛfast speech dʒi.dʒi.ˊɾei.ɾa (dʒi.dʒi.ɾi.ɾa)	" " ˊi.ɾo dʒi.ɾi.do da.ˊɾei.ɾa	ˊi.ɾo ba.dʒi.nã dʒi.dʒi.ˊɾei.ɾa
174	one man stands / wanpela man i sanap	ˊẽ.ᵐbo | da | ~~pepo~~ ˊpɛ.tɛ.ˊsi.ɾa	ˊẽ.ᵐbo | da | ˊpɛ.tɛ.ˊsi.ɾa	ˊẽ.ᵐbo da ˊpɛ.tɛ.ˊsi.ɾa
175	two men stand / tupela man i sanag	" ˊto.te | ˊpɛ.tɛ.ˊtɛ.ɾa	" ˊto.te | ˊpɛ.tɛ.ˊtɛ.ɾa	" ˊto.te ˊpɛ.tɛ.ˊtɛ.ɾa
176	three men stand / tripela man i sanap	" ˊta.m̃õ.ⁿde "	" ˊta.m̃õ.ⁿde "	" ˊta.m̃õ.ⁿde ˊpɛ.tɛ.tɛ.ɾa
177	(the) man goes / man i go	" ˊaũ.si.ɾa	ˊm̃ãũ.si.ɾa	" ˊm̃ãũ.ɾei.ɾa

#	Gloss			
178	(the) man went yesterday / asde man i go pinis	178 ẽ.ᵐbo | a.βe.ʃa/ã.ⁿgo.de. / aĩ.ᵐbi.ʃa	178 ẽ.ᵐbo a.βe.ʃa ã.ⁿgo.de mã.ᵐbi.ʃa	178 ẽ.ᵐbo aβe.ʃa áⁿgo.de aĩ.ᵐbi.ʃa
179	(the) man will go tomorrow / tumora bai man i go	179 ẽ.ᵐbo áβa au.do aĩ.mãĩ.na	179 au.do mã.mãĩ.nã	179 ẽ.ᵐbo sipo de aĩ.mãĩ.nã
180	(the) man eats (the) yam / man i kaikai yam	180 gũ.nã.ã.na Ĩ.ⁿdʒi.ʃa	180 kã.ᵐbo.ʃo Ĩ.ⁿdei.ʃa / ã.nã	180 taĩ.tu Ĩ.ⁿdei.ʃa
181	(the) man ate (the) yam yesterday / asde man i kaikai yam	181 aβe.ʃa ã.ⁿgo.de gũ.nã.ãna todi.ʃa	181 aβeʃa ã.ⁿgo de ẽ.ᵐbo ãnã kã.ᵐboʃo Ĩ.ⁿdʒi.ʃa	181 a.βe.ʃa áⁿgo.de taĩ.tu Ĩ.ⁿdʒi.ʃa
182	(the) man will eat (the) yam tomorrow / tumora bai man i kaikai yam	182 ã.βa au.do gunaana i.nãĩ.nã	182 aβe.mã.ⁿgo ẽ.ᵐbo ã.nã kã.ᵐbo.ʃo i.nãĩ.nã	182 taĩ.tu si.po de ĩ.nãĩ.nã
183	(the) man hit (the) dog / man i bin paitim dok	183 si.nõ de.si.ʃa	183 ẽ.ᵐbo si.nõ de.si.ʃa	183 si.nõ de.si.ʃa
184	(the) man didn't hit (the) dog / man i no bin piatim dok	184 si.nõ dae	184 dae	184 dae
185	(the) big man hit (the) little dog / bikpela man i bin paitim liklik dok	185 ba.dʒi.nã mi si.nõ ʃa.ka de.sira	185 du.ga mi si.nõ si.ʃa.ka de.si.ʃa	185 ba.dʒi.nã si.nõ ʃa.ka de.si.ʃa
186	(the) man gave (the) dog to (the) boy / man i bin givim dok long manki	186 si.nã ẽ.ᵐbo mai.de si.no pi.ɛ.si.ʃa	186 si.no mãĩ.ⁿde pi.ɛ.si.ʃa	186 si.nõ mãĩ.de pi ɛ.si.ʃa
187	(the) man hit (the) dog and went / man i paitim dok pinis na man i go	187 ẽ.ᵐbo si.nõ de.do do.do aĩ.ᵐbi.ʃa	187 si.no de.do do.do mã.ᵐbi.ʃa	187 de.do aĩ.ᵐbi.ʃa ẽ.ᵐbo
188	(the) man hit (the) dog when (the) boy went / taim manki i go, man i paitim dok	188 mãĩ tai.ge.si ẽ.ᵐbo si.nõ de.si.ʃa	188 i.dʒi mãĩ mã.ᵐbi.ʃa ã.ⁿgo de ẽ.ᵐbo si.no de.si.ʃa	188 i.dʒi no.de mai ma.ᵐbi.ʃi si.no de.si.ʃa
189	(the) man hit (the) dog and it went / man i paitim dok na (dok) i go	189 ẽ.ᵐbo si.nõ de.si.ʃi aĩ.bi.ʃa	189 ẽ.ᵐbo si.nõ de.si.ʃi dodo mã.ᵐbi.ʃa	189 ẽ.ᵐbo si.nõ de.si.ʃi aĩ.ᵐbi.ʃa
190	(the) man shot and ate (the) pig / man i sutim na kaikai pik	190 ẽ.ᵐbo pu de.do Ĩ.ⁿdʒi.ʃa	190 pu gai.ɛ.do gai.ɛ.do Ĩ.ⁿdʒi.ʃa	190 pu gai.ɛ.do Ĩ.ⁿdʒi.ʃa

Appendix II: Binandere Dialect Survey Wordlist

Ewore #2 ~ 30 December 2004

Note: glosses #28-42 were inadvertently left out of this survey form. Therefore, they were collected at a later date. They can be found in **Appendix III**.

