

# UPPER DIGUL SURVEY

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## Abstract

Seven languages of the Upper Digul River in east Papua were surveyed, with resulting word lists and information on language vitality and attitudes. The languages are compared for lexical similarity using software WordSurv and Blair's phoneme-counting methods for analysis. The survey data was gathered in two villages, one of which was home to none of the speakers. Included in this report are locations of villages, as well as information on health care, education, and communication.

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## INTRODUCTION

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This report summarizes the findings of a survey done October 30 – November 6, 2000 in the area of the upper Digul River in Merauke Regency,<sup>1</sup> in southern Papua. The purpose of the survey trip was to determine the language use in each of the native villages on the upper Digul as a preliminary step to assessing the need for language-development programs.

The research questions the survey team desired to answer were:

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

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

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## SURVEY IMPLEMENTATION

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The survey team was made up of Willem Rumaropen (SIL), Ortwin Oesterle (NTM), Harrison Manurung (MAF), and Jock Hughes (SIL). We flew with MAF from Sentani, which is located in the northeast corner of Papua near Jayapura the provincial capital, southward to Boma,<sup>2</sup> which is located on the upper Mappi River. We were ferried in two floatplane flights to Manggelum, which is northeast of Boma, on the upper Digul River. The intent was to walk from there up the Digul River and then across country from Bayanggop to Burunggop and head down the Sauw River to Gaguop. We thought we might obtain data from three languages: Wambon, whatever language was in the north (we thought it was Sait), and we hoped to get some data from Tsaukambo on the Sauw River. However, after we had taken data in Manggelum, we asked about means of transport and possible routes for our survey. We were told that we would find very few people in the villages because there was to be a large gathering (*pesta*) in Gaguop village and that everyone would be going there. Apparently, invitations had been sent out as far as the Korowai language area to the west (they were not expected to come because of fighting there), far north into the mountains, and as far east as the Papua New Guinea border. People from many language groups were expected to be there. The *pesta* was to take place that very week. We saw this as an opportunity and decided to change our plans and go to Gaguop.

The second day, we set off in a *ketinting* (a large dugout canoe with a very small petrol engine). We brought fuel from Boma by plane; otherwise we would not have been able to use the boat, since there was no fuel in Manggelum. We left Manggelum (coordinates: 05° 24' 59.9" S, 140° 26' 06.0" E) and traveled down the Digul River to the point where the Sauw River tributary joins it; we then traveled up the Sauw River to Gaguop. The journey up the Sauw River was very slow against a strong current. The GPS coordinates taken on the Sauw River just north of the point where the rivers join were 05° 26' 27.3"S, 140° 19' 54.4" E. We arrived in Gaguop (05° 18' 52.3" S, 140°

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<sup>1</sup>The term 'regency' is used to translate the Indonesian term *kabupaten*, and the term 'subdistrict' is used to translate the term *kecamatan* (or *distrik*). Indonesian provinces are divided administratively into regencies, which are further divided into subdistricts.

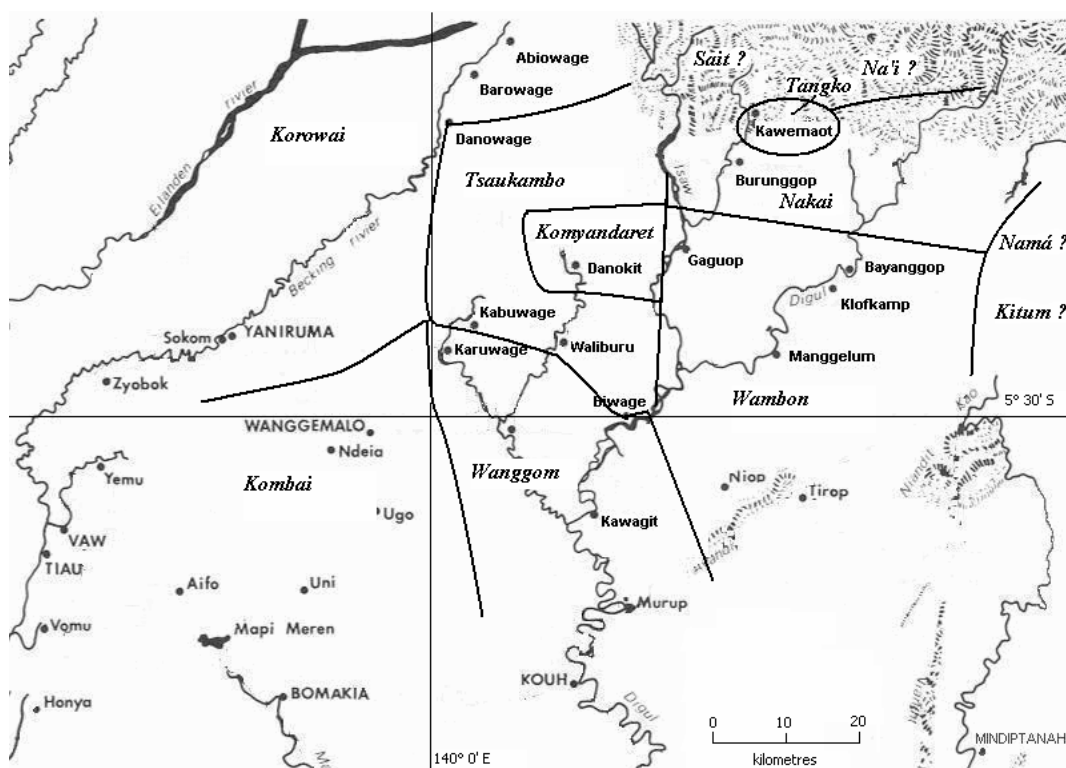
<sup>2</sup>An alternate name for Boma is Bomakia, the name used on the map. See the map for the location of other villages mentioned in this report.

19°17.9" E) in the late afternoon, having left at 08:00 am. On arrival, we found that Gaguop and Manggelum was Wambon speaking, and that some of the groups for the *pesta* had already arrived.

People from eight different languages were represented at the *pesta* in Gaguop: Wambon, Tsaukambo, Wanggom, Nakai, Komyandaret, Tangko, Korowai, and Sait. We were able to get some data from all the languages except Sait, because they left Gaguop before we could talk with them. In addition to these languages, we were given information about three other languages: Na'i to the north, and Namá and Kitum to the east. There were no speakers of these languages present in Gaguop.

The following map shows estimated locations of the languages of the Upper Digul River region. The languages marked with a question mark are tentatively located on the map, based on oral reports by non-speakers of the languages in question.

*Map of the Upper Digul River region showing village names and tentative language boundaries*



Wordlists and sociolinguistic questionnaires were taken from people from the following villages:

VILLAGE	LANGUAGE	DATA TAKEN IN	DATE
Manggalum	Wambon	Manggalum	30 October 2000
Waliburu	Tsaukambo	Gaguop	1 November 2000
Burunggop	Nakai	Gaguop	2 November 2000
Kawemaot	Tangko	Gaguop	2 November 2000
Biwage II	Wanggom	Gaguop	3 November 2000
Danokit	Komyandaret	Gaguop	3 November 2000
Abiowage	Korowai	Gaguop	4 November 2000

The sociolinguistic data from Komyandaret and Korowai is partial because there were not enough people present to fill in all the forms.<sup>3</sup>

### LEXICOSTATISTIC COMPARISON

The wordlists taken were compared using WordSurv, a computer program used to help with lexicostatistical comparison of wordlists being analyzed. I analyzed the data using lexical comparison, taking each pair of lexical items in the context of the whole and deciding if they were lexically similar. Myo-Sook Sohn (SIL) used Blair's method of counting phonemes and assigning points<sup>4</sup>. The results were then compared. The following matrices result from these two analyses; they show the percentages of words thought to be lexically similar.

#### 1) Analysis using WordSurv (Jock Hughes)

Korowai / Abiowage

32	Komyandaret / Danokit				
28	57	Tsaukambo / Waliburu			
13	20	24	Wanggom / Biwage II		
12	9	9	8	Tangko / Kawemaot	
8	7	8	8	32	Nakai / Burunggop
7	8	9	12	11	17 Wambon / Manggalum

#### 2) Analysis using Blair (Myo-Sook Sohn)

Korowai / Abiowage

21	Komyandaret / Danokit				
19	61	Tsaukambo / Waliburu			
10	16	21	Wanggom / Biwage II		
11	4	4	6	Tangko / Kawemaot	
7	3	3	6	29	Nakai / Burunggop
6	4	6	8	8	15 Wambon / Manggalum

<sup>3</sup>During this survey, three questionnaire forms were used to gather sociolinguistic data. See appendix II for an English translation of the form designed to be given to the village leader, appendix III for the form designed to be used with a group of members from the community, and appendix IV for a form that is much the same, but designed to be used with individuals.

<sup>4</sup>This method used by Myo-Sook Sohn was conducted according to the principles in *Survey on a Shoestring* (Blair 1990:26–34). See appendix I for a summary of the principles given by Blair. For the full wordlists collected during this survey, see appendix V.



Though the methods of comparison were different, the results are similar and show without doubt that each of the wordlists taken is from a different language. The closest two are Komyandaret and Tsaukambo, which clearly belong to the same language family, but are sufficiently different that one would expect them to be mutually unintelligible languages. Other somewhat distant relationships that might be posited are between the Tsaukambo-Komyandaret family and Korowai on the one hand and Wanggom on the other. It seems this is a language family chain because Wanggom and Korowai have very few lexically similar items. There is also a relationship between Tangko and Nakai, showing 30 percent of words to be lexically similar. Wambon appears to be on its own with regard to this grouping of languages.

I would suggest that among these seven languages there may be three high-level groupings:

- 1) Korowai, the Tsaukambo-Komyandaret family, and Wanggom, in a chaining relationship
- 2) Tangko and Nakai
- 3) Wambon

I will briefly discuss each of these.

#### KOROWAI, THE TSAUKAMBO-KOMYANDARET FAMILY, AND WANGGOM

The question arises as to whether Tsaukambo and Komyandaret are the only members of this language family. The village of Waliburu (05° 23.7' S, 140° 11.8' E), where the Tsaukambo speaker was from, is only 8.4 kilometers south of Danokit (05° 19.15' S, 140° 12' E), where the Komyandaret speaker was from, on the same river (data from a helicopter survey done on the last day of our survey). This is considerable diversity for two villages that are so close to each other; it may be that there are languages within the family as one moves further away from these two villages. It would be instructive to take wordlists from other villages that we were told were Tsaukambo-speaking. This is especially so since the person (from Waliburu) who told me the names of Tsaukambo-speaking villages mentioned that Danokit was one such village. The other villages were Biwage I, Kabuwage, and Danowage, with a mixture of Tsaukambo and Korowai speakers.

The relationship between the Tsaukambo-Komyandaret family and Korowai shows up differently in the two tables. The percentage of lexical similarity is considerably higher in my analysis (WordServ). It may be that I was seeing lexically similar relationships that were apparent, given consistent sound changes, which would not show up in the Blair method used by Sohn. There is clearly a closer relationship between Tsaukambo-Komyandaret and Korowai than between the former and the languages to the east.

Tsaukambo and Wanggom also show a closer relationship to each other than to the languages to the east, indicating that the Sauw River marks a major language boundary. Wanggom has been reported as a dialect of Kombai (Silzer and Clouse 1991), and so we need to check this data against wordlists taken in Kombai-speaking villages.

#### TANGKO AND NAKAI

Tangko, spoken by the Senggaop people living in just one village, Kawemaot, has very low lexical similarity percentages with the other languages covered by the survey. Only with Nakai (pronounced [na'ɛaj]), does it have a somewhat higher count of around 30 percent. This is taken to indicate that there is a relationship between these languages, albeit rather distant. The villages nearest to Kawemaot, at least to the south and east, are Nakai-speaking.

## WAMBON

The Wambon language shows low lexical similarity counts with all other languages in the data; it has a slightly higher, but still very low, count with Nakai, possibly due to contact between the two languages. If there are any closer relationships between Wambon and other languages, they may be with languages to the east or south of the Wambon-speaking area. Further data is needed to investigate this.

