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A Comparative Grammar of Five Yareban Family Languages
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O.O Introduction

This paper is submitted to the Technical Studies Separtment of SILPNG in partial fulfillment of the requirements made of supervisors of National Translators Programmes.

An attempt will be made to follow the format of the published paper "A Short Sketch of Yareba Grammar", especially pp 672-696, and will compare five of the Yareban Family languages-- Aga Bereho, Aneme Wake, Moixodi, Sirio and Yareba.¹

* The grammars of all the languages are very similar. Only the differences, as known and understood by the author at this time, will be highlighted in this paper. It is to be understood that the similarities have been covered in the Yreba Grammar sketch. The most noticeable differences are seen in the Aneme Wake and the Moixodi languages.

Charts will be used extensively in this paper, especially to show the verb morphology of all five languages in four tenses of the indicative mood. The other moods will also be charted. Throughout the charting of the verbs, the stem "to do" u- will be used. An example of the morpheme breakdown of a representative word in all five of the languages will be shown here. The word used is "we are doing"-- present tense, indicative mood.

Yareba-- u-t-a-~~is~~ ; Aga Bereho-- u-t-a-~~ih~~i
St-CM-TE-NUPE St-CM-TE-NUPE

1. Studies In Languages of the Central and South-East Papua, By T.E. Dutton Ed., P.L. Series C no. 29.

* The following men supplied the information used in this paper:
Nelson Jaisumi, Aneme Wake; Faithful Gailisi, Moixodi; Solomon Bessi, Sirio; Sima, Aga Bereho.

Aneme Wake-- u-k-a-isi ; Moixodi-- u-x-a-xiwi ; Sirio-- u-t-a-isi
 St-~~CM~~-TE-NUPE St-~~CM~~-TE-NUPE St-~~CM~~-TE-NUPE

0.1 *Geographical*

~~0.1~~ All of the languages described in this paper are in the Northern Province. Aneme Wake, Moixodi and Sirio are all situated in the mountains to the west of the Yareba speakers.² The area is known as the "Upper Musa". The Yareba speakers live in the Musa Valley, and are known in the Government circle as the Middle Musa people. The Middle Musa is inland of the Didina Mountain Range and the Musa River gorge. The Upper Musa region is bounded by the Sibium Mountain Range on the north and the Owen Stanley mountains on the south and west. The Aga Bereho speakers live on the north side of the Sibium mountains in an area that is marked by the Korala Creek on the south, The Bariji River on the north, and Mt. Namoa and the Yupru River on the East.

Aga Bereho includes the villages of Babarabo, Gewoia, Toma, Yawabo, Samaga, Manana and Biriri. There are approximately 260 speakers.

Aneme Wake includes the villages of Jari and Safia number 2. There are approximately 300 speakers.

Moixodi includes the villages of Moikodi, Ariari, Bubudi, Liamu, Maloki and Bedira. There are approximately 350 speakers.

Sirio includes the villages of Namudi and Sibia. There are approximately 350 speakers.

Yareba is the largest language group in the Yareban Family. It has approximately 750 speakers.

These population figures are based on village population information supplied by Mr Drew Pingo of the District Office in Popondetta.

2. The author has been studying these languages and the Aga Bereho language since September 1976.

1.0 Abbreviations

A	adjective	TE	tense
AC	accompaniment	Vc	complex verb
ANS	anticipatory subject	Vp	primary verb
AS	aspect	Vs	secondary verb
BEN	Benefactive actor	Vtt	tertiary verb
BP	participating-benefactive		
Bnp	non-participating benefactive		
CA ₁	causative, hand		
CM	class marker	CA ₂	<i>causative, verbal</i>
		CA ₃	<i>causative, feet</i>
Conj	conjunct clitic		
DEP	dependent clause		
DI	directional		
DES	desiderative		
DI	dual		
EMP	emphatic		
F ₁	focus - <u>ma</u>		
F ₂	focus - <u>na</u>		
IMP	imperative		
INS	instrument		
L	locative		
MO	mood		
NEG	negative		
NEG-PUR	negative purpose		
NU	number		
PE	person		
PL	plural		
Poss	possessive		
S _g	singular		
St	stem		

2.0 Verbs

All of the languages, studied to date, have the same three major verb classes. Only the primary verbs select such categories as aspect, tense, number, person, mood, anticipatory subject, dependent clause and emphasis. In addition to these, Aneme Wake also has an object morpheme which none of the other languages employ. For example, in Yareba the word "they gave" mata never changes its form regardless of who the recipient is. In Aneme Wake the same word maka does change its form depending on the recipient.

maka "they gave"; ma-ya-ka "they gave it to me"
St-PE St-O-PE

ma-rie-ka "they gave it to them"; ma-is-a "they gave it to you/him/us"
St-O-PE St-O-PE

Primary verbs are not dependent upon any other verbs in the clause. Secondary and tertiary verbs depend upon the primary verb to adequately complete a construction.

