

# Dialect Survey of the Namia Language

Ethnologue nnm  
Laycock Code E1  
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## Introduction

The Namia language is a Papuan language spoken by approximately 3500 people in the Lumi sub-district of the West Sepik Province. It belongs to the Sepik-Ramu Phylum, the Sepik Sub-Phylum, the Middle Sepik Super-Stock, the Yellow River Stock and the Yellow River Family (Laycock and Z'graggen, 1975). This survey was done during the time we have lived and worked in this area from 1985 to the present, under the auspices of the Summer Institute of Linguistics. We have lived in Yaru Village, in the central Edwaki area, during this time (3 degrees, 51 minutes, 45 seconds south; 141 degrees, 48 minutes, 4 seconds east.)

The language is called Namia by the local people and the government. It has been listed in the Ethnologue as Namie and Edawapi. An anthropologist, William E. Mitchell (1975), wrote about these people and called them the Lujere (a Namia word that means "people").

The area is traditionally called Yellow River, after a large river that flows north to south through the language area. The people inhabit an area of approximately 1200 square kilometres. There are 21 villages and one government station.

The northwest area of the language is called Lawo and has 4 villages.

Aiendami, Mokwidami, Mantopai, Yawari

The central area is Edwaki and has 3 villages and the station.

Yegarapi, Yaru, Norambalip and the Edwaki (Yellow River) station

The southeast area is Wiyari and has 6 villages.

Alai, Naum, Akwom, Warkori (Worukori), Makme, Nami

The southwest area is Ewane and has 3 villages.

Iwani, Wakou, Aukwom (Augam)

The southern area is Ameni or Pabei and has 5 villages.

Tipas (Ameni), Elmoli (Panewai 2), Pabei 1, Pabei 2, Panewai

We have visited all of the areas of the language group (from 1985-1997) and gathered wordlists and other information. (A total of 9 wordlists were gathered from representative villages in each area.) Stories were collected from the different areas and analysed. Literature written using the Edwaki spelling was distributed to each area to see if they could read it. People from each area were invited to courses held in February and March of 1997. Much information was confirmed at that time, some new information gathered (like the names of birds, fish, etc.,) stories written, and spelling discussed. The Ameni and Ewane area people did not come to these recent courses, so we have less information on them, and the wordlists are older.

Word lists:     Edwaki Area: Yaru Village (Nov 1995)  
                  Lawo Area: Aiendami Village (September 86), Yawari Village (May 87),  
                                  Mokwidami Village (Feb 97)  
                  Wiyari Area: Akwom Village (Feb 97), Warkori Village (Feb 97)  
                  Ewane Area: Aukwom Village (Dec 85)  
                  Ameni Area: Tipas Village (Dec 85), Elmoli/Panewai 2 Village (Nov 95)

All of these Wordlists are on file in the SIL Technical Library at Ukarumpa and also are attached to this document.

## 1. Location

- a. The boundaries of the Namia language area are as follows:
  - to the south, a river (we didn't get the name) that is just south of the Sepik River;
  - the Pangal River to the southeast, midway between the Yellow and Wanipe Rivers (in the Amal language);
  - to the northeast almost to the Abrau airstrip (in the Awun language area);
  - to the north, the Irau River.
  - to the west, the Ware River just past the Sand River, going towards the Busa, Yade and Kwomtari language areas,

All Namia villages except one are located in the Sandaun Province. The southernmost village, Panewai, is in the East Sepik Province. (See attached maps.) (We visited the Panewai village and talked with the people, but did not get a wordlist. These people have much contact with others up and down river and we did not detect any language differences.)

- b. Surrounding language groups: From the northeast going clockwise: Pouye (also spelled Bouye), Awun, Amal (also spelled Amalo), Ama, Abau, Busa, Yade, and Guriaso. The Kwomtari language is also closeby but does not actually border the Namia area.

- c. The major geographical features of the Namia language area are swamps, grasslands (*kunai*), forests, and rivers. Three small mountains are located near the Edwaki airstrip. As we noted in 1a above, rivers tend to be the defining geographical feature that separate the Namia people from other language groups. Within the language area smaller rivers mark the boundaries between areas. For example, the Warijowi river separates the Edwaki area from the Wiyari area, and the Nawowi river separates the Edwaki area from the Lawo area. We assume that each area is defined similarly, though we don't know the names of all the small rivers. Due to the large number of these small rivers it is not possible to note them on the map called 'Namia Language Dialect Areas'. We have indicated the boundaries of the different areas according to our knowledge, and how the people group the villages.

There are three large rivers within the language area (Sepik, Yellow, Sand) and they as well as some of the smaller ones are used for navigation except during the dry season (June-November). Then the Yellow and Sand Rivers get too low to go very far upriver, and the smaller rivers literally stop flowing and are stagnant.

- d. The nearest town is Lumi, a 2 day walk (from the central area of the language group) to the northeast. The provincial seat is Vanimo, and government workers travel there, including some local people with elected positions. Anguganak is also a frequent destination for church workers.

- e. The main features that draw people together are the airstrip and government services such as the Health Sub-Center located at the Edwaki station.

## 2. Degree and nature of linguistic differences within the language community

- a. According to a 1980 survey by Ronald and Doris Papenhagen, 99-100% of the words are cognate between the villages in the language group (Papenhagen, 1980). Through our own wordlists and using Blair's criteria (Blair, 1990), we have verified a 98% cognate rate. We also examined 40 other terms, mostly names of birds, fish, frogs, and bananas (none of which are on the standard word list), after being told by the people that this is where the main differences lie. Of these, 83% were cognate and 17% were not. Of this 17%, 10% were lexically different words.