Date:	30 Dec 04
Language:	Ewore
Village:	Binandere, 2
Province:	Oro
(Sub) District:	Ioma
Informant:	Churchill Benai
Age: 35 Sex: M	Reliability: good
Elicited by:	Jonathan Wilson

1 (his) head	het (bilong em)	1. ko.'pu.ʃu
2 (his) hair	gras bilong het (bilong em)	2. ko.'pu.ʃu 'tu
3 (his) mouth	maus (bilong em)	3. 'be
4 (his) nose	nus (bilong em)	4. 'mɛ̃.ⁿdo
5 (his) eye	ai (bilong em)	5. f 'dʒi.si
6 (his) neck (all or nape)	nek (bilong em)	6. 'du.bo
7 (his) belly	bel (bilong em)	7. 'sĩ.nĩ / 'o.si
8 (his) skin (human)	skin (bilong em)	8. 'tã.mo
9 (his) knee	skru bilong lek (belong em)	9. 'bã̃õ̃.go
10 (his) ear (extrenal)	yau, ia (bilong em)	10. 'õ.ⁿde / dẽ'go.ʃo
11 (his) tongue	tang (bilong em)	11. i.'βa.βa
12 (his) tooth	tit (bilong em)	12. 'dʒi

Date:
Language:
Village:
Province:
(Sub) District:
Informant:
Age: Sex: Reliability:
Elicited by:

Date:
Language:
Village:
Province:
(Sub) District:
Informant:
Age: Sex: Reliability:
Elicited by:

13 (her) breast susu (bilong em)	13 ˈá.mi	13	13
14 (his) hand han (bilong em)	14 ˈí.pa	14	14
15 (his) foot lek, fut (bilong em)	15 ˈtai	15	15
16 (his) back baksait (bilong em)	16 ˈgũ	16	16
17 (his) shoulder sol (bilong em)	17 ˈga.po	17	17
18 (his) forehead poret, pes (bilong em)	18 be.ó	18	18 _accent_
19 (his) chin wasket (bilong em)	19 o.ˈtọ.to	19	19
20 (his) elbow skru bilong han (bilong em)	20 ũ.ᵐbu.ˈgo	20	20
21 (his) thumb nambawan pinga, bikpela pinga	21 ˈí.pa ko.ˈpu.ɽu	21	21
22 (his) leg　✶ - preferred lek (bilong em)	22 ✶ ˈtai / ˈu.du	22	22
23 (his) heart pam, klok, hat (bilong em)	23 u.ˈbo.βa	23	23
24 (his) liver lewa, leva (bilong em)	24 gõ.ˈmõ	24	24
25 (his) bone bun (bilong em)	25 ˈβe.tu	25	25
26 (his) blood blut (bilong em)	26 o.ˈɕo.ɕo	26	26
27 baby bebi, liklik pikinini	27 ˈmãĩ ˈte.ka	27	27

43 wallaby sikau	43 dáu.ɾu	43	43
44 flying fox blakbokis	44 ba.ba.ɾa	44	44
45 rat rat	45 kã.ⁿdo.ɾo	45	45
46 frog * - preferred (generic) krokrok, rokrok, prok	46 * gã.ɣã / gɛ.ɾa.ku	46	46
47 snake snek	47 dzĩ.ᵐba.go	47	47
48 fish pis	48 ṹ βo	48	48
49 person man	49 ẽ.ᵐbo ≠ ɛ̃.ñẽ.ᵐbo	49	49
50 he sits em i sindaun	50 ã.ñũ.ᵐbɛsi.ɾa	50	50
51 he stands em i sanap	51 ɛ.ɾi.ɾa	51	51
52 he lies down (reclines) em i slip	52 du.ɾi.ɾa	52	52
53 he sleeps em i pasim ai na slip	53 a.βei.ɾa	53	53
54 he walks em i wokabaut	54 ãĩ.ⁿto ei.ɾa	54	54
55 he bites (a dog) dok i kaikaim man	55 gã.ᵐba.ɾi	55	55
56 he eats em i kaikai	56 ĩ.ⁿdei.ɾa	56	56
57 he gives it to me em i givim mi	57 nã.mõ.ⁿde ɾipi.si.ɾa	57	57