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## THE LANGUAGES

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The data was gathered during interviews with a small, sometimes fluctuating, group of people from each of the languages, and in some cases, just one person. Since the people interviewed were attending a *pesta* in another village, those interviewed may represent a biased sample which could affect the data that was reported. In addition, no observations were made in each of the villages to confirm the reported data.

## TSAUKAMBO

The information on the Tsaukambo language comes from local people from the village of Waliburu who were in Gaguop for a large *pesta*. A group of eight to ten people were interviewed; six of the people present at the interview were youth, two to four people were men, and no women were present. In addition, one person was interviewed separately using the individual questionnaire. Waliburu is an entirely Tsaukambo-speaking village. It is a small village with one street on the east bank of the Dawi River. According to the village secretary (*Sekretaris Desa*), the population is 341, and there are seventy heads of household.

## LANGUAGE NAME

The language has previously been written as Tsakwambo in various publications and maps, but the pronunciation we heard from speakers of the language was [tsaw'kambo], hence the spelling Tsaukambo.

## LANGUAGE RELATIONSHIPS

The person interviewed for the wordlist (born 1973 in Waliburu) informed us that Tsaukambo was similar to the Taret language (which we later discovered was another name for Komyandaret). Komyandaret shows up as about 60 percent lexically similar to Tsaukambo on the analysis. One man said that Korowai is similar (can be understood), but another listed Korowai under languages he did not understand at all. Korowai and Tsaukambo have 28 percent lexical similarity on my analysis, and only 19 percent on Sohn's, so I suggest it is highly unlikely that there could be intelligibility between speakers of these two languages unless one has learned the language of the other. It may be that the person who said he could understand Korowai meant that he had learned some.

As mentioned above, the respondent listed Waliburu, Biwage I, Kabuwage, and Danokit as Tsaukambo-speaking villages. However, a wordlist was taken from a Danokit person who called the language Komyandaret. It would be good to get wordlists from all these villages. He said that Danowage (on the Beking River) was half Korowai-speaking and half Tsaukambo-speaking, whereas Barowage to the north was entirely Korowai-speaking. One man indicated that Wanggom was a language similar to Tsaukambo, but again intelligibility, without having learned the other's language, is highly unlikely since the lexical similarity percentage count was in the low 20s.

## LANGUAGE USE

The language use appeared to be very strong, with Tsaukambo always the language of choice. The young people use Tsaukambo rather than any other language. There are no outsiders living in their area.

The language has never been written. When asked if they would like to have the language written down, this was a new idea to them, and they said they would not be able to read it.

## INTER-GROUP CONTACT

Tsaukambo speakers indicated that they had heard Korowai, Kombai, and Wambon spoken. Their answers seemed to indicate that there were some Tsaukambo speakers who could understand Kombai (they also called it Wanggom, seeming to think of it as the same language). One man indicated that he was bilingual in Wanggom, and said that he could use Indonesian, Tsaukambo, or Wanggom in any and all domains. It would be instructive to carry out intelligibility testing in the Tsaukambo area, particularly with Komyandaret. Testing would need to be done with a cross-section of people, since, in such a multilingual region, it is likely that many people have learned each other's languages.

## CONTACT WITH MALAY

Among the Tsaukambo, everyone we met knew Indonesian/Malay to some extent. They said that in order to speak to the Wambon people of Gaguop village (where they were at the time the data was taken), they had to communicate in Indonesian.

## COMMUNICATION AND LOGISTICS

The Tsaukambo area can be reached by river from the Digul River. The route would be to follow the Arup tributary, and to reach Waliburu, turn up the Dawi at Firiwage (Wanggom), or continue up the Arup past Karuwage (Wanggom) to Kabuwage (Tsaukambo). I do not know how passable these rivers are, as we did not go there, but they are still considerably far from the mountains. Biwage II is above Kawagit (Wanggom) on the main Digul River. There are no roads in the region.

There was no radio in Waliburu.

## ECONOMY

There are very few economic opportunities in the area. The nearest market is in the town of Kouh, far to the south on the Digul River. The people do not take their produce anywhere to sell it. There is no public transport. They plant gardens for food, not for economic reasons.

There have been activities connected with harvesting eaglewood (*kayu gaharu*) which is used for incense. It is not clear if that is still going on.

## HEALTH

The nearest clinic is in Kouh, however there is a midwife (*bidan*) resident in Waliburu. They also said there was a traditional medicine practitioner in the village. There is much illness, including infected wounds, skin diseases (*kaskado*), and filariasis (*kaki gajah*). I do not know if health professionals making trips from Kouh ever make it that far upriver.

## EDUCATION

There is no school of any description in Waliburu. The nearest primary schools are in Firiwage and Biwage. We found no evidence that any of the villages north of Firiwage have schools, which may mean that Biwage has the only primary school in the Tsaukambo area. Nearly all the people are non-literate.

## RELIGION

There is a church building in Waliburu, but there are no services. There are two houses of traditional religion (*rumah adat*).

## KOMYANDARET

The information on the Komyandaret language comes from one person from the village of Danokit who was interviewed in Gaguop while he was there for the *pesta*. Danokit (05° 19.15' S, 140° 12' E) is the only Komyandaret-speaking village that we know of. It is a very small village, far up the Dawi River. Danokit is organizationally under the village of Waliburu and has the leader of the community association (*rukun tetangga*) as the leader. According to him, the population is around three-hundred, and there are thirty heads of household.

## LANGUAGE NAME

I have not previously come across any references to this language. The local people call it Komyandaret or Taret. I heard people from other villages refer to it as Taret.

## LANGUAGE RELATIONSHIPS

As mentioned above, Komyandaret is about 60 percent lexically similar to Tsaukambo. When a villager from Danokit was asked what other villages use the same language as in Danokit, he said that there was no other village with the same language. When asked which villages had languages that were somewhat different but still understandable, he mentioned two Tsaukambo villages, Waliburu and Biwage. Even though 60 percent lexical similarity is usually too low for mutual understanding, it is likely that the inhabitants of Danokit would know the language variety spoken in Waliburu downstream from them. The fact that he said he could understand does not necessarily mean that the two languages are inherently mutually intelligible. This person listed Kombai as a language he could not understand at all.

## LANGUAGE USE

There are no outsiders living in the area and little contact with other languages other than Tsaukambo and Indonesian. One of the villagers from Danokit claimed that everyone knew Indonesian and that the young people mixed some Indonesian with the local language. However, when asked what language was used for various activities, the respondent said Komyandaret was used for all of them, except contact with government officials and village government meetings.

The language has never been written. When asked if they would like to have the language written, this was a new idea to them, and the respondent could not see the benefit of it.

## INTER-GROUP CONTACT

They said that they intermarry with the people of Waliburu.

## CONTACT WITH MALAY

The respondent's pronunciation of Indonesian was difficult to understand and seemed to be influenced by his native language. He said that everyone knew Indonesian, and that some people from Danokit worked at a lumber company, so there would be contact with Indonesian there.

## COMMUNICATION AND LOGISTICS

Danokit may be accessible by river from the Digul River. The route would be to follow the Arup tributary, and to reach Danokit, turn up the Dawi at Firiwage (Wanggom), and then continue up past Waliburu (Tsaukambo). I do not know if the river is passable all the way to Danokit. There are no roads in the region. There was no radio in Danokit.

## ECONOMY

There are few economic opportunities in the area. The nearest market is in the town of Kouh, far to the south on the Digul River. The people do not take their produce anywhere to sell it. There is no public transport. They plant gardens for food, not for economic reasons.

Some people have worked at a lumber company.

## HEALTH

The nearest clinic is in Kouh. There are no health workers, and apparently no traditional healers in Danokit. There is much illness, and malaria was particularly mentioned.

## EDUCATION

There are no schools of any description in Danokit. When asked where the nearest primary school was, the respondent said Kouh. This seems doubtful, but it shows a perception that schools are something found far away in the towns. Nearly all the people are non-literate.

## RELIGION

There are no churches or other religious or public buildings in the village, nor are there any houses of traditional religion.

## WANGGOM

The information on the Wanggom language comes from people from Biwage II who were in Gaguop for the *pesta*. A group of about ten people were interviewed; two to four of this group were adult men, one to two were adult women, and three to five were youth. In addition, one person was interviewed separately using the individual questionnaire. Biwage is on the Digul River north of Kawagit and south of the entrance to the Sauw tributary. There are two villages, which I believe are almost at the same location. It appears that they are divided along the lines of language/ethnic groups, with Biwage II being Wanggom-speaking and Biwage I being Tsaukambo-speaking; however, some respondents mentioned both Biwage I and II as having Tsaukambo speakers. The number of inhabitants for Biwage II was given as over two hundred, with thirty-eight family units.

## LANGUAGE NAME

The language name given by all the speakers was Wanggom. This was also the name given for the ethnic group (*sukui*). It was clear they do not consider themselves Kombai. If Wanggom is linguistically a dialect of Kombai, then it may be necessary to look at sociolinguistic attitudes for guidance in future language-development plans for the Wanggom people.

## LANGUAGE RELATIONSHIPS

The person from Biwage II who gave the wordlist for Wanggom, said that villagers who speak Wanggom are Biwage II, Kawagit II, Firiwage, Karowage, Evla/Ebla [ɛβ'la] (near Karowage), and Wanggemalo (this was qualified with 'nearly the same – *hampir sama*'). Another respondent listed Kawagit, Firiwage, and Karowage as the same as Biwage II, which he called Wanggom, and he listed Wanggemalo, Sefala (?) 'and the Kombai villages' as a little different but can easily be understood. Yet another person grouped Sefala and Wanggemalo with the Wanggom villages as 'the same', but called them Kombai-speaking villages, and said that Yaniruma<sup>5</sup> was another Kombai village which was a little different but could still be understood.

Wambon was listed as a language that was very different and could not be understood, not surprising since it is only around 10 percent lexically similar to Wanggom. They also said they could not understand Yair, spoken in Kouh and Mandobo.

## LANGUAGE USE

Wanggom is the language used for all domestic and public functions, except dealing with the government and in church. Indonesian was preferred in school unless something needed to be explained, in which case the vernacular could be used.

The language has never been written. When asked if they would like to have the language written, the respondent said that he would like to learn to read and write Wanggom.

## INTER-GROUP CONTACT

There are three or four outsiders living in Biwage II who have married in from the Tsaukambo ethnic group, and are spoken to in Wanggom, which they have learned by living in the village, and sometimes in Tsaukambo. Multilingualism is probably common; one respondent said he could speak Wanggom, Kombai, Indonesian, and Tsaukambo.

## CONTACT WITH MALAY

Contact with Indonesian in Biwage II is considerably more than in the villages to the north. Communication with the town of Kouh is fairly easy up and down the Digul River.

## COMMUNICATION AND LOGISTICS

It is fairly easy to reach Biwage, since it is on the main Digul River. A boat can be hired in Kouh, probably all the way to Biwage, upriver from Kawagit.

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<sup>5</sup>In Silzer and Clouse (1991) Yaniruma is listed under Korowai, not Kombai.

## ECONOMY

The people of Biwage have gardens, but they are too far away from a market to sell their produce. There is enough produce to meet the needs of the inhabitants. There is some economic activity in looking for eaglewood. (There are apparently some members of the village who have left the village for further education, which may later result in increased economic activity in the area, or at least funds being sent back, should these people who are studying find work.)

## HEALTH

There is no clinic in Biwage, but there is a health worker (*mantri*) and a midwife (*bidan*); however, they do not stay there permanently. There is a traditional healer resident in Biwage II. There is much ill health. Skin diseases, infected wounds, and 'coughing fever' (*demam batuk*) were mentioned.

## EDUCATION

There is a primary school in Biwage. The nearest middle school is in Kouh; children who want to continue on to high school go to Merauke.

## RELIGION

There is a Protestant church in Biwage. There are no Catholics or Muslims. When the respondent was asked how many people follow traditional religions, he answered 'everybody' (*semua juga*).