- b. These are the phonological differences noted (See Appendix A):

1) **Change in vowel height.** This difference occurred in five words. In three of the words, the difference was between the Edwaki area and the Ameni, Lawo, and Ewane areas. Examples:

#21 “smoke” e’no<sub>l</sub>ə i’no<sub>l</sub>ə  
#96 “die” e’li<sub>r</sub>ə i’li<sub>r</sub>ə

In two of the examples, another Ameni village had the only difference:

#63 “fish” ‘pi<sub>r</sub>a ‘pi<sub>r</sub>ə

There were only two instances of this in the 40 extra words.

2) **Change in vowel backing.** This occurred in 8 entries. These differences occurred between the Edwaki area and all other areas of the language group. All but one of the differences were from ə to o, or the reverse.

#28 “sun” wəl’wa wol’wa

#101 “I” ‘onə ‘ənə

In the following the difference was from ə to ɪ.

#75 “good” j ‘əpanwei j→ɪ ‘panwei

The extra 40 words show no consistent pattern of vowel backing among areas. (See #E1, E5, E6, E13, E35.)

3) **Change between a diphthong and a single sound.** No area always made the same change in the words. There were seven entries. Six of them were changes between “æ” and “æ̃”.

#95 “sleeps” ‘eno ‘nwæ eno nwæ

#35 “leaf” e’wæ e’wæ̃

There were no examples of this in the extra 40 words.

4) **Addition of a vowel at the end of the word.** In the two examples occurring, only the Lawo area added a vowel.

#38 “egg” e’wom e’womu

#73 “black” kom komo

There were no examples of this in the extra 40 words.

5) **Addition /deletion of a vowel at the beginning of the word.** This occurred in two entries, both before a semivowel “j”. The first example was of deletion and occurred in two Lawo area villages:

#11 “bird” ‘ejo jo

The other was addition and occurred in the Wiyari area villages and one Ameni area village:

#29 “moon” jəm e’jəm

There were no examples in the extra 40 words.

6) **Addition of a semivowel / labialization.** This occurred in two entries. In the first one, only the Wiyari area did not have the labialization:

#69 “wind” waol’weli wao’leli

In the following, only one Ameni village added the semi vowel:

#78 “heavy” ‘oləki woləki

Only one example was found in the extra 40 words where the Wiyari and Lawo areas added a semi vowel to the beginning of a word:

#E5 “morning” ‘olirəwomi ‘wəlirəwomi

7) **Change of a lateral to an affricate.** This occurred in two entries, and only in the Lawo area.

#58 “name” i’lei i’tʃei

#84 “what” ‘ero i’leilə ‘ero i’tʃeilə

In the extra 40 words, only one example occurred, in which an Ameni area village made the change.  
#E7 “shoot”      kei’lone kei’tʃone

From analyzing these differences, the Lawo area was the most different from the Edwaki area. The other areas had fewer differences from the Edwaki area. Even with all of these differences, 98% of the words were cognate. The only two Standard Wordlist items not cognate per Blair’s guidelines were because of the shortness of the words (#11, 30).

c. After reviewing both oral and written stories from the various areas, we have found no grammatical differences.

### 3. Degree and nature of social differences within the language community

a. As we mentioned above in 1c the language group has small rivers that separate the different areas, and the people in these five areas have definite identities (see attached map): Edwaki: population 900, Lawo: 560, Ewane: 314, Pabei/Ameni: 640 and Wiyari: 694. The population figures for these areas are based on the 1990 census. The lifestyle of each area is somewhat different, based on proximity to a large river, to extensive forest, or to the airstrip and government services.

These area identities are very strong. When people that we don’t recognize come into Yaru, others identify them to us by their area, i.e., “he is an Ewane man”. Marriages occur between clans within an area. There is very little intermarriage between areas. While clan members acknowledge relations in other areas, most of their activities and strongest relationships are with those relations in the same area.

According to the people, each group speaks differently. We could find no one who could give specifics, just the comment that the intonation was different. Perhaps some of the differences noted in 2. are factors, though no one could categorize differences as we have above. Because the list of names of birds, fish, etc., was only 83% cognate between Edwaki and the other areas, this would give hearers a clue as to where a speaker lived, since much of daily conversation is about hunting.

Conflicts and fights still arise between the five areas. Church events seem to be the only ones that involve people from all areas, and these are occurring less frequently now than in the past. According to their oral history, they all lived together at one point and then divided.

b. The central Edwaki area is considered the most prestigious because of the airstrip, government offices, and health centre.

c. Attitudes towards the other dialects: Each area says they speak the language correctly and the other areas speak incorrectly. But when they are asked which words the other areas say differently, they cannot think of more than one or two words.

### 4. Effect of lingua franca, church language or neighboring languages

a. There is a stable bilingual situation, bilingual with Namia and *Tok Pisin* in the Namia language area. We see some language change in the 20-to-30-year-olds. They are using more *Tok Pisin* words, and making phonological changes in Namia words such as: dropping the labialization on some words, changing ‘*pwari*’ (to be there) to ‘*pari*’; and including a sound *Tok Pisin* has but Namia does not by changing the r r combination in ‘*lamlelerre*’ (which means to come back from) to s, resulting in ‘*lamlelese*’. This age group acknowledges that it speaks somewhat differently from the older generation, but does not give any reason, and we cannot deduce any reasons either. However, we have seen others who as they grow older will change back and tend to conform to the ‘accepted way’ of speaking.