58 he sees / em i lukim	58	ˈgo.tei.ɾa	58	58
59 he comes / em i kam	59	gu.ˈpei.ɾa	59	59
60 he says / em i tok	60	ˈge ˈsi.ɾa	60	60
61 he hears / em i harim	61	ˈge go.ˈtei.ɾa	61	61
62 he knows / em i save	62	ˈa.βa ˈga.ɾi	62	62
63 he drinks / em i dring (em i kaikaim wara)	63	ˈũ ĩ.ⁿdei.ɾa	63	63
64 he hits / em i paltim	64	ˈdaɾi	64	64
65 he kills / em i kilim i dai	65	ˈda.ɾi be.ˈta.ɾi	65	65
66 he dies / em i dai, dai pinis ˈbe.tɛ.s̈i.ɾa	66	ˈbé.ta.ɾi tɛ.s̈i.ɾa	66	66
67 it burns (fire is burning) / paia i lait	67	ˈnĩ a.ˈβei.ɾa	67	67
68 it flies / em i flai i go	68	ˈba.ba ˈei.ɾa	68	68
69 he swims / em i swin long wara, em i wokabaut long wara	69	da.ˈβei.ɾa	69	69
70 he runs / em i ran, ron	70	ˈai.ⁿto tu.ˈpei.ɾa	70	70
71 he falls down / em i pundaun	71	du.ˈɾei.ɾa	71	71
72 he catches / em i selaim, kisim, holim	72	to.ˈpĩ.nɛ̃.ⁿba.ɾi	72	72

73 he coughs em i kus	73 a.ʃe.bo ˈsi.ʃa	73	73
74 he laughs em i lap	74 ˈiʃo dʒi.ʃa.ʃi	74	74
75 he dances em i singsing raun, danis	75 ˈja u.ˈʃei.ʃa	75	75
76 big *＊ – preferred* bikpela	76 du.ˈga /*ba.ˈdʒĩ.nã̀	76	76
77 small liklik	77 ˈsa.ka	77	77
78 good gutpela, gut	78 da.ˈβe	78	78
79 bad nogut	79 be.ˈjae	79	79
80 long longpela	80 ʃi.ˈbo.ʃi	80	80
81 short sotpela, sot	81 ˈtu.po / ˈtu.ɸo	81	81
82 heavy hevi	82 ˈbou.ga	82	82
83 light i no hevi	83 ɛ.ˈdo.pa	83	83
84 cold (water) kol, kolpela	84 ˈdã.mõ ˈdã.mõ	84	84
85 warm, hot (water) hatpela, hat	85 βe.ˈβe.ʃa	85	85
86 new nupela	86 ˈte.ka	86	86
87 old olpela	87 ˈmã.tu	87	87

#	English (Tok Pisin)	Transcription		
88	round (raunpela, raun)	á.ʃo.ʃa	88	88
89	wet (clothing) (i gat wara, i wet)	ta.tá.pu	89	89
90	dry (clothing) (drai, i nogat wara)	păĩ.ᵐba.ʃi	90	90
91	full (pulap)	ˈbe.da ˈa.ʃi	91	91
92	road (rot)	be.ˈga.ta	92	92
93	stone (ston)	gă.ˈñũ.mã	93	93
94	earth (ground) (graun)	ˈbu.tu	94	94
95	sand (waisan, wesan)	po.ˈpo	95	95
96	mountain (maunten)	ˈpe.dʒi	96	96
97	fire (paia)	ˈñi.ao	97	97
98	smoke (smok bilong paia)	Ĩ.ᵐbo.ˈsi	98	98
99	ashes (sit bilong paia)	ˈae. βa	99	99
100	sun (san)	ˈi.dʒi (ˈβai.ko) sometimes use this	100	100
101	moon (mun)	ka.ˈʃi.ga	101	101
102	star (sta)	da.ˈbo.ʃi	102	102

103 cloud klaut	103 po.ʃa.ga	103	103
104 rain ren	104 ꞵa	104	104
105 wind win	105 bi.sɪ	105	105
106 water wara	106 ũ	106	106
107 vine rop (rop bilong bus)	107 dãã.ⁿgo	107	107
108 tree diwai, tri	108 ñĩ	108	108
109 stick stik	109 u.ku.ta ← sp.	109	109
110 bark (tree) skin diwai	110 ñĩ ãĩ.ⁿto	110	110
111 seed (for planting) pikinini bilong diwai	111 ñĩ ꞵe	111	111
112 root rop bilong diwai i go insait long graun	112 ñĩ tai	112	112
113 leaf lip	113 ñĩ ǀ i.gi	113	113
114 meat abus, mit	114 ꞵo	114	114
115 fat gris	115 ga.ꞵi	115	115
116 egg kiau	116 mũ.ⁿdu	116	116
117 louse laus, binatang bilong gras	117 dʒĩ	117	117

118 feather gras bilong pisin	118 ~~m~~ 'nĩ 'tu	118	118
119 horn (of an animal) kom	119 ja·'gi ← *fin of a fish C. King dict.* *iagi*	119	119
120 wing wing, pul bilong pisin	120 'ɓa·si	120	120
121 claw kapa bilong pinga bilong pisin	121 ĩ·'ⁿgi·si	121	121
122 tail tel	122 dʒĩ·mĩ	122	122
123 one wan, wanpela	123 'da	123	123
124 two tu, tupela	124 'to·te	124	124
125 three tri, tripela	125 ta·'mõ·ⁿde	125	125
126 four foa, fopela	126 'i·pa 'ao pa·'si·do	126	126
127 five faiv, faipela	127 'i·pa 'da	127	127
128 ten ten, tenpela	128 'i·pa 'to·te	128	128
129 taro taro	129 'ɓa	129	129
130 sugarcane suga	130 'dõũ	130	130
131 yam yam, mami	131 'ga·to	131	131
132 banana banana	132 'ɓi·do	132	132