2.1 Directionals

Yareba and Sirio use the same directional prefixes m- "up" and t- "down". Aga Bereho uses the same prefix for down, but uses am- for up.

eg. t-anita "they went down" (Yareba, Sirio and Aga Bereho)
m-anita "they went up" (Yareba and Sirio)
am-anita "they went up" (Aga Bereho)

However, both Aneme Wake and Moixodi use the tertiary verb in a verb phrase construction to express these concepts.

eg. amuke anisa "they went up" (Aneme Wake)
Vtt they went
going up they went " (Moixodi)
amoxe anisa
isare anisa "they went down" (Aneme Wake)
Vtt they went ****
going down they went (Moixodi)
isave anisa

2.2 Primary verbs

The following charts will help to see at a glance the similarities and the differences in the verb morphology of the languages. The stem used throughout these charts is the stem u- "to do".

2.2.1 Indicative mood, past tense.

eg. usi "we did (it)" u-si (Yareba)
St-PE
ui si " we did(it)" u-i si
St-NUPE (Aneme Wake)
uxoi "we did (it)" u-x-oi (Moi xodi)
St-OM-PE

	<u>YAREBA</u>	<u>AGA BEREHO</u>	<u>ANEME WAKE</u>	<u>MOIXODI</u>	<u>SIRIO</u>
	ue	ue	ue	uxoe	ue
sg 1/2	ui	ui	ui	uxori	ui
3	ui	ui	ui	uxori	ui
	utu	utu	ui su	uxoxu	utu
d 1/2	usi	uhi	ui si	uxoi	usi
3	usi	uhi	ui si	uxoi	usi
	usi	uhi	ui si	uxoi	usi
pl 1/2	uta	uta	uita	uxoxa	uta
3	uta	uta	uita	uxoxa	uta

Near Past Tense

eg. u-i si "we did" u-i si (Yareba)
St-NUPE
uk-i si "we did" u-k-i si (Aneme Wake)
St-GM-NUPE
ux-i wi "we did" u-x-i wi (Moi xodi)
~~ux-i oi~~ u-x-o i St-GM-~~NUPE~~

<u>YAREBA</u>	<u>AGA BEREHO</u>	<u>ANEME WAKE</u>	<u>MOIXODI</u>	<u>SIRIO</u>
1 une	une	une	uxea	une
2 usinu	uhinu	ukinu	uxi	u sinu
3 usinu	uhinu	ukinu	uxi	usinu
1 uitu	uitu	ukisu	uxi sy	uitu
2 uisi	uihi	ukisi	uxi uxiwi	uisi
3 uisi	uihi	ukisi	uxoi uxiwi	xisi
1 uisi	uihi	ukisi	uxoi uxiwi	uisi
2 uita	uita	ukisa	uxoxa uxisa	uita
3 uita	uita	ukisa	uxoxa uxisa	uita

Present tense

eg. <u>utaisi</u>	"we are doing (it)"	u-t-a-i si St-QM-TE-NUPE	(Yareba)
<u>ukaisi</u>	"we are doing (it)"	u-k-a-i si St-QM-TE-NUPE	(Aneme Wake)
<u>uxaxiwi</u>	"we are doing (it)"	u-x-ax-iwi St-QM-TE-NUPE	(Moixodi)

	<u>YAREBA</u>	<u>AGA BEREHO</u>	<u>ANEME WAKE</u>	<u>MOIXODI</u>	<u>SIRIO</u>
sg	1 utatane	utakune	ukakune	uxae	utautane
	2 utasu	utahu	ukaku	uxaxi	utasu
	3 utasu	utahu	ukaku	uxaxi	utasu
pl	1 utaitu	utaitu	ukai su	uxai su	utaitu
	2 utaisi	utaihi	ukai si	uxaxiwi	utaisi
	3 utaisi	utaihi	ukai si	uxaxiwi	utaisi
	4 utaisi	utaihi	ukai si	uxaxiwi	utaisi
	5 utaita	utaita	ukai sa	uxaisa	utaita
	6 utaita	utaita	ukai sa	uxaisa	utaita