The Namia language group is a large language group surrounded by a number of smaller language groups. So on the language area boundaries, the Namia people share hunting grounds with other languages, and say they can understand some of their speech. For instance, in the northwest area of Lawo, people said they can understand some of their neighbors to the north who speak Guriaso. However only a few of the older men, aged 50-60, can actually speak this language. The people in the

eastern area of Wiyari said they can understand some of the Amal and Awun languages to the east of them.

b. Some young men say it is very important to learn *Tok Pisin*, so they teach it to their children by addressing them only in *Tok Pisin* from an early age. The mothers counteract this by using the vernacular with the children. The people older than 30 say that the 20-to-30-year-olds don't pronounce words correctly, or use the vocabulary correctly, and that it is too bad that children aren't learning Namia first.

c. Kisim Save (*Tok Pisin*) schools, and/or English schools have been operating in the language area since the 1970's. So most people who are 40 or younger use more *Tok Pisin* than the older generation. Most older women (older than 40) only speak Namia. In areas that did not have this educational advantage, like the Ameni/Pabei area, there is less knowledge and use of *Tok Pisin*. Namia is used in most village settings including meetings, conversations, arguments, and in homes. For those children who are addressed by their fathers in *Tok Pisin*, we have seen that most of them learn to speak Namia from their mothers, other adults and children. *Tok Pisin* is heard between outsiders, in church for parts of sermons and Bible readings, and at the government station.

d. In vernacular writings, loan words are spelled according to the vernacular, i.e., God becomes Gor, Vanimo becomes Wanimo. Loan words are used for names of people and places. In the case of Biblical names and places, which are borrowed from the *Tok Pisin* Bible, most of the time the spelling is retained (the example above of God being the exception). For example 'Moses' stays the same.

## 5. Language work already done

a. SIL (Tom and Becky Feldpausch) has been the only organisation to produce materials in the Namia language. We have done the Namia Grammar Essentials (1989) and Phonology Essentials (1993). We have produced pre-school materials for three schools (Multi-Strategy Method). These three schools all were located in the central Edwaki area, in the villages of Norambalip, Yaru and the Edwaki station. For adults we have held transfer classes in the village of Yaru, produced some simple story books and various shell Bible story books. We have also distributed computer copies of cultural stories. In March 1997 the book of Genesis was dedicated and distributed. All of these materials were produced using the Edwaki area spelling.

b. Two pre-schools (in Yaru and Norambalip) have been running now for over 3 years using materials we have produced. Through writers' workshops and teacher training, we have tested out aspects of the orthography such as spelling options and how to split words. At least 6 of the current 9 teachers are fluent readers. The children are able to read and write Namia by the time they finish one year of pre-school.

Most adults have not shown much enthusiasm for the materials produced for them. The few who have made an effort to read can read quite well. The ladies' fellowship groups in the Edwaki area have indicated a desire for reading classes so they can read and study Genesis.

The people from other areas of the language group that have shown an interest in reading materials have been able to read the materials produced in the Edwaki area. As we previously stated, the spelling and pronunciation changes are minimal between areas, and we have heard these other speakers read and make pronunciation changes as they go (especially for high frequency words such as "I" and "and"). We have begun making materials for two Wiyari area pre-schools. In the first two primers, we have avoided any key words that would be different, and in the story material (which is initially read aloud by the teacher) we encouraged the use of their own spelling for words such as "I" and "and". In the third and fourth primers (after the children can read), we would introduce the Edwaki way of spelling these words, and the children could make the same pronunciation adjustments as the adults do.

#101	"I"	'onə	'ənə
#E2	"and"	i	e
#E1	"greens"	'tero	tə'ro

## 6. Churches / missions

a. & b. The Catholic Church was in the southeastern Wiyari area for a short time in the late 1950's and built two airstrips. They left, and the Christian Brotherhood Church came into the area in the 1960's and all the areas have since considered themselves CBC. From 1994-1996, a Seventh Day Adventist family lived in the Ameni area at the southern end of the language. They used *Tok Pisin* in their work. Only one clan (5 adults out of 70) became involved in their worship services while they were there. None are continuing according to reports we've heard.

c. The expatriate missionaries did their evangelism and Bible teaching in *Tok Pisin*. The last expatriate CBC missionary, who left 6 years ago, was favourable to having work done in the language. The current local church leaders are involved in the translation process. We have seen a positive response from ladies' groups and Sunday School groups for using their language. We have just recently produced our first printed book of Scripture, so do not yet know if it will be used in church meetings. Singing is done almost always in *Tok Pisin*, there are only two songs currently used that are in the vernacular. Only about 50% of the time is the vernacular used for preaching and announcements. This has been somewhat of a stumbling block to vernacular Scriptures and materials being accepted. Men who become pastors are trained in *Tok Pisin* and use less Namia when they return from school. Whether or not the Namia language will be used depends on the speaker and chairman in the church service, there is no standard policy.

### Attached documents:

Appendix A - SIL Standard Wordlists for the Namia Language, showing words from nine different villages.

Appendix B - a chart of 40 words from 3 of the areas (words that are not on the SIL Standard Wordlist).

Map 1 – Four Dialect/social areas of Namia language

Map 2 – Languages surrounding the Namia language

Map 3 – Namia language area – detailed map (This was adapted from Papenhagen's 1980 map.)