Ewore

133 sweet potato kaukau	133 __ ´â.nã __	133 ____	133 ____
134 bean bin	134 __ ´pi.ta __	134 ____	134 ____
135 axe tamiok, akis	135 __ ´o.to __	135 ____	135 ____
136 knife naip	136 __ ka.si.ßó __	136 ____	136 ____
137 arrow (spear) spia	137 __ ´au.ɾi __	137 ____	137 ____
138 net bag (woman's) bilum	138 __ ´a.si __	138 ____	138 ____
139 house haus	139 __ ´mã.ʳdo __	139 ____	139 ____
140 tobacco tabak, brus	140 __ ´kai.ßa __	140 ____	140 ____
141 morning moning, moningtaim	141 __ ´si.po __	141 ____	141 ____
142 afternoon belo bek, apinun	142 __ ´tu.ʃo __	142 ____	142 ____
143 night nait, tudak	143 __ ´tû.ᵐba __	143 ____	143 ____
144 yesterday asde	144 __ ´si.po ´nei __ ← ↑ 'sipe/ñei ↑ use both	144 ____	144 ____
145 tomorrow a.´ßẽ.nã tumora	145 __ ´au.do __	145 ____	145 ____
146 white wait, waitpela	146 __ pa.´ɾa.ɾa __	146 ____	146 ____
147 black blak, blakpela	147 __ ĩ.´ɡa.ta.´ɾa.ɾi __	147 ____	147 ____

↑ ↑ close to same (but favor most heavy sec. 6) — marked "

Ewore

148 yellow yelo, yelopela	148 nõ. ⁿda	148	148
149 red ret, retpela	149 o. ʃo.ʃo	149	149
150 green grin, grinpela	150 ꞌpa.ko pa.ko	150	150
151 many planti	151 dʒi. ꞌβae	151	151
152 all olgeta	152 be.ꞌʃa.ʃi	152	152
153 this dispela	153 ꞌei.βa	153	153
154 that em, dispela	154 ꞌOu.ʃe	154	154
155 what? wanem? wanem samting?	155 ꞌʃo.ʃi	155	155
156 who? husat? wanem man?	156 a.ꞌβɛ.ʃi	156	156
157 when? wanem taim?	157 ꞌi.dʒi ꞌʃo	157	157
158 where? we? long wanem ples?	158 ~~yai~~ nõ.ⁿda.ʃi	158	158
159 yes yes, yesa	159 a.ꞌβa.ʃa	159	159
160 no nogat	160 i.ꞌtae	160	160
161 not (he is not standing) no (em i no sanap)	161 ʃɛ.ꞌtae	161	161
162 I mi	162 ꞌnã	162	162

#	English / Tok Pisin	Transcription		
163	you (singular) / yu	ĩ.mo		
164	he / em	ɸu.βa		
165	we two (exclusive) / mi tupela	nã | a.da.de		
166	you two / yu tupela	i.mõ | a.da.de		
167	they two / ol tupela	ê.ᵐboᵐãĩ to.te		
168	we (plural exclusive) / mipela	nã.ka.ɾe		
169	you (plural) / yupela	ĩ.mõ.mã.ɲẽ		
170	they (plural) / ol	ẽ.ᵐbo mãĩ		
171	he is hungry / em i hangre	be.dʒi		
172	he eats sugar cane / em i kaikai suga	dõũ ĩ.ⁿdei.ɾa		
173	he laughs a lot / em i lap planti moa	i.ɾo be.tɟae be dʒi.dʒiɾei.ɾa		
174	one man stands / wanpela man i sanap	ẽ.ᵐbo da pɛ.te.ɕi.ɾa		
175	two men stand / tupela man i sanag	to.te pɛ.tɛ.tɛ.ɾa		
176	three men stand / tripela man i sanap	ta.moⁿde pɛ.tɛ.tɛ.ɾa		
177	(the) man goes / man i go	mãũ.ⁿtei.ɾa		