## KOROWAI

The respondent for Korowai was originally from Abiowage village on the Beking River. Because of warfare, he had moved to Kawemaot. In addition to speaking Korowai, he had learnt Tangko, spoken by the Senggaop, who also live in Kawemaot.

## LANGUAGE NAME

The language name might be Korowai or North Korowai, if there is a significant difference. More data is needed to compare with this wordlist.

## LANGUAGE RELATIONSHIPS

We do not have information as to the internal linguistic relationships within the Korowai language. As mentioned above, it seems that there may be a linguistic relationship between Korowai and the Tsaukambo-Komyandaret language family, but it is a fairly distant one.

A Tsaukambo person mentioned that Barowage is Korowai-speaking and that Danowage has some Korowai and Tsaukambo speakers.

A Wanggom speaker said that the language of Yaniruma is Kombai, whereas Silzer and Clouse (1991) list it under Korowai. This should be checked.

## LANGUAGE USE

The fact that the person we interviewed about the Korowai language seemed to know very little Indonesian may indicate that many people in Abiowage are monolingual in Korowai.

## INTER-GROUP CONTACT

Several people mentioned inter-clan warfare among the Korowai, and that was given as the reason why there was no one from a Korowai village at the *pesta*.

## CONTACT WITH MALAY

We gathered no specific information about the Korowai-speaking people's contact with Malay; because of the remoteness of the area, it is likely that, in the area around Abiowage, there has been little contact with any form of Malay or Indonesian.

## COMMUNICATION AND LOGISTICS

Access to Abiowage would be via the Beking River, heading upriver from Yaniruma where there is an airstrip.

## ECONOMY

Given that it is likely that most Korowai speakers are monolingual, it is unlikely that there is much economic activity involving contact with outsiders.

## HEALTH

There was no data provided regarding medical facilities in the area.

## EDUCATION

We gathered no information regarding schools in the area.

## RELIGION

We did not gather any information about their religion, and assume there are no churches in the area. There was no information indicating the establishment of any particular church denomination within the Korowai-speaking area.

## TANGKO

The information on the Tangko language comes from people from the village of Kawemaot who were in Gaguop for the *pesta*. A group of about fifteen people were interviewed; two to five were adult men, one to three were adult women, and two to five were youth. In addition, one other person was interviewed separately using the individual questionnaire. Tangko [ˈtanqo] is spoken only in the village of Kawemaot (sometimes shortened to Kawe). We do not know the exact location of Kawemaot, except that the Tangko said it was on the Sauw or Kawit River far north of Gaguop, towards the mountains. The group call themselves the Senggaop [sɛnˈgaop] people, and their language, Tangko. Kawemaot comes under the administrative umbrella of Gaguop village, and



has a leader of the community association (RT) in charge living in the village. We were told that the population was 102, made up of thirty-two family groups.

#### LANGUAGE NAME

Some people referred to the language as Senggaop, but when asked again, they would say that the language was Tangko, whereas the name of the ethnic group (*suku*) was Senggaop. The village name is Kawemaot.

#### LANGUAGE RELATIONSHIPS

The closest relationship within the data taken on this survey was about 30 percent lexical similarity with Nakai, as spoken in Burunggop. We do not know what the relationship might be with the languages to the north, particularly Sait and Na'i (exact locations unknown).

#### LANGUAGE USE

The Senggaop people spoke Indonesian poorly, with influence from the phonology of their language. They reported that Tangko was used for all functions, except for meetings with government officials and meetings of the village government (however since this village does not yet have administrative status as a village, and therefore does not have an officially recognized village government, they would not likely have such meetings in Kawemaot).

The language has never been written. When asked if they would like to have the language written, one respondent said that he would like to learn to read and write Tangko.

#### INTER-GROUP CONTACT

There are a few outsiders living in Kawemaot. There are several who have married in from the Sait ethnic group. They are apparently spoken to in Tangko.

#### CONTACT WITH MALAY

There was a rudimentary knowledge of Indonesian among those who spoke to us, perhaps reflecting even less knowledge of Indonesian among others who did not speak to us. The contact with Indonesian is sparse; they said they have not had any children leave the area for schooling. It is also noteworthy that outsiders who live in their village do not have to know Indonesian, but rather learn Tangko.

#### COMMUNICATION AND LOGISTICS

Kawemaot is a very isolated village and access is difficult. It is not always possible to go beyond Gaguop by river; sometimes the only way of getting there is to walk. There are no other means of communication.

#### ECONOMY

The people of Kawemaot plant gardens for subsistence. They have no access to any market for their goods. There is enough produce to meet the needs of the inhabitants. There were no other economic activities mentioned.

## HEALTH

There are no medical facilities, and no health professionals anywhere near Kawemaot, but there is a traditional healer in the village. There are many sicknesses, including tuberculosis and malaria.

## EDUCATION

There is no school of any kind in Kawemaot, and there is not anyone who can read.

## RELIGION

There is no church in Kawemaot. The respondent said that everyone there was a Protestant, and that everyone was a believer in traditional beliefs.

## NAKAI

The data taken from the Nakai (pronounced [na'ɛaj]) language was from one person from the village of Burunggop who was attending the *pesta* in Gaguop. Burunggop is further up the Sauw River from Gaguop. He gave the river name where the village is located as the Sin River, which may be a tributary of the Sauw. According to one respondent, Burunggop is the most southerly of the Nakai-speaking villages. Apparently Burunggop has full village status. The village leader (*kepala desa*) was not present, but the village secretary (*sekretaris*) gave us information about the village. He said the population is 306 inhabitants in fifty-seven family units.

## LANGUAGE NAME

The language name is Nakai. In the sociolinguistic questionnaires taken, sometimes the researchers have written Na'i. I was informed that Na'i [na'ʔi] was a different language from Nakai, found further north in the southern hills of the mountain range. Since we have no data other than from Burunggop, it will be necessary to collect data from villages to the north to verify exactly what is meant by Nakai and what is meant by Na'i.

## LANGUAGE RELATIONSHIPS

The closest relationship within the data taken on this survey was about 30 percent lexical similarity with Tangko, the language of Kawemaot. We do not know what the relationship might be with the languages to the north, particularly Sait and Na'i, whose exact locations we do not know.

The following villages were named as speaking Nakai: Kurlopka, Anipka, Oropa, Aitawop, and Kumeka. The respondent who gave the sociolinguistic data listed the following villages as speaking the same language as in Burunggop: Tarkop, apparently the same as Awinbon (coordinates: 5° 9.97' S, 140° 22.74' E), Kawor, Mirop, and Migir. I do not know why these two lists do not overlap; there may have been some communication problems as to which list of villages was wanted since several different lists were asked for on the form.

A village that is listed as having a different but similar language is Tangop [ta'ŋɔp], which reportedly speaks the Sait language. I do not know the location of this village.

Korowai was listed as a language that could not be understood at all.

## LANGUAGE USE

The people reported that they used Nakai for all domestic uses, and although they said they use Indonesian for church, they also said they do not have a church. This is perhaps what they think would be spoken if they did have services.

The language has never been written.

## INTER-GROUP CONTACT

In Burunggop, there are apparently around twenty-five families (one hundred people) of Wambon people who have moved there. They have reportedly learned the Nakai language. There is intermarriage between Burunggop inhabitants and people from the Wambon ethnic group.

## CONTACT WITH MALAY

The people of Burunggop spoke limited Indonesian with a strong influence from the phonology of their language. They have little regular contact with the outside world, with a consequent lack of need to use Indonesian.

## COMMUNICATION AND LOGISTICS

Burunggop is isolated and difficult to get to. It is not always possible to go beyond Gaguop by river. There are no other means of communication.

## ECONOMY

The people of Burunggop plant gardens and prepare sago, but they have no access to any market for their goods. The gardens are for subsistence. There is enough produce to meet the needs of the inhabitants. There were no other economic activities mentioned. One respondent said there are no attempts at development in their village.

## HEALTH

There are no medical facilities, although there is a midwife in the village. There are many illnesses, including respiratory diseases and malaria.

## EDUCATION

There is no school of any kind in Burunggop; there are three people in the village who know how to read.

## RELIGION

There is no church in Burunggop.

## WAMBON

Both villages we stayed in during this survey were Wambon-speaking; the data on the Wambon language was taken in Manggelum, because, in Gaguop, we were too busy getting data from the other languages that were present at the *pesta*. This data comes from one person.

Manggalum is a large village on the east bank of the Digul River, at coordinates 05° 24' 59.9" S, 140° 26' 06.0" E. There are three officially-recognised villages (*desa*) located close to each other at Manggalum: Manggalum with 171 people in thirty-five family groups, Kewam with 172 people in thirty-two family groups, and Mangga III with 442 people in fifty-two family groups. My understanding is that they are all Wambon-speaking.

The other Wambon village where we stayed is Gaguop, at coordinates 05° 25' 00" S, 140° 26' 06" E. It is on the east bank of the Sauw, a tributary of the Digul River, and is probably the westernmost Wambon-speaking village.

#### LANGUAGE NAME

Both the ethnic group and the language are known as Wambon.

#### LANGUAGE RELATIONSHIPS

Besides Manggalum and Gaguop, other villages mentioned as being Wambon-speaking were Klokamp and Bayanggop, further up the Digul River, and Awaken (location not known, but somewhere to the east of Manggalum, I think). During a subsequent aerial survey, a fairly large village was located at 05° 19.87' S, 140° 28.46' E. This village is probably either Klokamp or Bayanggop. Another village of seven or eight houses was located at 05° 21.49' S, 140° 35.77' E, around 19km ENE of Manggalum – could this be Awaken?

Wambon does not have close relationships with any of the other languages surveyed, the closest being 17 percent lexically similar with Nakai. Burunggop (Nakai) was mentioned as a village whose language was incomprehensible. Linguistic relationships with other languages may be determined when data is taken from languages to the east and south (Mandobo).

#### LANGUAGE USE

The language use appeared to be very strong; Wambon was always the language of choice. Young people and children were observed using Wambon on a daily basis, although they had no difficulty communicating in Indonesian. The ten-year-old son of our guide frequently spoke back to us in Wambon when addressed in Indonesian. He could speak Indonesian well but appeared to prefer to use Wambon, even though we didn't understand.

The language has never been written. When asked if they would like to have the language written down, one 25-year old respondent did not seem enthusiastic. However I later discovered that there were several people who expressed an interest in a language-development program.

#### INTER-GROUP CONTACT

There appears to be contact with Mandobo people from Tirop and Bukit villages to the south. One of the active churches in the area is in Manggalum; church workers from Manggalum have contacts with people from several of the surrounding languages. Wambon speakers use Indonesian with the people to the north and west of them (whose languages are very different).

#### CONTACT WITH MALAY

There has been considerable contact with the outside world in Wambon; the level of Indonesian was much higher than that of the surrounding ethnic groups. Even in the more isolated Gaguop, the fluency in Indonesian was higher than that of other groups.

## COMMUNICATION AND LOGISTICS

Manggalum can be reached by floatplane, landing on the Digul River, close to the village. Alternatively it could be reached by hiring a boat in Kouh and heading up the Digul River to Manggalum. The river is still wide and navigable at Manggalum. It is possible to continue up the Digul River as far as Klofkamp by boat, but we were told that going on to Bayanggop at that time of the year (November) would mean walking, because the river was flowing too fast and was dangerous above Klofkamp. It is possible to hire a *ketinting* in Manggalum; you need to bring your own fuel. There is a radio in Manggalum.

## ECONOMY

Gardening and hunting are normal activities for the inhabitants of Manggalum and Gaguop. The food grown in the gardens is sufficient for the needs of the people. There is no market for selling produce outside the area, although the concept of selling food was not foreign to the people in Manggalum, since many vegetables were brought to us to buy. That did not happen much in Gaguop. In Manggalum, the respondent said that some people work with a lumber company.

## HEALTH

Although there was no clinic, there was a health worker (*mantri*) in Manggalum, the only one we heard of in the whole area.

## EDUCATION

Manggalum has its own primary school. If the children want to go to middle school, they have to go to Kouh, and if they go to high school, they go to Merauke.