Future tense

eg. <u>ufeisi</u>	"we will do(it)"	u-fe-i si St-TEPE-NUPE	(Yareba)
<u>ufeisi</u>	"we will do(it)"	u-fe-i si St-TEPE-NUPE	(Aneme Wake)
<u>ufenai</u>	"we will do(it)"	u-fe-nai St-TEPE-NUPE	(Moixodi)

	<u>YAREBA</u>	<u>AGA BEREHO</u>	<u>ANEME WAKE</u>	<u>MOIXODI</u>	<u>SIRIO</u>
sg	1 umau	umau	umau	umau	umau
	2 ufasu	uhahu	ufaku	ufaxi	ufasu
	3 ufi su	uhihu	ufee ku	ufi si	ufi su
	4 ufutu	uhutu	ufuuku	ufu su	ufi su
pl	1 ufawai si	uhawaihi	ufu ufuwai si	ufoai	ufawai si
	2 ufi si si	uhihih	ufi si si	ufioi	ufi si si
	3 ufeisi	uheih	ufeisi	ufenai	ufeisi
	4 ufoita	uhoita	ufoisa	ufoisa	ufoita
	5 ufitaita	uhitaita	ufeisa	ufeisa	ufitaita

2.2.2 Imperative mood

eg. <u>uawe</u>	"you do (It)"	u-a-we St-IMP-PL	(Yareba)
<u>uawe</u>	"you do (it)"	u-a-we St-IMP-PL	(Aneme Wake)
<u>uwewe</u>	"you do (it)"	u-we-we St-IMP-PL	(Moixodi)

<u>YAREBA</u>	<u>AGA BEREHO</u>	<u>ANEME WAKE</u>	<u>MOIXODI</u>	<u>SIRIO</u>
uma	uma	uma	uma	uma
ua	ua	ua	ua	ua
ufi	uhi	ufi	ufi	ufi
ufu	uhu	ufu	ufu	ufu
uawa	uawa	uawa	uawa	uawa
ufisi	uhhi	ufisi	ufobi	ufisi
ufe	uhe	ufe	ufe	ufe
uawe	uawa	uawe	uwewe	uawe
ufita	uhita	ufisa	ufisa	ufita

2.2.3 Desiderative mood

eg. ufene "we want to do (it)" u-fe-ne (Yareba)
St-TEPE-DES

ufene "we want to do (it)" u-fe-ne (Aneme Wake)
St-TEPE-DES

ufenade "we want to do (it)" u-fe-na-de (Moixodi)
St-TEPE-PE-DES

<u>YAREBA</u>	<u>AGA BEREHO</u>	<u>ANEME WAKE</u>	<u>MOIXODI</u>	<u>SIRIO</u>
umane	umane	umane	umade	umane
ufae	uhae	ufane	ufade	ufae
ufie	uhie	ufine	ufiae	ufie
ufune	uhune	ufune	ufude	ufune
ufawae	uhawae	ufuwane	ufoade	ufawae
ufisie	uhihie	ufisine	ufiode	ufisie
ufene	uhene	ufene	ufenade	ufene
ufoe	uhoe	ufone	ufode	ufoe
ufitae	uhitae	ufisane	ufisade	ufitae

2.2.4 Benefactive mood

eg. ufeinia "we will do it to benefit someone" u-fe-inia (Yareba) *(Sirio)*
St-TEPE-DES

ufenea "we will do it to benefit someone" u-fe-nea (Aneme Wake)
St-TEPE-DES

ufenainia "we will do it to benefit someone" u-fe-na-inia (MOIXODI)
St-TEPE-PE-DES

<u>YAREBA</u>	<u>AGA BEREHO</u>	<u>ANEME WAKE</u>	<u>MOIXODI</u>	<u>SIRIO</u>
umainia	umainia	umanea	umainia	umainia
ufainia	uhainia	ufanea	ufainia	ufainia
ufinia	uhinia	ufinea	ufisia	ufinia
ufuinia	uhuinia	ufunea	ufuinia	ufuinia
ufawainia	uhawainia	ufuwanea	ufoinia	ufawainia
ufisinia	uhihinia	ufisinea	ufoiania	ufisinia
ufeinia	uheinia	ufenea	ufenainia	ufeinia
ufitainia	uhitainia	ufisanea	ufoisainia	ufitainia
ufitainia	uhitainia	ufisanea	ufeisainia	ufitainia

2.2.5 Negative purpose mood

eg. uosisia "lest we do(it)" u-o-i si-a (Yareba)
St-NEGPUR-NUPE-NEGPUR

unao ufeisia "lest we do(it)" unao u-fe-i si-a (Aneme Wake)
NEGPUR St-TEPE-NUPE-NEGPUR

unoo ufenala "lest we do(it)" unoo u-fe-nai-a (Moixodi)
NEGPUR St-TEPE-NUPE-NEGPUR