#	Gloss	Transcription
178	(the) man went yesterday / asde man i go pinis	é.ᵐbo ʃi.pe ñẽĩ́ mã̃.ᵐbi.ɾa
179	(the) man will go tomorrow / tumora bai man i go	" áu.do mã̃.mã̃ĩ.nã̃
180	(the) man eats (the) yam / man i kaikai yam	ı. gá.to ĩ.ⁿdei.ɾa
181	(the) man ate (the) yam yesterday / asde man i kaikai yam	ıı " ʃi.pe ĩ.ⁿdzi.ɾa (ñẽĩ)
182	(the) man will eat (the) yam tomorrow / tumora bai man i kaikai yam	ıı " áu.do ĩ.ñã̃ĩ.nã̃
183	(the) man hit (the) dog / man i bin paitim dok	é.ᵐbo ʃĩ.nõ̃ dɛ.ʃi.ɾa
184	(the) man didn't hit (the) dog / man i no bin piatim dok	" " dáe
185	(the) big man hit (the) little dog / bikpela man i bin paitim liklik dok	é.ᵐbo ba.dzi.na ʃĩ.nõ̃ sa.ka → dɛ.ʃi.ɾa
186	(the) man gave (the) dog to (the) boy / man i bin givim dok long manki	é.ᵐbo ʃĩ.nõ̃ mã̃ĩ.ⁿde pi.ʃi.ɾa
187	(the) man hit (the) dog and went / man i paitim dok pinis na man i go	" " dɛ.do mã̃.ᵐbi.ɾa
188	(the) man hit (the) dog when (the) boy went / taim manki i go, man i paitim dok	mã̃ĩ mau.tei.ʃi é.ᵐbo ʃi.nõ̃ dɛ.ʃi.ɾa
189	(the) man hit (the) dog and it went / man i paitim dok na (dok) i go	é.ᵐbo ʃi.no dɛ.ʃi.ɾi mã̃.ⁿbi.ɾa
190	(the) man shot and ate (the) pig / man i sutim na kaikaim pik	é.ᵐbo pu gai.ɛ̃.do ĩ.ⁿdzi.ɾa

Appendix III: Binandere Dialect Survey Wordlist

Nindewari ~ 8 January 2005

Note: glosses #28-42 from Ewore village, have been inserted in Appendix III. They were inadvertently left out of the Ewore survey form used for Appendix II above.

✗ preferred

See other Survey Word List

Column 1:
Date: 30
Language: Binandere
Village: Ewore
Province: Oro
(Sub) District: Ioma
Informant: Churchill Benai
Age: 35 Sex: M Reliability: good
Elicited by: Jonathan Wilson
for wds 1-27 and 43 - 190

Column 2:
Date: 8 JAN 2005
Language: Binandere
Village: Nindewari
Province: Oro
(Sub) District: Ioma
Informant: Bruno Kewosai,
Age: 56 Sex: M Reliability: Good
Elicited by: Jonathan Wilson
Keston Kewosai (33) M + good

Column 3:
Date:
Language:
Village:
Province:
(Sub) District:
Informant:
Age: Sex: Reliability:
Elicited by:

#	English / Tok Pisin	Col 1	Col 2	Col 3
1	(his) head / het (bilong em)		ko.'pu.ʃu ,koˑpi.ʃi tu	
2	(his) hair / gras bilong het (bilong em)		*ko.'pu.ʃu tu	
3	(his) mouth / maus (bilong em)		bé	
4	(his) nose / nus (bilong em)		'mẽ.ⁿdo	
5	(his) eye / ai (bilong em)		'gi.si	
6	(his) neck (all or nape) / nek (bilong em)		'du.bo	
7	(his) belly / bel (bilong em)		'o.si	
8	(his) skin (human) / skin (bilong em)		'ta.mõ 'ãi.ⁿto	
9	(his) knee / skru bilong lek (belong em)		'bao.ŋgo	
10	(his) ear (extrenal) / yau, ia (bilong em)		dẽ.ŋgo.ʃo i.βa.'βa	accent
11	(his) tongue / tang (bilong em)		i va.'va	
12	(his) tooth / tit (bilong em)		'dʒi	

#	English / Tok Pisin		Nindewari
13	(her) breast	susu (bilong em)	ã.mi
14	(his) hand	han (bilong em)	í.pa
15	(his) foot	lek, fut (bilong em)	´tai
16	(his) back	baksait (bilong em)	´gũ
17	(his) shoulder	sol (bilong em)	´ga.po
18	(his) forehead	poret, pes (bilong em)	be.ó
19	(his) chin	wasket (bilong em)	o.´to.to
20	(his) elbow	skru bilong han (bilong em)	ũ.ᵐbu.go
21	(his) thumb	nambawan pinga, bikpela pinga	í.pa ko.´pu.ɾu
22	(his) leg	lek (bilong em)	´tai
23	(his) heart	pam, klok, hat (bilong em)	u.bo.βa
24	(his) liver	lewa, leva (bilong em)	´gõ.mõ
25	(his) bone	bun (bilong em)	βe.tu
26	(his) blood	blut (bilong em)	o.´ɾo.ɾo
27	baby	bebi, liklik pikinini	´mãĩ ´teka — new born

accent

´mãĩ ´sa.ka — a few old

George Guba (Ewore) collected at Nindewari

Nindewari

left-out by mistake on 30 Dec 04 from Ewore Village Survey

George Guba (Ewore resident)
Binandere native + clan. prep. school teacher was visiting Nindewari on 3 Jan 05 + helped us complete # 28-42