## RELIGION

There is a church in Manggalum.

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## LANGUAGES NOT SURVEYED

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It is worthwhile listing four languages mentioned by people in the area, but about which we have very limited information: Sait, Na'i, Namá, and Kitum.

### SAIT

There was a group of Sait speakers at the *pesta* in Gaguop, but they left before we were able to speak with them. The village of Tangop [ta'ŋ:ɔp] was given as one place where Sait is spoken. It is somewhere north of Gaguop in the hills. The respondents from Kawemaot said that several Sait people had married into their village. The Nakai speakers of Burunggop listed Sait as one of the languages that are different but could be understood. This may mean that the languages have some similarity, or it may mean that the respondent had learned some Sait.

### NA'I

I have no definite information about this language, except that a speaker of Nakai from Burunggop said that his language was not Na'i, but Nakai. Na'i was another language to the north

spoken in the villages in the foothills across the border in Oksibil Subdistrict. (See the discussion under Nakai.)

During a subsequent aerial survey, four villages were identified which may be Na'i-speaking: a small village on a ridge at 04° 59.64' S, 140° 24.93' E; a small village above a waterfall at 05° 05.23' S, 140° 27.6' E; an L-shaped village by a river at 05° 10.7' S, 140° 29.31' E; and a village with an airstrip (3 km east of the L-shaped village) at 05° 10.87' S, 140° 30.98' E.

#### NAMÁ AND KITUM

While in Mangelum, we were informed that to the east there were two villages, Kuken and Moget [moyet]. Kuken, we were told, has people who speak Namá and Kitum. The inhabitants of Moget speak Kitum.

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#### LANGUAGE-DEVELOPMENT POSSIBILITIES

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Data was taken on seven languages during this survey, Tsaukambo, Komyandaret, Wanggom, Korowai, Tangko, Nakai, and Wambon. More information is needed to establish the boundaries and extent of these languages.

In all cases except Wambon, and possibly Wanggom, most of the population can be expected to be non-literate, since there are almost no schools. Vernacular-language development could form a basis for education in the vernacular language. It could also serve as a bridge to learning to read and write the national language, as they relate to the wider culture around them.

Further survey of the Tsaukambo-Komyandaret language family is needed to establish whether there are other variations. Tangko may be related to languages to the north, or it could be an isolate.

Wanggom may be a dialect of Kombai; this needs further investigation.

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APPENDICES

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## APPENDIX I

## RULES FOR LEXICAL SIMILARITY DECISIONS

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

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

Phonetically-Similar Consonants (Cat. II)	Phonetically-Similar Vowels (Cat. I)
p - b - m	i - y - ɪ - ʏ - e - ø - ε
p - b - ɓ - p <sup>h</sup> - p <sup>w</sup> - p <sup>j</sup> - m <sup>p</sup> - m <sup>b</sup> - b <sup>j</sup> - m <sup>b</sup> <sub>j</sub>	ɪ - ʉ - ɐ - ɐ - ɜ
v - f - ɸ - ɸ <sup>ɪ</sup> - β, β - b - m, p - ɸ - ɸ <sup>ɪ</sup>	e - ø - ε - œ - æ
t - d - n - ɗ - ɗ̥ - ɗ̥̥ - ɗ̥̥̥ - t <sup>w</sup> - d <sup>j</sup> - d <sup>w</sup> - c - ɟ	i - y - ɪ - ʏ - ɪ - ʉ - ɐ
t - s, d - z, d - r, s - ʃ, z - ʒ	ɪ - ʉ - ɐ - ʊ - u - ʊ
ʃ - s - s <sup>j</sup> - s <sup>ɪ</sup> - ʃ - z - z <sup>ɪ</sup> - ʒ - ʒ - ʒ - ʒ - ʒ	ʊ - u - ʊ - ʊ - o - ɔ
t - t̥, d - d̥, ʃ - ʃ̥, z - z̥	ʌ - o - ɔ - ʌ
c - ɟ - k - g - ɰk - g - k <sup>h</sup> - k <sup>w</sup> - g <sup>w</sup> - q - q <sup>w</sup> - ʔ - ɳg - ɳ - ɳ <sup>w</sup> - g <sup>w</sup> - g, ɳb - ɳb <sup>w</sup> - g - b	æ - œ - a - ɜ - ɐ - ʌ - ɑ - ɒ
ɟ - ɟ - x - ɣ - ɣ - ɰ - ɰ - ɰ - ɰ - ɰ	
c - ɟ, ɟ - ɟ, k - x, g - ɣ, q - ɣ, ɳ - ɰ	
m - n - ɳ - ɳ - ɳ - ɳ - m <sup>j</sup> - m <sup>w</sup> - n <sup>ɪ</sup> - n <sup>w</sup> - n	
r - r - l - l - l - l - l - l - l - l	
ʔ - h - Ø	
w - ʋ - j, ɟ - j	

## APPENDIX II

## VILLAGE LEADER QUESTIONNAIRE

**SIL Indonesia Branch, Papua**  
**Questions for the Mayor/Chief/Subdistrict Leader**  
**October 2000**

*(These questions are administered with the highest leader in the area.)*

Interviewer's name \_\_\_\_\_; Date \_\_\_\_\_; Village \_\_\_\_\_  
 Subdistrict \_\_\_\_\_; Regency \_\_\_\_\_

**GENERAL:**

Person interviewed \_\_\_\_\_; Place of birth \_\_\_\_\_; Education \_\_\_\_\_  
 Mother tongue \_\_\_\_\_; Language used at home \_\_\_\_\_

**DEMOGRAPHICS:**

1. How many residents live in this village? Households \_\_\_\_\_; People \_\_\_\_\_
2. Are there foreigners who live in this village/hamlet? Y / N How many? \_\_\_\_\_
  - a. From what country do they originate?
    1. \_\_\_\_\_ 3. \_\_\_\_\_
    2. \_\_\_\_\_ 4. \_\_\_\_\_
  - b. Why do they live here? Lumber / mining / mission / other \_\_\_\_\_
3. Are there people from other ethnic groups who are living here? Y / N
  - a. From what ethnic groups?
    1. \_\_\_\_\_: \_\_\_\_\_ 3. \_\_\_\_\_: \_\_\_\_\_
    2. \_\_\_\_\_: \_\_\_\_\_ 4. \_\_\_\_\_: \_\_\_\_\_
  - b. Why do they live here? Marriage / work / other \_\_\_\_\_
4. Are there members of this ethnic group that have married other ethnic groups? Y / N  
 What ethnic groups? \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_

**ECONOMY:**

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



**DEVELOPMENT OF THE AREA:**

9. Is there electricity here? Y / N ; PLN / diesel generator / hydro generator / solar power
10. Is there a single-side-band (SSB) radio here? Y / N
11. Where do you go to make telephone calls? \_\_\_\_\_
12. Where do the people get drinking water? Well / river / pump / rain water
13. Are there toilets here? (other than the river/forest) Y / N
14. Where do you go for market? \_\_\_\_\_
15. Where is the closest market? \_\_\_\_\_
16. Where is the biggest market? \_\_\_\_\_
16. Is there public transportation in this area? Ship / boat / airplane / other \_\_\_\_\_
17. Where is the post office? \_\_\_\_\_; police station? \_\_\_\_\_
18. Is there:
  - a. A primary school Y / N Where is the closest one? \_\_\_\_\_
  - b. A middle school Y / N Where is the closest one? \_\_\_\_\_
  - c. A high school Y / N Where is the closest one? \_\_\_\_\_
  - d. A theological school Y / N Where is the closest one? \_\_\_\_\_

**RELIGION:**

19. Is there a mosque here? Y / N How many? \_\_\_\_\_ Where? \_\_\_\_\_
20. Is there a church here? Y / N How many? \_\_\_\_\_ Where? \_\_\_\_\_
21. Is there a public meeting hall? Y / N How many? \_\_\_\_\_ Where? \_\_\_\_\_
22. Is there a house for traditional ceremonies here? Y / N How many? \_\_\_\_\_ Where? \_\_\_\_\_

**HEALTH:**

23. Is there a community health center? Y / N Where is the closest one? \_\_\_\_\_
24. Is there a doctor / medical worker / midwife that lives here? Y / N Where? \_\_\_\_\_
25. Is there a traditional healer or expert in traditional medicine who lives here? Y / N  
Where? \_\_\_\_\_
26. Are there many illnesses here? Y / N  
What kinds of illnesses? \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_

## APPENDIX III

## COMMUNITY GROUP QUESTIONNAIRE

SIL Indonesia Branch, Papua

Group Questions

October 2000

Interviewer's name _____; Date _____; Time _____
Recorded by _____; Language name _____
Researchers present _____; Officials present: _____
Total people present _____; Adult men _____; Adult women _____; Youth _____
Village _____; River _____; Subdistrict _____; Regency _____
Total pop. Households (H) ____; People (P) ____; Indigenous pop. H ____; P ____; Immigrants H ____; P ____
Total people who give answers _____; Total adult men who give answers _____;
Total adult women who give answers _____; Total young people who give answers _____

**I. FACTORS THAT INFLUENCE LANGUAGE DEVELOPMENT**

	Subdistrict Leader	Mayor	School Headmaster	Traditional Leader/Chief	Religious Leader
Leader originates from where					
Age					

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

**II. LANGUAGE USE**

What language is used when:

Domain	Vernacular	Indonesian	Other Languages		
<b>Private</b>					
1. At home					
2. With friends					
3. In garden/sago plantation					
4. In the village market					
5. In the city market					
6. At the clinic					
<b>School</b>					
7. At break time					
8. For instruction					
9. Explanation (homework, etc.)					
<b>Public</b>					
10. Traditional ceremony					
11. Announcements					
12. Village council meetings					

Domain	Vernacular	Indonesian	Other Languages		
<b>Church</b>					
13. Prayer					
14. Liturgy/Mass					
15. Singing					
16. Sermon					

17. How many Christians live here? Protestant Households \_\_\_\_\_; People \_\_\_\_\_;  
Catholic Households \_\_\_\_\_; People \_\_\_\_\_
18. How many Muslims live here? Households \_\_\_\_\_; People \_\_\_\_\_
19. How many people follow traditional religion? Households \_\_\_\_\_; People \_\_\_\_\_

### **III. LANGUAGE CHANGE**

- Do the young people here more frequently use a language other than the vernacular? Y / N  
Language: \_\_\_\_\_
- Do the young people mix the vernacular with Indonesian? Y / N
- Is this a good thing? Y / N; Why? \_\_\_\_\_

### **IV. LANGUAGE VITALITY**

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

### **V. DIALECTOLOGY**

- Where is the language the same as the vernacular here?

Village Name	Language Name

- Where is the language a little different, but you still can understand it easily?