<u>YAREBA</u>	<u>AGA BEREHO</u>	<u>ANEME WAKE</u>	<u>MOIXODI</u>	<u>SIRIO</u>
59/1 uonea	uonea	unao umaua	unoo umaua	uonea
2 uosoa	uohoa	unao ufakua	unoo ufaxia	uosoa
3 uosoa	uohoa	unao ufeekua	unoo ufisia	uosoa
d/1 uoitua	uoitua	unao ufuukua	unoo ufusua	uoitua
2 uotoa	uotoa	unao ufuuwaisia	unoo ufobia	uotaya
3 uoisia	uoihia	unao ufisia	unoo ufioia	uoisia
uosisia	uoihia	unao ufeisia	unoo ufenala	uoisia
uotoa	uotoa	unao ufeisaa	unoo ufeisaa	*****uoitaya
uotoa	uotoa	unao ufeisaa	unoo ufeisaa	uoitaya

2.256 Negative mood

Yareba, Aga Bereho and Sirio all use the same construction to express the negative mood. The negative mood in the non-future tenses is shown by the following formula: +DI+St+CM+AS+MO+DEP+EMP

The negative mood construction may stand alone without a primary verb in cases where ~~the~~ tense, number and person are well understood in the context, such as answers to questions. When the primary verb is used, it is always the verb "to do".

eg. question: "did you do that?"

answer: na u-t-awa "I didn't do it"
I St-CM-NEG

However, when it is necessary to express the tense or person or number of people involved, then the primary verb "to do" must be used.

eg. questio: "did you do it?"

answer: na u-t-awa une "I didn't do it."
I St-NEG I Did
-CM-

u-t-awa uisi "we didn't do it."
ST-CM-NEG we did

question: "who ate the food?"

answer: i-t-awa une "I didn't eat it."
St-~~CM~~-NEG I ~~did~~

i-t-awa utaisi "we aren't eating it."
St-~~CM~~-NEG we are doing

Another construction that is occasionally heard in reply to a question is the pronoun plus me "no".

eg. question: "~~who~~ ate the food?"

answer: na me "not I."
I no

However, I have never heard any speakers of ~~Aneme Wake~~ or Moixodi use this construction.

~~Aneme Wake~~ and Moixodi employ different means to express the negative mood. Where the context reveals the tense, number and person a tertiary verb plus me "no" is used.

eg. question: "did you do it?"

answer: uke me "I didn't do it"
Vtt no

question: "did they do it?"

answer: uke me "they didn't do it."
Vtt no

If tense, number and person must be stated, then the negative da- plus a primary verb, and usually it is the verb "to do", is used.

eg. question: "who ate the food?"

answer: daikaisi "we didn't eat it."

da-i-~~s~~-a-i si
Neg-St-~~CM~~-TE-NUPE

(Aneme Wake)

daisaxiwi "we didn't eat it."

da-i-s-ax-iwi
Neg-St-TE-NUPE

(Moixodi)

Both Aneme Wake and Moixodi frequently drop the stem of the primary verb in this construction.

eg. question: "who ate the food?"

answer: dasaisi "we didn't eat it." (Aneme Wake)
da-s-a-i si
NEG-QM-TE-NUPE

dasaxiwi "we didn't eat it." (Moixodi)
da-s-ax-iwi
NEG-QM-TE-NUPE

The negative mood, future tense construction is the same in all five languages-- da plus a primary verb.

eg; da ufeisi "we will not do it." (Yareba, Aneme Wake, Sirio)
NEG we will do

da uheih "we will not do it." (Aga Bereho)
NEG we will do

da ufenai "we will not do it." (Moixodi)
NEG we will do

There is a construction common to all of the languages which uses the tertiary verb plus me "no" plus a primary verb to give the meaning of an action completed or to be completed rather than expressing the negative meaning. This construction always uses the verb "to become" in the primary verb position.

eg. ie me sita "They finished eating." (Yareba and Sirio)
i-e me si-ta
St-Vtt no St-PE

ie me hita "they finished eating" (Aga Bereho)
i-e me hi-ta
St-Vtt no St-PE

ie me sika "they finished eating." (Aneme Wake)
i-e me si-ka
St-Vtt no St-PE

ie me xinox "they finished eating." (Moixodi)
i-e me xi-n-oxa
ST-VTT no ST-QM-PE

2.3 Secondary verbs

All of these languages use secondary verbs in the same ways. One of the ways of using the secondary verb construction is in a time sequence relationship to the primary verb. The other way of using the secondary verb construction is a simultaneous relationship with the primary verb. The morphology is the same in all of the languages for the secondary verbs with the exception of one sound change in the simultaneous verb. Yareba -eda becomes -ada in all of the other languages.