#	English / Tok Pisin	Ewore (Nindewari)	Nindewari
28	girl / yangpela meri, gel	ga.ga.ɾa	ga.ga.ɾa te.ka
29	boy / pikinini man, boi, manki	ˈmã̀ĩ	~~mãĩ~~ * ˈmã̀ĩ (te.ka)
30	old wonam / lapun meri	e.ú.tu be.ˈgo.go	e.ú.tu/be.ˈgo.go
31	old man / lapun man	ˈẽ.ᵐbo " "	ˈẽ.ᵐbo| " "
32	woman / meri	e.ú.tu	e.ú.tu
33	man / man	ˈẽ.ᵐbo	ˈẽ.ᵐbo
34	(his) father / papa (bilong em)	ˈmã.mõ	ˈmã.mõ
35	(his) mother / mama (bilong em)	ˈai.ᴶa	ˈai* / ˈai.ja ← Mom or Mommy
36	brother (older of man) / bikpela brata bilong man	nã.ˈmẽ.ɟdʒi	nã.ˈmẽ.dʒi
37	sister (older of man) / bikpela susa bilong man	ˈɾu	ˈɾu
38	name / nem	ˈɖao	ˈɖao
39	bird / pisin	ˈɲĩ	ˈɲĩ
40	dog / dok	ˈsĩ.nõ	ˈsĩ.nõ
41	pig / pik	ˈpu	ˈpu
42	cassowary / muruk	tõ.ˈᵐbo.ɾu	tõ.ᵐbo.ˈɾu accent

but in fast speech sounds like accent is on 2nd syllable

#	English	Tok Pisin	Transcription
43	wallaby	sikau	ꞌdau.ꞓu
44	flying fox	blakbokis	ˈba.ꞌba.ꞓa
45	rat	rat	kã.ⁿꞌdo.ꞓo
46	frog	krokrok, rokrok, prok	gã̂ĩ.ꞔa ꞌɲa
47	snake	snek	dʒĩ.ᵐba.ɡo
48	fish	pis	ꞌũ x Ꞟo
49	person	man	ẽ.ꞌne.ᵐbo
50	he sits	em i sindaun	ꞵ.ꞌnũ.be.ꞌꞌsi.ꞓa i.ꞌꞌsi.ꞓa
51	he stands	em i sanap	ꞌpɛ.tɛ.ꞌꞌsi.ꞓa
52	he lies down (reclines)	em i slip	du.ꞌꞓi.ꞓa
53	he sleeps	em i pasim ai na slip	dʒi.ꞌꞌtao a.ꞌꞵei.ꞓa
54	he walks	em i wokabaut	ꞌã̃ĩ.ⁿto ꞌei.ꞓa
55	he bites (a dog)	dok i kaikaim man	gã.ᵐꞌbi.ꞓa
56	he eats	em i kaikai	ꞌĩ.ⁿdei.ꞓa
57	he gives it to me	em i givim mi	nã̂.mõ̂.ⁿꞌde ꞌpi.ɛ.ꞌꞌsi.ꞓa

compose
sp. accent

#	English / Tok Pisin			Nindewari	
58	he sees / em i lukim	58		58 go.ˈtei.ɾa	58
59	he comes / em i kam	59		59 gu.ˈpei.ɾa	59
60	he says / em i tok	60		60 ˈge ˈsi.ɾa	60
61	he hears / em i harim	61		61 ˈge ĩ.ˈɔgei.ɾa	61
62	he knows / em i save	62		62 ˈẽ.ᵐbo ˈá.ßa ˈga.ɾi	62
63	he drinks / em i dring (em i kaikaim wara)	63		63 ˈũ ˈĩᵉ.ⁿdei.ɾa	63
64	he hits / em i paitim	64		64 do.ˈɾei.ɾa	64
65	he kills / em i kilim i dai	65		65 de.ˈsi.ɾi ˈbe.ˈtɛ.si.ɾa	65
66	he dies / em i dai, dai pinis	66		66 ˈbe.tɛ.ˈsi.ɾa	66
67	it burns (fire is burning) / paia i lait	67		67 nĩ.ˈjãõ a.ˈßei.ɾa	67
68	it flies / em i flai i go	68		68 ˈba.ˈba ˈei.ɾa	68
69	he swims / em i swin long wara, em i wokabaut long wara	69		69 ˈũ da.ˈßei.ɾa	69
70	he runs / em i ran, ron	70		70 ˈãĩ.ⁿto tu.ˈpei.ɾa	70
71	he falls down / em i pundaun	71		71 du.ˈɾi.ɾa	71
72	he catches / em i selaim, kisim, holim	72		72 to.ˈɾĩ.nẽ.ᵐbe.ˈsi.ɾa ˈɾo tã.ˈdʒi.ɾa	72

73 he coughs em i kus	73	73 a.ʃe.bo ˈsi.ʃa
74 he laughs em i lap	74	74 ˈi.ʃo ˈdʒi.dʒi.ʃei.ʃa
75 he dances em i singsing raun, danis	75	75 ˈja u.β u.ˈʃei.ʃa ˈdu.ga
76 big bikpela	76	76 *ba.dʒĩ.nã
77 small liklik	77	77 ˈsa.ka
78 good gutpela, gut	78	78 ˈda.βe
79 bad nogut	79	79 beiˈjae
80 long longpela	80	80 ʃi.ˈbo.ʃi
81 short sotpela, sot	81	81 ƫu.põ.ˈkaki ˈmẽ.ta
82 heavy hevi	82	82 *ˈbou.ga
83 light i no hevi	83	83 ɛ.ˈdo.pa
84 cold (water) kol, kolpela	84	84 ˈdã.mõ ˈdã.mõ
85 warm, hot (water) hatpela, hat	85	85 βe.βɛ.ˈʃa ← ʃp.
86 new nupela	86	86 ˈƫe.ka
87 old olpela	87	87 ˈmã.tu

dʒidʒokaui to turn round ← (see King dictionary!)