Village Name	Language Name

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

Village Name	Language Name

- Other than here, in which village do the people speak your language the best? \_\_\_\_\_

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

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

6. Do you use Indonesian every day in this village? Y / N

7. Do you use another language in this village? Y / N; Language \_\_\_\_\_, \_\_\_\_\_

8. What group of people speak Indonesian the best? Young people / Adult men / Adult women

## **VI. LANGUAGE ATTITUDES**

1. In this village, is there a literacy program in the vernacular? Y / N

2. Has there ever been someone who has written using the vernacular? Y / N. Who? \_\_\_\_\_

3. What books have been written in the language of this village? Songs, prayers, the Bible, other religious books, parts of the Bible, other books \_\_\_\_\_; Where are these books? \_\_\_\_\_

4. Are you interested in reading and writing the vernacular? Y / N Why? \_\_\_\_\_

5. What do you want to have written in the vernacular? (see question no 2.) \_\_\_\_\_

6. What contribution can you give for the making of such books? Local produce \_\_\_\_\_; Labor \_\_\_\_\_; Donations \_\_\_\_\_

7. Are you ready to participate in a literacy program in the vernacular? Y / N

8. Approximately how many people want to participate? Households \_\_\_\_\_; People \_\_\_\_\_

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

## **VII. LANGUAGE EXTINCTION**

1. Do you teach the children to speak the vernacular? Y / N Why? \_\_\_\_\_

2. Do the children use the vernacular when they play together? Y / N

3. Will the people here speak the same vernacular twenty years into the future? Y / N

APPENDIX IV  
INDIVIDUAL QUESTIONNAIRE

**SIL Indonesia Branch, Papua**  
**Questions for Individuals**  
**October 2000**

Interviewer's name _____; Date _____; Village _____
River _____; Subdistrict _____; Regency _____
Person interviewed _____; Man / Woman; Age ____; Education: Primary/Middle/Secondary
Place of birth _____; Place of growing up _____
Married? Y/N; Spouse from where? _____; Language used at home _____

**I. LANGUAGE USE**

What language do you use?:

Domain	Vernacular	Indonesian	Other Languages		
<b>Private</b>					
1. With parents					
2. With spouse					
3. With siblings					
4. With friends					
5. With children					
6. With village leader					
7. With government worker					
8. In the garden					
9. In the village market					
10. In the city market					
11. In the clinic					
12. During private prayer					
<b>Public</b>					
13. Traditional ceremony					
14. Announcements					
15. Village council meetings					
<b>Church</b>					
16. For prayer					
17. For church worship					
18. For reading the Bible					
19. For liturgy					
20. For announcements					
21. For singing					
22. For sermon					

**II. LANGUAGE CHANGE**

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

**III. LANGUAGE VITALITY**

1. Are there any immigrants who live here? Y / N
2. How many people? Households \_\_\_\_\_; People \_\_\_\_\_
3. What's the reason? (Work, marriage, etc.) \_\_\_\_\_
4. What ethnic group are they from? \_\_\_\_\_
5. What language is used to speak with them? \_\_\_\_\_
6. Do they learn to speak the local language? Y / N

**IV. DIALECTOLOGY**

1. Have you ever heard another language being spoken? Y / N; What language?	Where is this language spoken?
a.	
b.	
c.	
e.	
f.	
g.	

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

Village Name	Language Name

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

Village Name	Language Name

4. Where is the language very different, so different that it is hard to understand it?

Village Name	Language Name

5. Other than here, in which village do the people speak your language the best? \_\_\_\_\_

**V. VIEW OF OTHER LANGUAGES**

*These questions need to be repeated several times (Indonesian=I, Other, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_)*

	I			
1. Do you always understand when someone speaks... (language)?				
2. Do you always understand when they tell jokes?				
3. Do you always understand when they are quarrelling?				
4. Can you always say something (in that language) that you are thinking?				
5. Could you witness or defend yourself in a traditional session or meeting?				
6. Could you witness or defend yourself in a government assembly?				

**VI. LANGUAGE ATTITUDES**

1. Is there a literacy program in the vernacular in this village? Y / N
2. Has there ever been someone who has written using the vernacular? Y / N. Who? \_\_\_\_\_
3. What books have been written in the language of this village? Songs, prayers, the Bible, other religious books, parts of the Bible, other books \_\_\_\_\_; Where are these books? \_\_\_\_\_
4. Are you interested in reading and writing the vernacular? Y / N Why? \_\_\_\_\_
5. What do you want to have written in the vernacular? (*see question number 2*) \_\_\_\_\_
6. What contribution can you give for the making of such books? Local produce \_\_\_\_\_; Labor \_\_\_\_\_; Donations \_\_\_\_\_
7. Are you ready to participate in a literacy program in the vernacular? Y / N; translation? Y / N
8. Approximately how many people want to participate and give contributions? Households \_\_\_\_; People \_\_\_\_

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

**VII. LANGUAGE EXTINCTION**

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

Appendix V: Wordlists gathered during this survey

	Korowai/ Abiowage	Komyandaret/ Donokit	Tsaukambo/ Waliburu	Wanggom/ Biwage II	Tangko/ Kawemaot	Nakai/ Burunggop	Wambon/ Manggalum
001 head/kepala	ʔa bi'a:n	ʔæ'bjæ	habi'a	'hæmb'a	'ʔabur	ʔa'βət	am'baʔ
002 hair/rambut	ʔabi'a:n 'tu:ʂ	ʔæbjæ ɸuʔ	habi'a 'ɸuʔ	'hæmb'a 'dɔ	'ʔabu kɛp	ʔa'βət kɛp	am' baʂo
003 eye/mata	tu:l	ɸɔ'jɔ	ɸɔ'jɔ	hɔ'ɔ	kir	sɔp	ke'ɔp
004 ear/telinga	ʔə'tɔ:	ʔɔ'tɔ	hɔ'tɔ	'hɔtɔ	ki'ɔŋ	ke'ɾɛsu	sir
005 nose/hidung	qə'li:ɸ	ɔə'li	ɔə'li	'ræŋɡu	'mɛru	'mitɔ	ka'liʔ
006 mouth/mulut	bɔ:l'ʔa:t	bɔŋɡɔ'ɔ	halɔ'tɔʔ	mɔŋɡ'ɔʔ	tan'tamɔn	'betkɔ	bɔ'kɔp
007 lip/bibir	bɔ:l'ʔa:t	bjæ	bjax'ha	'mbɔŋɡɔ	'mbɔnqa	betkɔ 'kat	bar'gaʔ
008 tooth/gigi	tə'bi:ɖ	hɔ'bi:	hɔ'bi	'ʔimbɔ	'nani	'ningi	ɛ'sɔp
009 tongue/lidah	te:ɸ	hɔj	hɔjʔ	'ɸaŋɡɔq	ɸɔŋ	ʔɔŋ	ha'kɔp
010 upper arm/tangan	me:ɾ	miʔ	miʔ	ʔiʔ	qɔ'sɛn	'ʔutu	bi'siʔ
011 elbow/siku	bɔn'qu:ɸ	mi ʔ'ɖuŋɡu	mi: ɖuŋɡu	ʔiŋ'ɡɔmbu	ba'nup	'bangup	bi'sit 'ɔambim
012 finger/jari	me:ɾ'jɔ:r	hæŋɡa'ra	ɔn'dɔʔ	ʔi'dɔʔ	qɔsɛn 'ajɔp	'ʔutu 'hili	bisit 'tarɔŋ
013 fingernail/kuku	sən'da:	m'jændæ	mi han'daʔ	ʔin'dɔʔ	qɔsɛn sas	sɛm'bet	bisit 'muk
014 breast/susu	ʔæm	ʔæ:	ʔæ	'ʔæme	muq	muʔ	ʔɔm
015 stomach/perut	ʔən'du:ɾ	ʔɔn'du	handu'samɔ	dʒɛn'di	'qɔmeo	wɛ'ŋɡaŋɡu	ʔɔt
016 liver/hati	ʔu:m	ʂoʊ	ɸuʔ	wɔʊ	'ʔɔdubɔ	ʔaq	dim'ɔp
017 leg/kaki	be:ɖ	ʔə'bu	hɔ'bu	dʒi'kɔʔ	di'jɔn	dʒɔn	ke'kɔp
018 knee/lutut	ka' bu:m	ɡə ' ɖu	ɡa:ɔ'ɖuŋɡɔɔ	'mbow	'nambu:m	'bangup	ɔt kɛɔp
019 body hair/bulu	tu:ʂ	χæ ɸu	hæ'ɸuʔ	hæ 'dɔ	qɛp	kɛp	ɔn
020 skin/kulit	ʔæ:r	χæ	hæ	hæ	qa	qaʔ	qat



021 blood/darah	bawŋ'gæ	sɪ'li?	sɜ'li?	rɛ'ri?	ʔɔ:q	'ʔitep̚	ɔɔm
022 bone/tulang	ʔə'ɔ:ɿ	ʔɔ'wɔ	hɔ'ɔ	ɸja?	'qɔɔɔ:	'qɔɔɔ	miʔ
023 flesh/daging	nɔ:ɸ̚	nɔ	nɔ?	'hæ:ndw	nɔ:p	'ŋgjom	hɔʔ
024 urine/air kencing	ɖu:'ræ:	dɜ'ɿʔ	dula?	jæ:'renə	'jæmu:n	'dʒæmun	'ʔɛ'ɔq
025 feces/tahi	bæ'wɔ:m	wɔ:	wɔ	tʃæ?	ʔɔ:	wɛ̃	ʔɔɔm'baʔ
026 person/orang	jæ'nɔ:ɸ̚	jæ'nɔ?	jæ'nɔ?	hɔ?	'qara	'qara	qap̚
027 man/laki-laki	wæ'wi:ŋ	wa'βi?	wæ'wi?	wa'	'waβis	qa'ra 'tani	qap̚
028 woman/perempuan	'kerba:m	nəŋɔʔj	nɛ:'ŋcej	dɛŋ'gejɔ	quta'ne	quʔ	ɿ̥
029 husband/suami	nu:m	jun	gɔ'ju	'næɣɔ	lupqa'ra	qarɛŋceɪ	nɔ'mɔk
030 wife/isteri	lezu'wɔ:r	jɜ'dɔɜ	dɔ'ɔ	'næŋgi	'niqur	'qɛpuʔ	'sɔlip
031 mother/ibu	ni:	jɪ'ni	jɛ'ni	dʒɛ'ni	nan	nāŋ	na'jaɸ̚
032 father/ayah	ʔæ'te:	mba?	mba?	mba?	'ʔalit	'ʔitan	baɸ̚
033 child/anak	'næbu:	ja'bu	mæ'ble	naro'mu?	nera'ne	'tena wajaq	ʔa'miʔ
034 EZ/kakak perempuan	ʔæ'wu:	ja'yw	ja'u	na'ni?	ʔɔn	ʔɔ'ɔɔp	ʔɔ'nɔɔp
035 EB/kakak lɪ	næ'we:	ja'yɛ	jæ'yɪ	æm'bu?	bɛ	qa'ɔɔɔp	nɛʔ
036 YZ/adik perempuan	nəməne:ɖ	ja'mɔdɔ?	nɔmɔ'dɔ?	'nada	qadagur	qira'ʔaʔ	ɿ̥a'nanɔɔʔ
037 YB/adik lɪ	nəmə:β'ʔa:	ja'maka	na'maka	'nawambu? /'nanɜ	neqad'ja	tena ɿ̥kaɔ'tani	'nana
038 MM/nenek	ma:?	ja'ma	'jæmæ	ʔæ'mæ?	'maɔɔp	mbap̚	'ʔaseq
039 FF/tete	'dæ:'re:	jadɜ'hɜj	'dæe	'dæ:ɛɛ	ʔa'ɖw	'ʔaβui	ʔam'baɔɔp
040 CC/cucu	næbu:ɿʔa'ɸɔ:	no entry	abu'hao	'namɜ	'maɔɔp	mɔ'ʔɔp	ʔaɔnɔʔ
041 friend/teman	nənə'ʔɔ:	nɔ'nɔ	nɛ'nɛh	'nanɜ	neqa'ra	nɛ'qara	'nacaj
042 I/saya	nu:β	nɔ'nu	nuz?	nu?	nɛɪ	ne	nuK̚
043 you/kamu	ku:β	gɔɔu'ʔɜ	gu?	'ŋgu?	qɛp	kɛp	cuɸ̚