### Bibliography

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**SIL Standard Wordlists (106 items)**  
**Namia Language (IPA Phonetic Alphabet used)**  
**All Wordlists taken by Tom Feldpausch**

#	gloss	Edwaki area Yaru Village	Wiyari area Akwom Village	Wiyari area Warkori Village	Lawo area Aiendami Village	Lawo area Yawari Village	Lawo area Mokwidami Village	Ameni area Elmoli / Panewai 2 Village	Ameni area Tipas Village	Ewane area Aukwom Village
	date of list	Nov 95	Feb 97	Feb 97	Sept 86	May 87	Feb 97	Nov 95	Dec 85	Dec 85
1	hair	maku'tɕwae	maku'tɕwae	maku'tɕwae	maku'tɕwae	maku'tɕwae	maku'tɕwae	maku'tɕwae	maku'tɕwae	maku'tɕwae
2	head	maku'tɕwalə	maku'tɕwalə	maku'tɕwalə	maku'tɕwalə	maku'tɕwalə	maku'tɕwalə	maku'tɕwalə	maku'tɕwalə	maku'tɕwalə
3	mouth	'pila	'pila	'pila	'pila	'pila	'pila	'pila	'pila	'pila
4	nose	nə'malə	nə'malə	nə'malə	nə'malə	nə'malə	nə'malə	nə'malə	nə'malə	nə'malə
5	eye	'eno	'eno	'eno	'eno	'eno	'eno	'eno	'eno	'eno
6	neck	wələ'wən	wələ'wən	wəlwən	wələ'wən	wələ'wən	wələ'wən	wələ'wən	wələ'wən	wələ'wən
7	belly	'alku	'alku	'alku	'alku	'alku	'alku	'alku	'alku	'alku
8	skin	poku'lou	poku'lou	poku'lou	poku'lou	poku'lou	poku'lou	poku'lou	poku'lou	poku'lou
9	man	lu	lu	lu	lu	lu	lu	lu	lu	lu
10	woman	'elə	'elə	'elə	'elə	'elə	'elə	'elə	'elə	'elə
11	bird	'ejo	'ejo	'ejo	'ejo	jo	jo	'ejo	'ejo	'ejo
12	dog	'arə	'arə	'arə	'arə	'arə	'arə	'arə	'arə	'arə
13	dog bites	'ar'ire	'ar'ire	'ar'ire	-	'ar'peire	'ar'peire	-	-	-
14	he sits	'loko'tanire	'loko'ta'wanire	'loko'ta'wanire	'loko'kən.i	'lu'pwanire	'lu'pwanire	'lu'ta'kənire	'loko'ta'kwanitɕə	'loko'kani
15	he stands	'loko kə'naki	'lu'takire	'loko'takire	'ne kə'naki	'lu'pəkire	'lu'pəkire	'lu'ta'kək.i	'loko kə'naki	'loko'kək.i
16	road	nə'pu	nə'pu	nə'pu	nə'pu	nə'pu	nə'pu	nə'pu	nə'pu	nə'pu
17	stone	ti'tɕei	ti'tɕei	ti'tɕei	ti'tɕei	ti'tɕei	ti'tɕei	ti'tɕei	ti'tɕei	ti'tɕei
18	big	ka'pou	ka'pou	ka'pou	ka'pou	ka'pou	ka'pou	ka'pou	ka'pou	ka'pou
19	small	liɾə'kou	liɾə'kou	liɾə'kou	liɾə'kou	liɾə'kou	liɾə'kou	liɾə'kou	liɾə'kou	liɾə'kou
20	fire	mi	mi	mi	mi	mi	mi	mi	mi	mi

#	gloss	Edwaki area Yaru Village	Wiyari area Akwom Village	Wiyari area Warkori Village	Lawo area Aiendami Village	Lawo area Yawari Village	Lawo area Mokwidami Village	Ameni area Elmoli / Panewai 2 Village	Ameni area Tipas Village	Ewane area Aukwom Village
21	smoke	e'nolə	e'nolə	e'nolə	i'nolə	i'nolə	i'nolə	e'nolə	i'nolə	i'nolə
22	ashes	elə'weli	elə'weli	elə'weli	elə'weli	elə'weli	elə'weli	elə'weli	elə'weli	elə'weli
23	ear	mak	mak	mak	mak	mak	mak	mak	mak	mak
24	tongue	'lələ	'lələ	'lələ	'lələ	'lələ	'lələ	'lələ	'lələ	'lələ
25	tooth	pi'nalə	pi'nalə	pi'nalə	pi'nalə	pi'nalə	pi'nalə	pi'nalə	-	-
26	breast	mu	mu	mu	mu	mu	mu	mu	mu	mu
27	hand	'lələ	'lələ	'lələ	'lələ	'lələ	'lələ	'lələ	'lələ	'lələ
28	sun	wəl'wa	wəl'wa	wəl'wa	wəl'wa	wəl'wa	wəl'wa	wəl'wa	wəl'wa	wəl'wa
29	moon	jəm	e'jəm	e'jəm	jəm	jəm	jəm	jəm	e'jəm	jəm
30	star	'wopə	'wopə	'wopə	'wopə	'wopu	'wopə	'wopo	'wopu	'wopu
31	cloud	wəlwe'nao	wəlwe'nao	wəlwe'nao	wəlwe'nao	wəlwe'nao	wəlwe'nao	wəlwe'nao	wəlwe'nao	wəlwe'nao
32	water	'itʃo	'itʃo	'itʃo	'itʃo	'itʃo	'itʃo	'itʃo	'itʃo	'itʃo
33	tree	mi	mi	mi	mi	mi	mi	mi	mi	mi
34	root	nən	nən	nən	nən	nən	nən	nən	nən	nən
35	leaf	e'wæ	e'wæ	e'wæ	e'wæ	e'wæ	e'wæ	e'wæ	e'wæ	e'wæ
36	meat	ta	ta	ta	ta	ta	ta	ta	ta	ta
37	fat	nae	næ	næ	nae	nae	nae	nae	nae	nae
38	egg	e'wom	e'wom	e'wom	e'wom	e'womu	e'wom	e'wom	e'wom	e'wom
39	he eats	'loko 'tæ	'loko 'tae	'loko 'tae	'loko 'tae	'loko 'tae	'loko 'tae	'loko 'tae	'loko 'tae	'loko 'tae
40	he gives it to me	'loko 'onmə 'nowe	'onmə 'nowe	'onmə 'nowe	'onmə 'now e	'onmə 'nowe	'onmə 'now e	'onmə 'nowe	'onmə 'nowe	'onmə 'now e
41	he sees	'loko kei'nəkire	'loko kei'nəkire	'loko kei'nəkire	'loko kei'nəkire	'loko kei'nəkire	'loko kei'nəkire	'loko kei'nəkire	'loko kei'nəkire	'loko kei'nəkire
42	he comes	'loko 'plelə	'loko ta'yəre	'loko ta'yəre	'loko 'pelele	'lu 'plele	ta'yəre	'loko ta'yəre	'loko 'plæle	'loko 'yəre
43	louse	nən'pou	nən'pou	nən'pou	nən'pou	nən'pou	nən'pou	nən'pou	nən'pou	nən'pou
44	one	'tipia	'tipia	'tipia	'tipia	'tipia	'tipia	'tipia	'tipia	'tipia