88 round raunpela, raun	88 _____	88 dʒi.dʒi.ʃo.ɾo.ka (new)	88 _____
89 wet (clothing) i gat wara, i wet	89 _____	89 ta.ta.pu	89 _____
90 dry (clothing) drai, i nogat wara	90 _____	90 pãi.ⁿga.ɾi	90 _____
91 full pulap	91 _____	91 be.da á.ɾi	91 _____
92 road rot	92 _____	92 be.ga.ta	92 _____
93 stone ston	93 _____	93 gã.ñũ.mã	93 _____
94 earth (ground) graun	94 _____	94 bu.tu	94 _____
95 sand waisan, wesan	95 _____	95 po.po	95 _____
96 mountain maunten	96 _____	96 pe.dʒi	96 _____
97 fire paia	97 _____	97 ñĩ.jãõ	97 _____
98 smoke smok bilong paia	98 _____	98 ĩ.ᵐbo.si ← smoke Ĩ.ᵐbo.si mother-in-law	98 _____
99 ashes sit bilong paia	99 _____	99 áe.βa	99 _____
100 sun san	100 _____	100 í.dʒi	100 _____
101 moon mun	101 _____	101 ka.ɾi.ga	101 _____
102 star sta	102 _____	102 da.bo.ɾi	102 _____

103 cloud klaut	103 _____	103 poˊ.ɾa.ɡa	103 _____
104 rain ren	104 _____	104 ˊβa	104 _____
105 wind win	105 _____	105 ˊbi.si	105 _____
106 water wara	106 _____	106 ˋũˊ	106 _____
107 vine rop (rop bilong bus)	107 _____	107 ˊa.si	107 _____
108 tree diwai, tri	108 _____	108 ˊɲĩ	108 _____
109 stick stik	109 _____	109 ũ.ˊɡu.ta ← sp.	109 _____
110 bark (tree) skin diwai	110 _____	110 ˊɲĩ ˊãĩ.ⁿto	110 _____
111 seed (for planting) pikinini bilong diwai	111 _____	111 ˊɲĩ ˊβe	111 _____
112 root rop bilong diwai i go insait long graun	112 _____	112 ˊɲĩ ˊtai	112 _____
113 leaf lip	113 _____	113 ˊɲĩ ˊɡi	113 _____
114 meat abus, mit	114 _____	114 ˊβo	114 _____
115 fat gris	115 _____	115 ˊβo ˊɡa.βi	115 _____
116 egg kiau	116 _____	116 ˊmũ.ⁿdu	116 _____
117 louse laus, binatang bilong gras	117 _____	117 ˊdʒĩ	117 _____

118 feather gras bilong pisin	118 _____	118 ˈnĩ ˈtu	118 _____
119 horn (of an animal) kom	119 _____	119 ˈgi	119 _____
120 wing wing, pul bilong pisin	120 _____	120 ˈβa.si	120 _____
121 claw kapa bilong pinga bilong pisin	121 _____	ˈnĩ ˈda 121 ĩ.ˀgi.si	121 _____
122 tail tel	122 _____	122 ˈdʒĩ.mĩ	122 _____
123 one wan, wanpela	123 _____	123 ˈda	123 _____
124 two tu, tupela	124 _____	124 ˈto.te	124 _____
125 three tri, tripela	125 _____	125 tã.mõ.ⁿde	125 _____
126 four foa, fopela	126 _____	126 ˈi.pa ˈao pa.ˈsi.do	126 _____
127 five faiv, faipela	127 _____	127 ˈi.pa ˈda	127 _____
128 ten ten, tenpela	128 _____	128 ˈi.pa ˈto.te	128 _____
129 taro taro	129 _____	129 ˈba	129 _____
130 sugarcane suga	130 _____	130 ˈdõũ	130 _____
131 yam yam, mami	131 _____	ˈã.nã ˈmau 131 ˈã.nã * ka.ⁿbo.ʂo	131 _____
132 banana banana	132 _____	132 ˈbi.do	132 _____

#	English / Tok Pisin		Transcription
133	sweet potato	kaukau	'ã. nã
134	bean	bin	'pi. ta
135	axe	tamiok, akis	'o. to
136	knife	naip	ka. si. βo
137	arrow (spear)	spia	'au. ɾi
138	net bag (woman's)	bilum	'a. si plural = 'o. ɾo mã̃ⁿdo
139	house	haus	'mã. ⁿdo
140	tobacco	tabak, brus	'kai. βa
141	morning	moning, moningtaim	'si. ɾo
142	afternoon	belo bek, apinun	'tu. ɾo
143	night	nait, tudak	'mũ. ɲã̃ẽ̃ accent
144	yesterday	asde	'si. ɾo 'ɲẽĩ̃
145	tomorrow	tumora	'au. do
146	white	wait, waitpela	pa. 'ɾa. ɾa
147	black	blak, blakpela	ĩ. ⁿga. ta. 'ɾa. ɾi