044 he/she/dia	ju:β	j3'kabw	ju?	ngu:ma'nɔ	ɛr	dʒatigi 'qara	nɛ'ɕɛp
045 we(excl.)/kami	nə'ʔu:β	n'au	na'wu?	nan'gu	nyr	nupʔ	no'ɕɔpʔ
046 we(incl.)/kita	nə'ʔu:β	n'au	na'wu?	nan'gu	nyr	nupʔ	no'ɕɔpʔ
047 you(pl)/kamu orang	jɛ'ʔi:β	ga'gu?	gau?	nan'gi?	ʔipʔ	ʔip	ɕɔɕɔpʔ
048 they/dorang	jɛ'ʔi:β	'kəjæ,nɔ?	jau?	nan'gi:	ʔir	'ʔangum	jaɕɔpʔ
049 bird/burung	se:ɾ	ɖi:	ndeɟ	ʔe?	nɔh	nɔ'ɛ	ʔɛʔ
050 wing/sayap	ba'wu:ɾ	ɖi:ɸu?	beɟ	dʒæŋɡa nu'βia	'biru	'biru	'buɭuŋ
051 egg/telur	te'ne:ɾ	ɖi:'wuli	wi'li	dʒɛ'ndi?	βi'rin	βi'lin	ʔin'din
052 rat/tikus rumah	bɔn'ɕɔ:ʔ	je'ba	jæ'bæ	ʔu'maɭu	'bɔnqɔ	qɔ'ʔɔɾɔ	sɛɕ'nap
053 bandicoot/ tikus tanah	ʔæ'ʔi:ɾ	ʔæm'bæɭw	jæ'mi:	'hɜjdʒa	'savor	ka'jɛt	kɔɕɔt
054 dog/anjing	mjæ:n	m'æ:	mjæ:	maɭ?	'ʔanɔ:n	'ʔa:nɔ:n	ʔangaj
055 tail/ekor	'nde:β	ʔɛn'di?	hɜn'di?	'wæ:mbu?	ʔɛ'bu	'wa:βi	'wambiʔ
056 pig/babi	qɔ:r	ɡʷɔ	ɡɔ:	'χæji?	qɔŋ	qɔŋ	ɔ'ɛj
057 fish/ikan	ɂli:	'dɔ'wɔ	'dɔwɔ	'dɔ'wɔ	bɔ'ɕɔm	ɕɔ'ɕanɔ:n	ɭagaj
058 snake/ular	ʔæ'nɔ:s	æ'nɔ?	æ'nɔ?	'wari	sa'mupʔ	ʔawɔn'tɔt	bi'tut
059 goanna/soasoa	bæ'jɔ:m	Go'wa	boj'yi?	'bɔdʒɔ	'manos	'nɕʷɛ	ɔɕɔnɔpʔ
060 worm/cacing	wæ'βɔ:s	kao	wala'hæbu	'baldʷa?	wa'wɔs	tɔ'dʒœp	wa'wi
061 mosquito/nyamuk	ʔæj'ræ	hɪmbi'no?	hɔmbi'nɔ	'rɔ:mbinɔ?	ba'n	'sɪsɪ	hɛtɛ'nɔp
062 louse/kutu	mə'ri:	ɡu:	ɡu:	'ngu?	qapʔ	qʷip	ɡuʔ
063 crocodile/buaya	mə'run	sɪ'mɯij	sɔ'mɜj	'rɔmɜ?	nanqa'ɭup	nan'galupʔ	tu'mit
064 leech/lintah	də'bɯ:ɾɔ:p	sɪ'jɔ	'æmjɔ	'reɪdʒɔ	te'ren	'sɛɭɛn	sɛ'le
065 cassowary/kasuari	sæ'ni:β	hæ'ni?	'hæ:ni?	'ɸɜri	ʔa'wɔn	ʔa'wɔn	sa'niβ
066 ant/semut	tə'be:	tʃɛ'be	mɜ'mu?	ri'ra	na'ɕɔm	'nɕa:ɕɔm	'nɕatɔm

067 cuscus/kuskus pohon	φu'wɔ:n	βu'ɔ	sæ'ŋi	ræ'ŋi?	ta'cip	'taxip	ta'xip
068 tree kangaroo/laolao	no entry	no entry	bæ'ui?	no entry	no entry	'qatɔp,qɔjɔp	getɔp
069 kangaroo/kanguru	bəli'ɔ:p	b'ʰiɔ?	bæ'ui?	'mbawi?	baβet	'qatɔp,qɔjɔp	getɔp
070 tree/pohon	su:	'ndɔ'luh	dɔ:'lu	ʔi:	ʔa'NɔN	'ʔa NɔN	'ʔenɔp kim
071 bark/kulit kayu	su: ʔæ:r	'ndɔ'luhæ	dɔ:'lɛhæ	ʔendo'ŋa/ʔeŋ'ga	ʔa:'qa:	ʔa:'kaʔ	ʔenɔp kat
072 leaf/daun	su: βe:r	'ndɔ,lu'βi:	bɔ'bi?	ʔɛ,du:a'ɔ	qɔ:n	kɔn	'tabut
073 root/akar	dɔ'ba:n	'ndɔ,lu'di:	hɔ:m'bi?	e:ŋ'rombe	ʔædæ'mu:	ʔa'sirin	ngərej
074 thorn/duri	ʔɔ'wu:n	'ʔæji	ʔaj	'ʔælɔ	duq	dʒik	'ʔarin
075 seed/biji	ʔe'lu:p	'ndɔ,lu'jɔ	jɔ:	ʔendoɔ'ɔɔ?	mɔ'lem	dʒɔp	mut'mut
076 betel nut/pinang	φu'wa:	mi'no?	ndi?	ja	bi'liφ	b'ʷɛ	tet'warɛɔp
077 chewing betel/sirih	no entry	no entry	no entry	'φæ:rɔɔ	no entry	no entry	no entry
078 lime/kapur	no entry	no entry	no entry	'ʔapu	no entry	a'wuʔ	'sɔɔɔt
079 green coconut/klp muda	φe:β	b'jɔ:	m'biɔ si'ɔt	b'jɔ	qa'labaq	'bijan 'qitɔt	'bijan 'ketɔt
080 coconut/kelapa(tua)	ʔə'la:ba:	b'jɔ: 'ma:ɔɔ?	m'biɔ	b'jɔ ho'lu?	qa'labaq qi'ɔ	'bijan	'bijan hɛ'lin
081 banana/pisang	su:p	d'i'jɔ:	dɛ'jɔ	ru	'jaɔm	dʒup	siʔ
082 salt/garam	'ga'la:m	no entry	'ga'la	ga'la	na'ram	'qawan	qɛp siʔ
083 cassava/kasbi	kə'bi:	no entry	hø'pi	hætə'βi	qɔ'bi	qu'bi	ku'pi
084 breadfruit/sukun	ja'wɔr	ja'wɔ?	ja'wɔ?	'wæh'jɔ?	ja'wɔs	'dʒa:βɔt	'lawot
085 taro/keladi	kænæ'ri:	'ʔæji	hɔ:j	d'jɔ?	bu'kar	ʔɔm	win
086 sweet potato/betatas	bɔ:ʔə'ne:m	'mbɔ:n'e	'bundi	'bundi	bɔnin	bɔɛŋ	'bɔnden
087 sago tree/pohon sagu	ɔ:qə'li:β	s'jɔ: ɔ'lu	ʃɔ ho'lu	'ndɔ	qɛ'ɔ dal'mu	kɛ'ɔNɔN	'duqim
088 sago flour/isi sagu	ʔɔ:	s'jɔ 'mɔ?	ʃɔ	'ndɔ 'dʒɔmbɔ	qɛ'ɔ janqɛ'ror	kɛ'ɔN kiʔ	duqit
089 sago porridge/papeda	βabɛ'da:	no entry	ʃɔ: wuk	'ndɔ wɛɔ?	babɛda	ʔu'jɔq	duhawo'ɔt
090 sago pancake/sinole	ʔɔ,wɔlu'de:β	s'æ min'ga	ba'jɔ ʃɔ	ʔamɔ'nɔndɔ?	qɛ'ɔ mi'rɛm	ta'həp	duqɔmɔ'ɛt

091 rice/beras	na'ti:	na'ti	'nati	ku'fa'ndu?	be'ras	bup	'nati
092 rice/nasi	na'ti:	na'ti 'ndɔba	'nati	na'ti	'nasi	'nati	'nati
093 bamboo/bambu	'?awu:	'da'mɔ?	dɔ'mo?	'hɔ:lw?	da'mɔp	?ɛ'cɔp	'qiru
094 kunai/alang-alang	?ə'βe:	no entry	'qɔ:'fu?	mbu:	?æsin'qɔ	bup	bup
095 rattan/rotan	na:n	næ:	næ	ri?	?atɔrnan'qɔ	nɔn	siq
096 soil/tanah	mɛ:	βi:	wa'la	'ra:wo	bajɔp	'tawe	?ip
097 stone/batu	?i'ɔ:r	rɪŋ'gi	su'ka	ringa?	qa's	'qaβit	gɪn
098 sand/pasir	ka're:ɾ	'?æmbɔ	æm'bu	'?æmbɔ	qa's qɔ'ɔ:	hɔhɔ 'digin	'sɛnɛp
099 beach/pantai	mæ'?ɔ:r	wo'la hɔb hɔmɔ'fɛbɔ	no entry	'tʃɔ:ræŋgi	a'lwβanan	hɔhɔ 'βaβi	bi'ɔnip
100 mud/lumpur	?æme:m'pɔ:	gə'hi	mβæ'lu	'bæ?æru	sæbite'teq	hɔhɔ 'βasuq	'?ɔqmaq
101 water/air	?æ:?	?a	?æ?	?ɜ?	?ɔ:q	hɔh	?ɔq
102 sea/laut	lawɔ'ta:n	no entry	'?æmbæli	?a:laʷ	lau	ɔɔ gutup	li'abuq
103 river/sungai	?æ?mæ'?ɔ:r	?a	'?æm'bændio?	'wɔndʒi	'?ɔkɔɔ	ɔɔ 'mɛdɔɔ	?ɔq'hiwin
104 lake/danau	?æ?mæ'?ɔ:r	?a'dɔn'dɔ?	mbɪ'li	mβɛ'ri	?ɔqti'ɔp	ɔɔ 'tangi	?ɔq'tangin
105 cloud/awan	dɛ:β	?o'wa: lʔou	fu:ha	di?	dɛ:p	ndɛp	'?aɛq
106 rain/hujan	?æ:ʔ wæ'jibɔ	?a:ɸem'bo	'?æɸibɔ	'mɔlw	?ɔm	'?æmga	qajp
107 sky/langit(biru)	?ɔ'wɔ:r	di?	ɸu'ɔ	hou'tɔ?	'anana'bur	?a'βit	quɪ
108 wind/angin	ɸɔ:β	ɸu:	ɸɔ'βu	ɸɔlw're	ɸaɸ'tɔ	?u:	'qiwi
109 sun/matahari	ɔ:β	tɕu:	su?	re'	?a'ran	'?atɔn	saɪ
110 moon/bulan	Wæ'?ɔ:l	'wɔh	ɥæ	'wæ:mɔŋga	'?ɔɔɔ	ɔɔ'ɔt	wa'ɔt
111 night/malam	?ælu'na:n	'wɔhdə'bu	dɔ'buhændi	ɸəli'gændi	qɔnɔ're	'mimtuk	ki'tip
112 star/bintang	βɛ'li:ɾ	mi'no?	mi'no?	mi'no?	qe'nuq	'mixtqɔɪ	mi'noɪ
113 fire/api	mə'li:ɾ	mə'li?	mə'li?	?ɛnæm'bi?	'?æsin	'?asin	?ɛnɔp