#	gloss	Edwaki area Yaru Village	Wiyari area Akwom Village	Wiyari area Warkori Village	Lawo area Aiendami Village	Lawo area Yawari Village	Lawo area Mokwidami Village	Ameni area Elmoli / Panewai 2 Village	Ameni area Tipas Village	Ewane area Aukwom Village
45	two	pli	pli	pli	pli	pli	pli	pli	pli	pli
46	back	wenitʃələ	wenitʃələ	wenitʃələ	wenitʃələ	wenitʃələ	wenitʃələ	wenitʃələ	wenitʃələ	wenitʃələ
47	shoulder	lə'wəli	lə'wəli	lə'wəli	lə'wəli	lə'wəli	lə'wəli	lə'wəli	lə'wəli	lə'wəli
48	forehead	imo'wələ	imo'wələ	imo'wələ	imo'wələ	imo'wələ	imo'wələ	imo'wələ	imo'wələ	imo'wələ
49	leg	li'palə	li'palə	li'palə	li'palə	li'palə	li'palə	li'palə	li'palə	li'palə
50	bone	'alə	'alə	'alə	'alə	'alə	'alə	'alə	'alə	'alə
51	blood	'nolə	'nolə	'nolə	'nolə	'nolə	'nolə	'nolə	'nolə	'nolə
52	wing	'lowi	'lowi	'lowi	'lowi	'lowi	'lowi	'lowi	'lowi	'lowi
53	tail	'wəniɸə / 'wəniɸo	'wəniɸo	'wəniɸo	-	-	'wəniɸo	'wəniɸo	'wəniɸo	'wəniɸo
54	father	'aja	'aja	'aja	'aja	'aja	'aja	'aja	'aja	'aja
55	mother	mo	mo	mo	mo	mo	mo	mo / 'məne	mo	mo
56	brother	a'wa	a'wa	a'wa	a'wa	a'wa	a'wa	a'wa	a'wa	a'wa
57	sister	a'wale	a'wale	a'wale	a'wale	a'wale	a'wale	a'wale	a'wale	a'wale
58	name	i'lei	i'lei	i'lei	i'lei	i'lei	i'lei	i'lei	i'lei	i'lei
59	pig	lwae	lwae	lwae	lwae	lwae	lwae	lwae	lwae	lwae
60	cassowary	'api	'api	'api	'api	'api	'api	'api	'api	'api
61	rat	'wekə	'wekə	'wekə	'wekə	'wekə	'wekə	'wekə	'wekə	'wekə
62	snake	wai	wai	wai	wai	wai	wai	wae	wai	wai
63	fish	'pira	'pira	'pira	'pira	'pira	'pira	'pirə	'pirə	'pira
64	banana	'narə	'narə	'narə	'narə	'narə	'narə	'narə	'narə	'narə
65	house	wə'la	wə'la	wə'la	wə'la	wə'la	wə'la	wə'la	wə'la	wə'la
66	earth	nu	nu	nu	nu	nu	nu	nu	nu	nu
67	sand	'wanirə	'wanirə	'wanirə	'wanirə	'wanirə	'wanirə	'wanirə	'wanirə	'wanirə
68	mountain	'amu	'amu	'amu	'amu	'amu	'amu	'amu	'amu	'amu
69	wind	waol'weli	waol'leli	waol'leli	waol'wel	waol'weli	waol'weli	waol'wel	waol'weli	waol'weli
70	seed	wən	wən	wən	wən	wən	wən	wən	wən	wən