#	English / Tok Pisin			Transcription	
148	yellow yelo, yelopela	148	148	ńõ. ⁿda	148
149	red ret, retpela	149	149	o. ʃo. ʃo	149
150	green grin, grinpela	150	150	ǵãũ. p̃ã	150
151	many planti	151	151	dʒi. βae	151
152	all olgeta	152	152	be. ʃa. ʃi	152
153	this dispela	153	153	´ei. βa	153
154	that em, dispela	154	154	´oˣβa	´o: βa bird name has longer vowel 154
155	what? wanem? wanem samting?	155	155	ʃo. ʃae. ´ʃo ʃi	155
156	who? husat? wanem man?	156	156	ĩ. m̃õ a. βɛ. ʃi	156
157	when? wanem taim?	157	157	i. dʒi ńõ. ⁿdɛ. ʃi	157
158	where? we? long wanem ples?	158	158	´ĩ. ⁿda. ʃi — where ĩ. ⁿda. ʃi = food	158
159	yes yes, yesa	159	159	a. βa. ʃa	159
160	no nogat	160	160	´ã. ɔgo ´ae	160
161	not (he is not standing) no (em i no sanap)	161	161	´a. βa pɛ. ´tae	161
162	I mi	162	162	´nã	162

#	English / Tok Pisin		Transcription
163	you (singular)	yu	ĩ mõ̃
164	he	em	ó.βa
165	we two (exclusive)	mi tupela	´nã́ áe ´da.de
166	you two	yu tupela	´ĩ.mõ̃ ´dae.do
167	they two	ol tupela	´ẽ.ᵐbo ʈo.ʈe
168	we (plural exclusive)	mipela	(´nã̰ǩãe .ñã̃) one word
169	you (plural)	yupela	´ĩ.mõ̃.ñãɲẽ̃
170	they (plural)	ol	´ẽ.ᵐbo
171	he is hungry	em i hangre	´nã̃ be.dʒi.ʃa
172	he eats sugar cane	em i kaikai suga	´ẽ.ᵐbo ´dõũ̃ ĩ̃ⁿdʒi.ʃa
173	he laughs a lot	em i lap planti moa	´I.ʃo ba.dʒi.nã̃ ´dʒi.dʒi.ʃei.ʃa
174	one man stands	wanpela man i sanap	´ẽ.ᵐbo ´da ´pɛ.ʈɛ.śi.ʃa
175	two men stand	tupela man i sanag	" ´ʈo.ʈe ´pɛ.ʈe.ʈe.ʃa
176	three men stand	tripela man i sanap	" " ´ʈã.mõ̃.ⁿde " "
177	(the) man goes	man i go	" " ´mãũ̃.ⁿʈei ʃa

#	English / Tok Pisin	#	Transcription	#
178	(the) man went yesterday asde man i go pinis	178	ẽ.ᵐbo ʃi.po ñẽĩ mã.ᵐbi.ʃa	178
179	(the) man will go tomorrow tumora bai man i go	179	áu.do " " mã.mãĩ.nã	179
180	(the) man eats (the) yam man i kaikai yam	180	ẽ.ᵐbo á.βa kã.ᵐbo.ʃo ĩ̃.dei.ʃa	180
181	(the) man ate (the) yam yesterday asde man i kaikai yam	181	" " " " ʃipo ñẽĩ kã.ᵐbo.ʃo ĩ.ⁿdʒi.ʃa	181
182	(the) man will eat (the) yam tomorrow tumora bai man i kaikai yam	182	" " " " áu.do kã.ᵐbo.ʃo ĩ.ñãĩ.nã	182
183	(the) man hit (the) dog man i bin paitim dok	183	" " " " ʃĩ.ñõ de.ʃi.ʃa	183
184	(the) man didn't hit (the) dog man i no bin piatim dok	184	" " " " " " dae	184
185	(the) big man hit (the) little dog bikpela man i bin paitim liklik dok	185	" " ba.dʒĩ.nã á.βa ʃĩ.ñõ mãĩ de.ʃi.ʃa (also could be ʃa.ʃa)	185
186	(the) man gave (the) dog to (the) boy man i bin givim dok long manki	186	" " á.βa ʃĩ.ñõ mãĩ ãĩ.ⁿde pi.ɛ.ʃi.ʃa	186
187	(the) man hit (the) dog and went man i paitim dok pinis na man i go	187	" " " " " " dɛ.do mã̃ᵐbi.ʃa	187
188	(the) man hit (the) dog when (the) boy went taim manki i go, man i paitim dok	188	mãĩ mãã.ⁿsĩ.pi ẽ.ᵐbo á.βa ʃĩ.ñõ de.ʃi.ʃa.	188
189	(the) man hit (the) dog and it went man i paitim dok na (dok) i go	189	ẽ.ᵐbo á.βa ʃĩ.ñõ de.ʃi.ʃi mã.ᵐbi.ʃa	189
190	(the) man shot and ate (the) pig man i sutim na kaikaim pik	190	" " " " pu gai.ɛ.do ĩ.ⁿdʒi.ʃa	190

John
Keston
Mamo Bruno

Maki o/ Mark

Pita o/ Peter

Jan o// John
Jon

Galili o/ Galilee

or Jerusalem

Jerusaremi

buredi o/ bread-

vaini o/ wine

viti o/ wheat

Preferred

preferred