114 smoke/asap	mə'li: tə'mu:r	məli'təmu	məli'təmu	ʔe'du	ʔəsin 'qəq	'ʔatəp	'məlik
115 ashes/abu	ʔə'ŋə:m	ʔə'nəh	ʔə'nə	'wa:reʔ	ʔaʊq	'kətəp	ŋəndəpʔ
116 forest/hutan	təməs wə'luβ	də'lu	səʔ	ʔəlu'ɾəʔ	ʔa'nən	'bʷikəp	'təmət
117 mountain/gunung	φə'ni:φ	'φəniʔ	φə'ni ʔ	φə: ni ʔ	φa'ləm	'ʔərim	'həlim
118 garden/kebun	sə:ɬə'wə:β	sal'dəʔ	sə'ʔəldiʔ	də:ɬəʔ	kə'sən	'ŋəsan	'ŋəsan
119 house/rumah	ʔə:β	'wətuwə	wəʔ	ʔaʔ	ʔa:ɬ	ʔəp	ʔəp
120 roof/atap	tə:ɾ	həʔ	ha'liʔ	mən'dəʔ	məm	βit	qə'rət
121 village/kampung	ʔəm'bə:n	ᵐbə'lu	bə'luʔ	'ᵐbəru	'ʔəbəwəɾ	ʔəβa'ɬ	ʔa'pisiɬ
122 fence/pagar	ᵐdə'mə:n	ʔa'dijə'ga	'ʔajdi'bəha	'ndʒə:ɬəʔ	mi'rem	ʔə:t'kip	'ndaraq
123 rope/tali	nə:n	Na:ɬ	nə	ri	ʔətuwə	nən	siq
124 canoe/perahu	wə'ni:ɾ	ʔa'iʔ	ʔaj	dʒəʊ	ʔa'ep	'ʔa:ɾep	ʔa'rep
125 paddle/dayung	ᵐda'jə:n	ᵐdajəŋ	ʔajmbində'jəʔ	'ʔi:ɣə	qə'rem	'ʔaqəp	tə'kəɬ
126 path(road)/jalanan	dəbə:ɬə:p	ʔa'nəh	'həwi	'ʔi:ɣri'əʔ	ʔə'nim	di'lip	'ndʒəndiʔ
127 machete/parang	ʔə:ɬə'nə:m	di'məʔ	di'məʔ	gə'ləna	qə:'nam	'waʔa	karə'nəm
128 axe/kapak	ʔə'ba:ɬ	ʔa'φaʔ	haφaʔ	'hə:paʔ	qə:'baq	'qəmbaq	'kəpak
129 bow/busur	də'ji:ɬ	βə'i	βi:ɬ	'ᵐbəndi	ʔa'n	a'ɾəɬʒən	man'dit
130 arrow/anak panah	ʔə'jə:ɬ	ʔə'jə	ha'i'jə	'ʔa'əʔ	jan'qur	'ʔaɾa	'sitquʔ
131 knife/pisau	bi'sə:ɬ	wa'gə'χəmbə	həm'buʔ	'wa:ɣi	bi'səʊ	'waʔai	'wəgin
132 net bag/noken	Su:n	də	də	'ʔinə	mən	mən	'ndʒun
133 this/ini	ʔiβi:β	jəbə'βiʔ	βi:ɬ	mə'niʔ	φə'kə	'ʔənəm	'nəmbə
134 that/itu	wə:ɬ	wə'kaja	'bua	mə:niʔ	mə'tə'kə	'dʒə:tənəm	'qəpə
135 here/di sini	'jətə:	'χəliʔbiʔ	ja'βi:ɬ	mənə'giʔ	φə'bəɾ	dʒə'lə'məm	'nəmbə
136 there/di situ	ʔəzuʔu'βi:β	ʔə'luqə	wa'bua	mə'ɣə'niʔ	mə'tə'bəɾ	'meta	'qəpə

137 over there/di sana	kob'da:	ʔa'lu:klawa	lɔ'bako	dʒa moɣo'niʔ	ɸale'bɔr	'dʒa:teʔ	qo'mamo 'qɔpɔ
138 above/di atas	kulɔ:'βi:β	'sjæbɔwa	sa'nbua	maɣaro'niʔ	si te'bɔr	'si:pte	tur 'qɔpɔ
139 below/di bawah	ʃiɓɔ:'βi:β	ʔa'ɲabɔwa	ʒa'nbua	maɣalu'niʔ	tɔle'bɔr	'tɔ:te	qi'repɔ
140 in front/di depan	mu:ɲə'pe:	muɔ'me	mu'ləʔ	muncəkəniʔ	du'bɔr	'singlet	'sin qɔpɔ
141 behind/di belakang	be:'tɔ:ɸ	moɣome'na/ 'moɣomɪ	mo'hɔmi	monan'giʔ	muqɔɲɔ'bɔr	mo'ɽaɽet	'mod qɔpɔ
142 inside/di dalam	wæluɓ'tæ:	ʔændingɪ'mɪ	sɔnu'lɔ	hæ:lu'ɔʔ	ʔi'li:p	βip̃	wamip qɔpɔ
143 outside/di luar	ʒɔlə'pe:n	bɔ:n'daʔ	bəlin'dæʔ	'deŋginæn'giʔ	ɸa'dja:q	dʒɛn	qu'tepɔ
144 left/kiri	ʔu:p'tɔ:ɸ	'wa:ndɔʔ	wæ'ʔændɔʔ	wa:nangiʔ	si'ni:n	'wa:sɔt	ɣaq
145 right/kanan	waʔa:n'tɔ:ɸ	ʒə'witɔʔ	ʒə'witɔʔ	je'wiʔ	wa'nan	'sinim	ʔip̃
146 black/hitam	'ʔæʔlu:	hæ'ɣʷæbu	wæ'luŋgi'ja	waluŋgi'jaʔ	qax'qu	mik	mim
147 white/putih	'ʔæ:ɲɔ:	χæɔχɪ'ja	hæmeŋgi'ja	hæ'mingija	qaxqe'ɔq	qax:jaq	ʷgaja'ɲɔp
148 red/merah	ʔə'ʒɔʔməŋ'ga:	'χɜʷnduɓɔ	ha'ŋ'gija	ha'ŋ'gija	ʔɔɸu'rup	'dʒa:mu	'liɔp
149 green/hijau	'ʔæʔlu:	ɸɔluʔ'gæɔɔ	no entry	harɔ'ɣaʔ	ɸa'ruχ	'a:suqat	tawuʔaɲun
150 blue/biru	'ʔæʔlu:	ɸɔluʔ'gæɔɔ	no entry	ha'jambu	muq	monɔɔt'qæt	qu'tuβut
151 yellow/kuning	ʔə'wa:	se:nde'ɔ:	ʃɔŋgi'ja	dʒɔŋgi'ja	ɸa'ruχ	qe'tɔp	'qwajɔp
152 all/semua	ʔi'mi:ɲ	'tʃɪŋwuri:ta	samɣulu'da	z'aʷ	ne'wep̃	'ʔaŋgum	mitukup̃
153 many/banyak	ba'jida:	æ'witɔɔ	hæ'lemani	sa'lemo	ʔarup̃	'ʔa:ɲup	'ʔaɲup
154 one/satu	ʔəli:'zɔ:p	'ɸædiʔ	ɸæ'liʔ	'heɾigɔ	me'saɸen	'm'ɪŋci	'ɔɔminup̃
155 two/dua	ʒæʔme:ɾ	mo:mi'ne	momə'niʔ	du'moʔ	ʔa'ɸɔ	'ʔa:qeɣom	'ʔirumo
156 three/tiga	ʔə'li:æno:ɸ̃	di:'rænoʔ	dilæ'noʔ	'di:ræno	saro'qurun	'saxlipuʔ	'ʔirum'tajimo
157 four/empat	noŋtæ'noɸ̃	noŋ'dɔ:wanoʔ	no'ndɔænoʔ	wɔ'ɔʔ	sɔwa:'bunun	ʔæ'kaβi	hitu 'ɔpqu
158 five/lima	wæjæ'no:ɸ̃	wæ'jænoʔ	wæ'jænoʔ	ʔæmba'ɔʔ	sɔwo'nun	ʔaɛ	ʔamb 'ɔpqu

159 six/enam	kəlunæ'nɔ:ɓ̥	ɡɪdɯ'nano	ɡjɯlɯ'nænɔ?	ŋɡɔ?	nɔn	ⁿɡɔn	'qumup̥
160 seven/tujuh	tæwɔræ'nɔ:ɓ̥	sæwɔ'ljænɔ?	sæ'bɔlænɔ?	'hæni	ta'rap	ta'dʒap	bɛn
161 eight/delapan	ɓɔŋɡuwa'nɔ:ɓ̥	ɓɔŋɡu'wano?	ɓɔŋɡu'wano?	ɪŋ'ɡæmbɯ	banup̥	bæ'ŋcup	'muɟɔp̥
162 nine/sembilan	tæbuwæ'nɔ:ɓ̥	tɕabu'wano?	sæbu'ænɔ?	'ræβi	ta'bu	'dʒæβat	'jaβet
163 ten/sepuluh	mæji:næ'nɔ:ɓ̥	ʔəli'wano?	jæŋɡijæ'nɔ?	n'dɔndɯ	qe'req	max'lin	'marin
164 twenty/dua puluh	ʔɛmɔɾsəlænæ'nɔ:ɓ̥	... no entry...	hæŋɡalati'to jæŋɡija'nɔ?	i'mɔndɔndɯ	bac'diaqʔqeces	'ketket	mɔlɪŋcup- mɔlɪŋcup̥
165 big/besar	mæŋ'giɪ	ᵐbæ'lingi'ja	bæ'lingijæ	ⁿdɔŋɡuki'ja	ma'jar	mæ'jæt	hi'janɔɓ̥
166 small/kecil	ʔə'næmdæɪ	bæn'djæɔ	bændʒɔwa'tɔ	bæʔændʒɔ?	ɸasi'kambun	ʔambu'rum	qɔman'dejn
167 old(things)/lama	muɪr	ʔæwɔ'leŋɡa	'mɯɪħaħa	'jæmnɔ?	'si:nqɔ	sin	mɔ'tɔmɔq
168 new/baru	'ɸe:βʔæ	ɸæʔmɔ'ne?	'ɸæ:kæ	'ʔælɯmɔ?	ɸa:p'qɔ	'ʔa:bim	nɛn'ɡɛmɔn
169 old(people)/tua	'bæjiɪ	'dinde,ɓɔ?	sɪli'ɛbɔ	'rɛli	qɑɪnqɛrɑɪm'pun	'qabɕet	'qapɪŋɕet
170 young/muda	ɸe:β	ʔɛ'le	'mænɔ?	'hɔlw	qɔ'bes	'qɔwɛt	qɛwɛt
171 hot/panas	mæ'mɯɪn	ma'mɯ	'mæmɯ	'maɪmunɡi	mæ'mɯn	'mæmin	'mamin
172 cold/dingin	ʔæ:qiɪɔ	sa'lutəbɔ	wɪjhɪ'ja	sɔ'lbɪ	qæ'ni	ciɪ	'sarɔn
173 good/baik	kə'niɪm	mɓɔ'wali?	mɔ'kw	'ɸiruki	jæp̥	dʒæp	'matet
174 bad/rusak(jahat)	ɸiɪjæ:n'dæɪ	səm'butɪbɔ?	sɔm'bukija	'rɔmbu?	jærɯp̥	tɔɪt	'ʔasaɔ̯
175 sharp/tajam	ɸuɪr	julu'webʔɔ	jɪlɯ'hɪdʒɔ	ɡə'rɪŋɡɪdʒɔ	ɸɯ'jæn	'ʔaɪtut	'qɔɟɔm
176 dull/tumpul	bæŋ'ɡɔɪ	ᵐɓɔŋɡɔ'webʔɔ	ɡu'lutibɔ	ɓɔŋ'ɡɔɪ?	sɛ'ɾɯp	'mɔɔ	hɔ'ɸɛn
177 near/dekat	nəmi:βuɪn	hiɟ'ndɔ	hɔɟn'dɔ?	ʔæŋɡɔki?	di'wɔm	'qa'mbɔt	'sɛndɛq
178 far/jauh	kɔ:ɓ'daɪ	sæmɔ'tæɛ	samɔ'tali	rɑɪmoxi'landɔ?	qɑɪm	qam	qɔ'mam
179 wet/basah	ɸe:ʔtəɔɪ	's'awutibɔ	'saɔutibɔ	ɸi'jæɪkɪ?	wɛn	ʔɔ'qɑβɪnɛsɛt	hɔ'ɸɑjɑɔ̯
180 dry/kering	kəɔɪɔ'ɸɔ'ɓɔɪ	'wa'tibɔ	'hɟɪtibɔ	rɔ'wɑɪɪ?	mim'nɔɾ	sɔ?	sɔɔ̯
181 long/panjang	daɪl/ kɔb'da	sɪ'jɔkɪja	sɪɟki'ja	sə'jɯkija	qɯ'ræn	qɔ'ɾan	'qɔram