#	gloss	Edwaki area Yaru Village	Wiyari area Akwom Village	Wiyari area Warkori Village	Lawo area Aiendami Village	Lawo area Yawari Village	Lawo area Mokwidami Village	Ameni area Elmoli / Panewai 2 Village	Ameni area Tipas Village	Ewane area Aukwom Village
71	night	‘womi	‘womi	‘womi	‘wemi	‘wemi	‘wemi	‘wemi	‘wemi	‘wemi
72	white	‘waolo	‘waolo	‘waolo	‘waolo	‘waolo	‘waolo	‘waolo	‘waolo	‘waolo
73	black	kom/ ‘komo	kom	kom	kom	kom	kom/ ‘komo	kom/ ‘ilpi	kom/ ‘elpi	kom/ ‘ilpi
74	red	wei	wei	wei	wei	wei	wei	wei	wei	wei
75	good	jə ‘panwei	jə ‘panwei	jə ‘panwei	jI ‘panwei	jI ‘panwei	jI ‘panwei	jə ‘panwei	jI ‘panwei	yI ‘panwei
76	long	wə ‘lei	wə ‘lei	wə ‘lei	wə ‘lei	wə ‘lei	wə ‘lei	wə ‘lei	wə ‘lei	wə ‘lei
77	short	larə ‘kou	larə ‘kou	larə ‘kou	larə ‘kou	larə ‘kou	larə ‘kou	larə ‘kou	larə ‘kou	larə ‘kou
78	heavy	‘oləki	‘oləki	‘oləki	‘oləki	‘oləki	‘oləki	‘oləki	‘woləki	‘oləki
79	cold	‘nəkli	‘nəkli	‘nəkli	‘nəkli	‘nəkli	‘nəkli	‘nəkli	‘nəkli	‘nəkli
80	hot	i ‘pirə	i ‘pirə	i ‘pirə	i ‘pirə	i ‘pirə	i ‘pirə	i ‘pirə	i ‘pirə	i ‘pirə
81	old	pi ‘remi	pi ‘remi	pi ‘remi	pi ‘remi	pi ‘remi	pi ‘remi	pi ‘remi	pi ‘remi	pi ‘remi
82	new	‘naki	‘naki	‘naki	‘naki	‘naki	‘naki	‘naki	‘naki	‘naki
83	many	‘kelo	‘kelo	‘kelo	‘kelo	‘kelo	‘kelo	‘kelo	‘kelo	‘kelo
84	what?	‘ero i ‘leile	‘ero i ‘leile	‘ero i ‘leile	-	‘ero i ‘tseile	‘ero i ‘tseile	‘ero i ‘leile	‘ero i ‘leile	‘ero i ‘leile
85	who?	‘tələ	‘tələ	‘tələ	‘tələ	‘tələ	‘tələ	‘tələ	‘tələ	‘tələ
86	wet	i ‘tʃowe	i ‘tʃowe	i ‘tʃowe	‘itʃo ‘rən	i ‘tʃowe	i ‘tʃo ‘rən	i ‘tʃowe	i ‘tʃowe	‘itʃo ‘rən
87	dry	weiku ‘kuke	aputʃwe	aputʃwe	weimku ‘kuke	weimku ‘kuke	weiku ‘kuke	aputʃwe	aputʃwe	‘aputʃwe
88	full	a ‘pau	a ‘pau	a ‘pau	a ‘pau	a ‘pau	a ‘pau	a ‘pau	a ‘pau	a ‘pau
89	three	mə ‘ni	mə ‘ni	mə ‘ni	mə ‘ni	mə ‘ni	mə ‘ni	mə ‘ni	mə ‘ni	mə ‘ni
90	four	lo ‘wəren	lo ‘wəren	lo ‘wəren	lo ‘wəren	lo ‘wəren	lo ‘wəren	lo ‘wəren	lo ‘wəren	lo ‘wəren
91	five	nə ‘peirə	nə ‘peirə	nə ‘peirə	nə ‘peirə	nə ‘peirə	nə ‘peirə	nə ‘peirə	nə ‘peirə	nə ‘peirə
92	no	nəmi ‘a	nəmi ‘a	nəmi ‘a	nəmi ‘a	nəmi ‘a	nəmi ‘a	nəmi ‘a	nəmi ‘a / pelwale	nəmi ‘a
93	he hears	‘loko ‘pwanipae	‘loko ‘pwanipae	‘loko ‘pwanipae	‘loko ‘pwanipae	‘loko ‘pwanipae	‘loko ‘pwanipae	‘loko ‘pwanipae	‘loko ‘wanipae	‘loko ‘wanipae
94	he drinks	‘loko ‘itʃo ‘rə	‘loko ‘itʃo ‘rə	‘loko ‘itʃo ‘rə	‘loko ‘itʃo ‘rae	‘loko ‘itʃo ‘rae	‘loko ‘itʃo ‘rə	‘loko ‘itʃo ‘rae	‘loko ‘itʃo ‘rae	‘loko ‘itʃo ‘rae