182 short(things)/pendek	ḅæŋ'gɔː	ᵐgɔmbɪ'nato	gɔam,ḅeŋgɪ'ja	kʷæm'beŋgija	ʔɔ'ruq	ʔaːtuḅ	ʔatuḅ
183 tall/tinggi	daːl	'ŋɔɔdʒa	ʃæʔæ'dækɪ'ja	gɔ'lukidʒa	qwa'ræn	'ndaːwan	qut'qut
184 short(people)/pendek	ḅæŋ'kɔː	wəla'laʔ	... no entry...	ʔitə'ləkɪdʒa	di'wɔm	ʔatuq 'ʔambun	ʔatuq
185 blind/buta	ᵗulɸijæn'dæː	gɔɸɔ'ja gɪ'gidɪmo	ɸɔ'ja ɸuti'bo	hɔ,bo'βa	qi'jærɔp	sɔp'tɔt	'qerop'tuβut
186 deaf/tuli	ʔə'tɔɔɔːn	ʔɔɔʔ 'dʒæli'bo	hɔɔʔ 'dʒæli'bo	hɔ'nɔmoʔ	qiɔn jærɔm	'nangɔm	'nangɔm
187 see/lihat	ʔimbaː'leː	jæli'ŋ'ga	jæŋæli'bo	βərə an'de	ʔa'mɛm	'ŋaŋmɛm	'hetaq
188 hear/dengar	da'baː'leː	dʒje'bo	dɪj'boja	haːkan'de	'qanɛm	'βɛnɛm	ndarep
189 know/tahu	da'baː'leː	dʒje'ḅælewa	'hajbo	haːkan'deki	qaːqe'rɛm	neqaɭ	'kaʔtkep
190 speak/berkata	su'mɔːm	ɔɔguː'waʔ	'dælibɔ	halewaxan'diʔ	qaː'dɛm	tegaː'nɔne	nəluḅ
191 tired/cape	tənɔ'teːḅ	hɔ'nɔtiʔ 'mæliʔ	hɔ'nɔtiti	hɔnuŋ'giʔ	ɛ'buqit	ja'bib	'qinum
192 afraid/takut	nəkə'ɔːn	hi'lidebaɪʔ	hi'li'deliʔ	ɸʷaʔaman'de	ɸuː	'nɔːmban	mɔp
193 sleep/tidur	ʔeː'ɔːḅ	'jæboʔ	hæn'jæboʔ	'hɔnɔdɛndiʔ	ʔa'gɛm	'ŋa'ŋada	'qinum'marat
194 sit/duduk	bæ'boːḅ	bæ'boʔ	bæ'boʔ	ᵐbaːn'de	sɔ'nɛm	'sune	'ʔambɔp
195 wake up/bangun	mə'ruːm	sebæ'boʔ	bə,sebæɛ'se	maːru'waːmbʔ	qaː'βɛm	'tiβe	'nandup
196 awaken/kasih bangun	'əbu'mɔːm	hæ'biwiɪ 'mæme	bo,hæni'ɸɔ	ji'wiməniʔ	dirabo'le	qaŋa'βade	na'matuḅ ʔa'wignu
197 stand/berdiri	ʔæɔ'boːm	sɪ'æɪɔmɔɔ	boːsi'jæliɛ	maːrudən'diʔ	ɛɔta'βɛm	'ʔɛɛ	matu'ɛrop
198 walk/jalan kaki	kiːmæː'βɔːn	sɪdɪbuɔ'ɔʔ	sɪːdɔbu'ɔʔ	'bəɣændiʔ	ʔɔ'nɛm	dʒɔn	kap
199 run/lari	ɸiraː'mɔːm	χɔ'ɔɔɔ'bo	hɪ'diɸɔ	bæm'buɔmo	buɔla'nɛm	'ndumbɛm	tɔp'qɛp
200 swim/berenang	ḅæːlu'bo	dædɔːŋ'ga	'dædɔ	ɸæn'βɔɔ	ɸɔ'nɛm	ʔa'ɾaɔnɛm	'qimɔp



201 fly/terbang	ḡədi'bo:	bi'di'ḡa	bi'li'ḡa	buruŋ'gi?	binɔtabɔta'u'nem	ti'ɔmɔnem	mɔr'qɔʔɔj
202 wash/cuci	təʔmɔ'bo:	ʔæ:mɔ:ŋ'ga?	æ 'ŋæmɔ	ʔɜ'u'wamɔ?	susiqe'mem	ʔɔ'qɑ:βiḡem	ʔɔ'ɛɔpmɔp
203 scratch/garuk	tentə'bi:β	bi:ŋ'ga	'hindi	'hɔlaʔmɔ?	qinqingu'dem	ʔi'ngidmem	'la:pesop
204 hold/pegang	ʔæ'ti:m	ʔæti:ŋ'ga	'bæti	'nduwa?	ʔa'ḡem	'ʔa:rem	la:boḡ
205 split(wood)/belah	bæ'mɔ:m	bæ mɔ:ŋ'ga	hætæʔmɔ	sla:man'de	qɑɔ'lem	se'ra:rem	bu'mɔḡ
206 tie/ikat	tæ'me:p	jæmi:ŋ'ga	'jæmɔ	ʔandu'wa?	ta'dem	nɔn'qizre	andawɔḡ
207 dig/gali	Tæmɔ:p	jæwŋ'ga	bæ'jæʔɔ	'ʔa:guwɔ?	tɔnɔ'lem	dig'mem	ʔa'sɔp
208 stab/tikam	duwɔmɔ'ʔɔ:β	d'ætizŋ'ga	'jæʔwamɔɔ	'yæmɔ?	tabuntu'rem	qa'ŋa'm	ʔinɔq'mɔp
209 fall/jatuh	ʔa'βə'ri:bo:	wefi'bo	wɔʔɔfi'bo	rɔhɑ:lu'gi	dabɔn'jɔr	nɛnɔde'weset	ʔe'rat
210 drop(tr)/kasih jatuh	ʔa'jɔlmɔ:	kɔi? jælæmɔ'ndɔi	bo,bɔlæ'de	'diβiamɔ?	ʔaḡɔdɔsabo'rem	ʔanɔde'weset	laβmiḡi'hɔlat
211 bathe/mandi	ʔæʔi'ru:β	ʔæ:lwŋ'ga	ʔælɔ'hɛŋga	ʔetə'ḡɔmɔ	ʔɔqɔdjem	ŋɔ'ŋβem	ʔɔ'qemop
212 bathe/kasih mandi	ʔæʔi'ru:β'zɔ:pæʔo	ʔæ:lw'loɔ	bæ'ʔælɔɔ	'ʔgimand'ɔ?	ʔɔqɔde'βem	deβa'ŋβɔq	ʔɔ'qenu
213 eat/makan	ʔɔle: pæʔɔ:	ʔəle:ŋ'ga	ʔə'tɔwi	ʔændi	wɛ'rem	ʔe'nem	'ʔandɛp
214 drink/minum	ʔæ'ʔmi? pæʔɔ:	'ʔæ:min	ʔæmi?	ʔæmi	ʔɔqwe'rem	ŋɔ'ʔenem	mi'ɔp
215 kill/bunuh	'ʔwrmɔ:m	ʔɔβi:'bo	dæ'mɔ?	'βɔɔɔ?	ʔa'm	ŋa'm	hiḡ
216 die/mati	ʔəmi'ɔ:bo	ə'mibɔ	hɔ'mibɔ?	'reki	kɔ'djɔr	mui'set	qɔ'mat
217 give/beri(kasih)	ḡɔmæ'βi:m	ḡɔ'le:bo	boḡæ'le	mə'ni?	de'βem	n'da:le	'da'ɛɔp
218 come/datang	ta'm	bo'ḡæ:di	bo'ḡædi	mən'dani	ta'	'ma:ne	'dɔḡ
219 go/pergi	kima:βɔ:n	kɔ:ɔlwkgḡli 'maβe	boḡə'kinə?	ḡla'xa'	ʔɔ'ne	ʔɔnem	kaḡ
220 laugh/tertawa	səʔə'zibizd	'm'βæle	ḡuʔu'mæŋga	ʔæm'bingi	ʔæbiænke'rem	'ʔaβian	hampe'ɛawɔp
221 cry/menangis	jæmɔ 'bo:	jæmɔ:'bo	jæmɔ'bo	'dɔma'	ʔamem'βem	'ʔame	'rɔmɔp
222 burn(intr)/bakar	di:m'ʔɔbo:	nɔ:ɔɔ:'bo	jɔmædo:bo	'ndɔɔu'age?	se'rɔr/a'sin	se'neset	ʔenɔp'ndaḡ

223 burn(tr)/membakar	'ælu:n	sæ'mɑ:mə 'li:jæmi	bæ'mu	'ʔænu	mi'rɛm	'miɾe	ʔɛnɔp'nandɔ
224 dry in sun/menjemur	,tuptaɔɔɔu'bɑ:m	'suɸiʔ	su'tæko ,bɑ:ɔɔɔe	'ʔæliki	nim'nɔr	dɛp'sɔnɔq	ʔli'mɔp̃
225 blow/tiup	ɸuʔu'mɑ:m	ɸuɔɔɔb'ɔ	'ɸu:mɑ	pu'ɣɑ:mɑʔ	masɔq qɛ'rɛm	ʔu'buɾoq	'humɔp
226 hit/pukul	'ʔuɪmɑ:m	ɣuŋ'ga	'bɔɣu	ŋgoʔ	ʔa'iɛm	βɛm	hiɸ
227 search/cari	jæʔ'bɑ:m	ɣaʔmɔŋ'ga	'haumɑ	hɔɔɔ'mandiʔ	ɸijæm'bɛm	qɔp'qa'im	bu'rumɔp
228 shoot/panah	Duɔɔ'bɑ:	d'ɔŋ'ga	bɔɔɔʔjɔ	'ra:mb'ɔ	ʔæmbɔ'rɛm	'muɾɛm	tam'dʒɔp̃
229 bite/gigit	ʔæɬɔʔu:m'ʔɑ:	hiɸi'ɔɔ'gɔɔ	ʔɔɔ'nɛɪɪ	ʔæ'rɔŋgɔmɑʔ	tantu'rej	'ʔɛnɛm	ʔi'nandɛɪ
230 cough/batuk	ɸi'nu:n	hi'nɔ	hɔ:nɔ'næ:kude	ʔæɣɔʔ	'ʔinaqbur	'kanɔm	ab'dʒɔk
231 no(not)/tidak	ʔæ'wuwo:	'bæʔdæ	'bædæ	wa'nindɔ	dirɔ wa'nandɔ	ʔbũ	'bɔmba
232 language/bahasa	ʔæ'wuiβ	ʔa'iʔ	sɪ'ɪɛʔ	hɛ'ɪɛʔ	wɛn	βɛŋ	'ʔuq
233 name/nama	ɸi:	ɸi:	ɸi:	ɸiʔ	wi'ni	'ʔini	hiɪ
234 who/siapa	jæ'ʔæ:j	'jæbw	gə'jæwæ	'jawɔŋɛ	qa'rɛpɔ	'qama	ʔabɔb'ndɛ
235 what/apa	kæ'ʔæ:j	'hiŋgæbw	həŋ'gæbw	'hæmbɔwæŋɛ	'tanɔ	naɪai	kinɔn'dɛ
236 where/di mana	ʔæntɔ'βi:β	'ndɪkla	'ndɔ'bæj	hɛ'nike	'ɸɛnap̃	'wajɔɛ	a'ndaɛp'qɛ
237 when/kapan	ʔæmbɔnæ'lɔ	ndɪkɪɪ'bw	'ndəkæsi,bw	'hæmbɔke	'ɸɛnaβarip	imbɔtkɪndɪ	ʔakinap'qa
238 why/kenapa	kæ'ʔæ ɬɔʔi:	'hæŋgæj	həŋgæ'laj	hæmbɛ'ringɛ	'tangɔsɛn	na'ɪa'nɔm	qisi'ʔi
239 how many/berapa	ʔæmbɔnæ'nɔ:p̃	'ndɪmɔnɪnɔ	'ndɔmɔ'næncʔ	hɛni,mæŋgɔ'ke	'tangɔnɔn	naɪa'qɔman	ʔakɛnap'mɔ

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