#	gloss	Edwaki area Yaru Village	Wiyari area Akwom Village	Wiyari area Warkori Village	Lawo area Aiendami Village	Lawo area Yawari Village	Lawo area Mokwidami Village	Ameni area Elmoli / Panewai 2 Village	Ameni area Tipas Village	Ewane area Aukwom Village
95	he sleeps	‘eno ‘nwaē	‘eno ‘nwø	‘eno ‘nwø	‘eno ‘nwaē	‘eno ‘nwaē	‘eno ‘nwaē	‘eno ‘nwaē	‘eno ‘nwaē	‘eno ‘nwaē
96	he dies	‘ari e’lire	‘ari e’lire	‘ari e’lire	‘ari i’lire	‘ari i’lire	‘ari i’lire	‘ari e’lire	‘ari i’lire	‘ari i’lire
97	it burns	‘mi ir’kowe	‘mi ir’kowe	‘mi ir’kowe	‘mi peir’wake	‘mi peir’woke	‘mi peir’woke	‘mi ir’woke	‘mi ir’kwoke	‘mi peir’kwoke
98	he falls down	‘loko taklø’kaowe	taklø ‘kaowe	taklø ‘kaow e	taklø ‘kaowe	taklø ‘kaowe	taklø ‘kaowe	taklø ‘kaowe	taklø ‘kaowe	taklø’kaowe
99	he hits	‘loko tawei’tʃware	tawei’tʃware	tawei’tʃware	tawei’tʃware	tawei’tʃware	tawei’tʃware	tawei’tʃware	-	-
100	he laughs	‘pin ‘wanire	‘pin ‘wanire	‘pin ‘wanire	‘pin ‘wanire	‘pin ‘wanire	‘pin wanire	‘pin ‘wanire	‘pin ‘wanire	‘pin ‘wanire
101	I	‘onø	‘onø	‘onø	‘onø	‘onø	‘onø	‘onø	wøn	wøn
102	you (sing)	‘annemø	‘annemø	‘annemø	‘annemø	‘annemø	‘annemø	‘annemø	‘annemø	‘annemø
103	he	‘loko	‘loko	‘loko	‘loko	‘loko	‘loko	‘loko	‘loko	‘loko
104	we (pl exc)	‘emø	‘emø	‘emø	‘emø	‘emø	‘emø	‘emø	‘emø	‘emø
105	you (pl)	a’wom	a’wom	a’wom	a’wom	a’wom	a’wom	a’wom	a’wom	a’wom
106	they (pl)	‘lomko	‘lomko	‘lomko	‘lomko	‘lomko	‘lomko	‘lomko	‘lomko	‘lomko

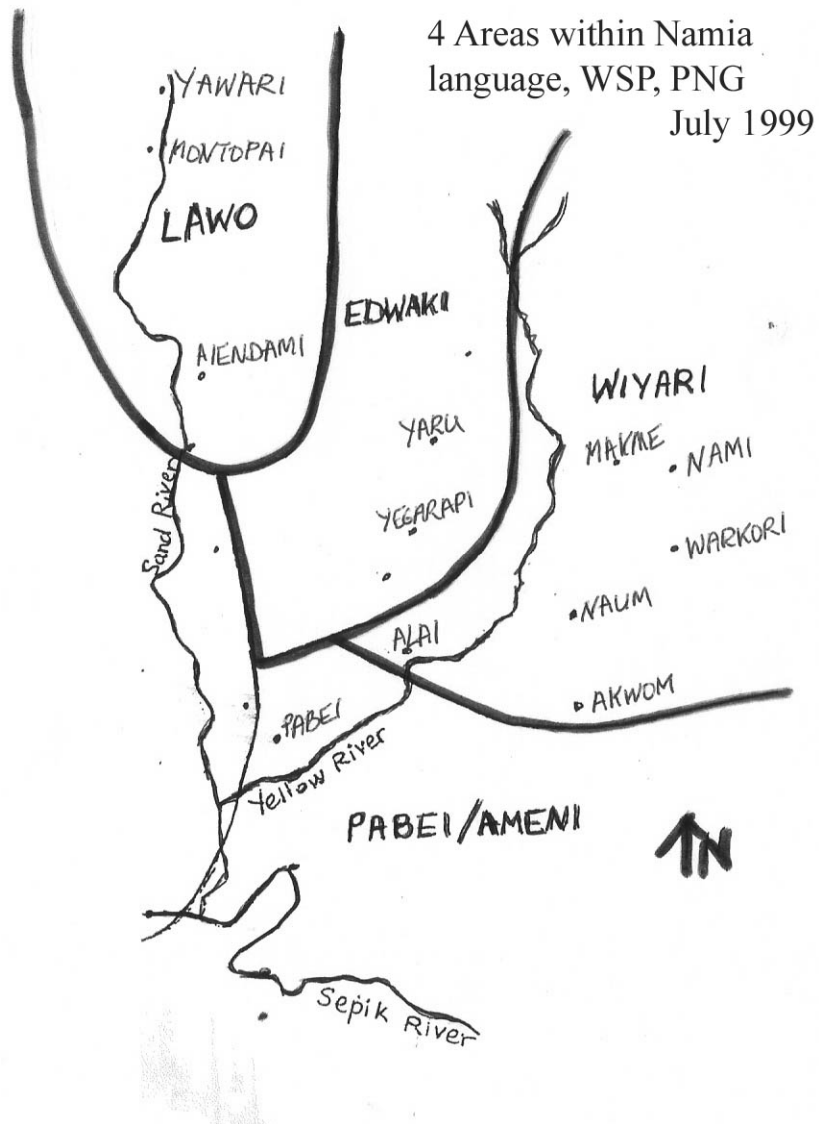
## Appendix B

This chart contains 40 non-wordlist items that we compared:

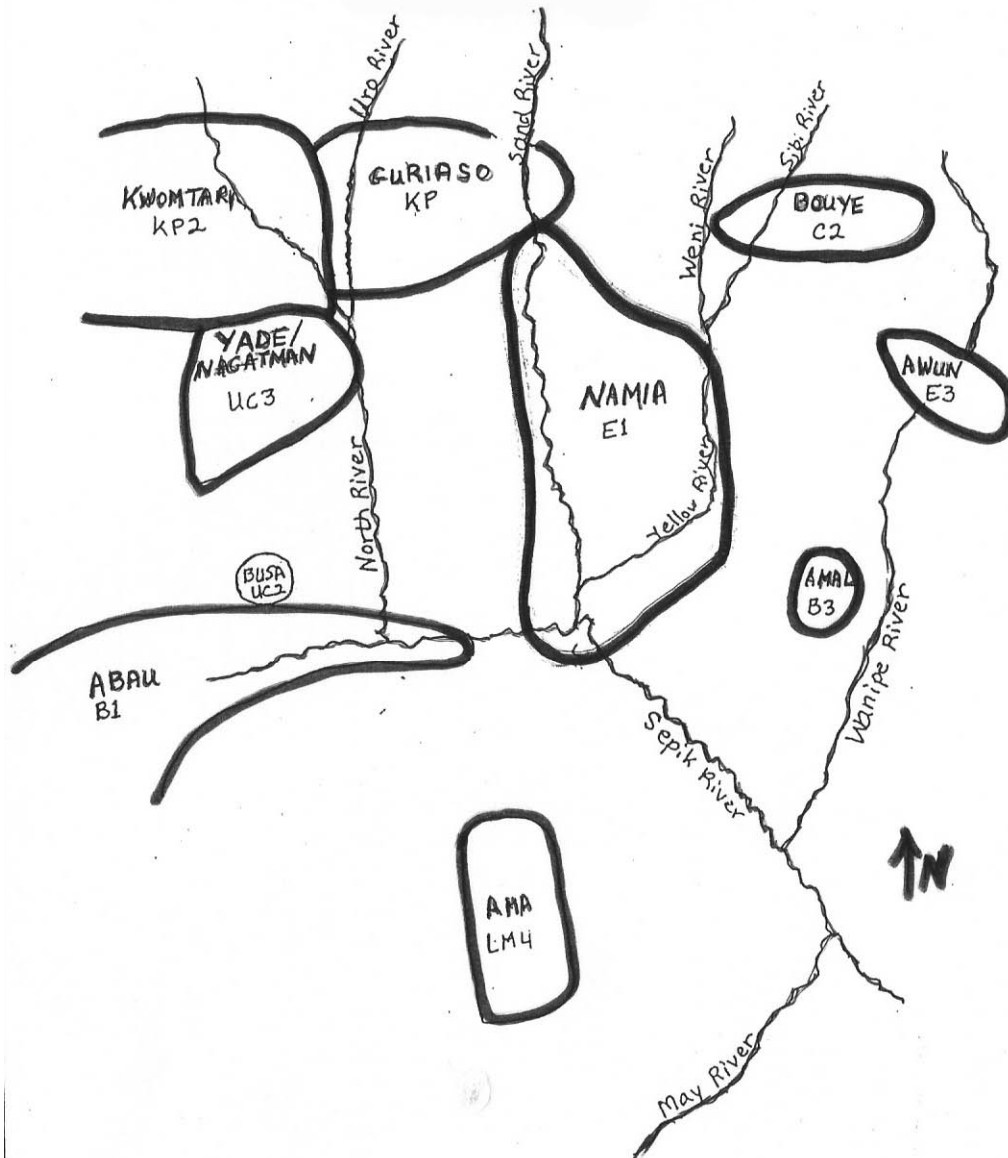
\* indicates that group did not use the same word and/or didn't know what animal it referred to

	Gloss	Edwaki	Wiyari	Lawo	Ameni	Ewane
1	greens	‘tero	tə’ro	tə’ro / ‘toro		
2	and	i	e	i		
3	then	aro	aro	ar	ar	
4	where	mae			mae	ma
5	morning	olirəwomi	wəlirəwomi	wəlirəwomi		
6	small bat	tomu	tomu	təmu		
7	shoot	keilone	keilone		keitʃone	
8	poison vine	almar	almar		kweyau	
9	crocodile	itʃwaurə	itʃwaurə	itʃwaurə	itʃwaurə	
10	banana	aral	aral	aral		
11	banana, cooking	ipai	ipai	ipai		
12	banana, fat	kromu	kromu	koromu		
13	banana, fat	mokrao	məkrao	məkrao		
14	banana	mənimo	mənimo	mənimo		
15	frog, bush	mokmok	mokmok	mokmok		
16	frog	nənapo	nənaop	nənapo		
17	frog, big	nənarolu	nənarolu	nənarolu		
18	frog, small	wowitʃwowi	wowi	wowitʃwowi		
19	fish, thin	alnao	alnao	alnao		
20	fish, catfish	an’wau	an’wau	anitʃwau		
21	fish	plirə	plirə	plirə		
22	fish, small	ewərle ewərle	aokranirə	ijo pira		
23	fish	pirolai	pirolai	pirolai		
24	fish, catfish	mou	mou	mou		
25	bird, cockatoo	araku	araku	araku		
26	bird, cuckoo	pəpaitaejo		tunape		
27	bird	kwərle	kwərle	kwərle		
28	bird, large	wakei	wakei	wakei		
29	bird	emaili	emaeli	jemaili		
30	bird, ground	ewalimamu	ewalimu	ewalimumu		
31	bird, small	e’wəlirə	e’wəlirə	ewəlirəpe		
32	bird, hawk	iku	iku	iku		
33	bird, kookaburra	kworol	klol	korol		
34	bird, owl	nirolu	nirolu	nirolu		
35	bird, small	pirə’kle	pi’rəklə	pirə’kle		
36	bird, heron	alklə	alklə	alklə		
37	bird, hawk	ayapyou	ayapyou	*		
38	bird, cockatoo	wakewa	wakewa	wakewa		
39	bird	weyau	weyau	weyau		
40	bird, sun	akepəlao	akepəlao	akepəlao		

Map 1 – 4 Dialect/social areas of Namia language (Lawo, Edwaki, Wiyari, Pabei/Ameni)



Map 2 – Languages that surround the Namia language



Languages surrounding Namia language  
West Sepik, PNG July 1999

**Namia Language Area (nnm)**  
**Lumi sub-district, West Sepik Province, PNG**  
 (based on 1981 survey report)