- eg. yaubada ieta isi "we sat eating food"
 while sitting food we ate
 yau-b-ada ieta i-isi (Yareba)
 St-AS-Vs food St-NUPE
- yaubada ietea ihl "we sat eating food"
 while sitting food we ate
 yau-b-ada itea i-ihl (Aga Bereho)
 St-AS-Vs food St-NUPE
- yaurebada uruna isi "we sat eating food."
 while sitting food we ate
 yau-reb-ada uruna i-isi (Aneme Wake)
 St-AS-Vs food St-NUPE
- yaurebada uruna isiwi "we sat eating food." (Moixoda)
 while sitting food we ate
 yau-reb-ada uruna i-s-iwi
 St-AS-VS food St-CM-NUPE
- yaubada ieta isi "we sat eating food"
 while sitting food we ate
 yau-b-ada ieta i-isi (Sirio)
 St-AS-VS food St-NUPE

The morphology of the sequential secondary verbs is the same.

- eg. yaubebe nono uyasite anisi "we sat and then we got up
 sitting again we got up we went and went."
 yau-b-ebe nono uya-si-te ani-si (Yareba and Sirio)
 St-AS-Vs again St-PE-ANS St-PE
- yaubebe nono uyahite anihi "we sat and then we got up
 yau-b-ebe nono uya-hi-te ani-hi (Aga Bereho) and went."
 St-AS-Vs again St-PE-ANS St-PE

yaurebebe nono uyasike anisi "we sat and then we got up and
sitting again we got up we went went."
yau-reb-ebe nono uya-si-ke ani-si (Aneme Wake)
St-AS-Vs again St-PE-ANS St-PE

Yaurebebe nono uyaroixe anoi "we sat and then we got up and
yau-reb-ebe nono uya-r-oi-xe an-oi (Moixodi) went."
St-AS-Vs again St-CM-PE-ANS St-PE

2.4 Tertiary verbs

All of the languages use the tertiary verbs in the same way.
The tertiary verb must always have a primary verb in the construction to complete the construction. The action of the tertiary verb plus a primary verb is viewed as a single action.

eg. fare ania "you pass by!"
arriving you go
fa-r-e ani-a (all languages)
St-CM-Vtt St-IMP

The idea of doing something extremely well or carefully is expressed by using the tertiary verb plus a modifier plus the primary verb "to do". In Yareba the modifier is -gou. This becomes -gowo in Aga Bereho, and Sirio, -gouwo in Moixodi and -newaa in Aneme Wake.

eg. nauegou utaisi "we are really hearing well" (Yareba)
hearing really we are doing
nau-e-gou u-t-a-isi
St-Vtt-EMP St-CM-~~TE~~-NUPE

nauegowo utaihi "we are really hearing well" (Aga Bereho)
hearing really we are doing
nau-e-gowo u-t-a-ihhi
St-Vtt-EMP St-CM-~~TE~~-NUPE

naukenewaa ukai si "we are really hearing well" (Aneme Wake)
hearing really we are doing
nau-k-e-newaa u-k-a-isi
St-CM-Vtt-EMP St-CM-TE-NUPE

nauxegouwo uxaxiwi "we are really hearing well" (Moixodi)
hearing really we are doing
nau-x-e-gouwo u-x-ax-iwi
St-CM-Vtt-EMP St-CM-TE-NUPE

Nauegowo utaisi
hearing really we are doing
nau-e-gowo u-t-a-isi
St-Vtt-EMP St-CM-TE-NUPE

"we are really hearing well" (Sirio)

2.5 Complex verbs

All of the languages employ the complex verb structure. This consists of a non-inflectable verb plus a primary, secondary or tertiary verb. Many of the complex verbs are built upon the verb "to do".

The non-inflectable verbs vary considerably from language to language. There is also some variation from language to language in the inflectable verbs which are used to complete a complex verb structure.

eg. different words used for the non-inflectable verb.

we ma etoto utasu "he is comforting (someone)"
speaking ~~cause~~ comfort he is doing
Cause (Yareba, AGa Bereho and Sirio)

we ma etoto u-t-a-su
Vtt ~~CAF~~ Vc St-CM-TE-PE
Cause

we ma biawewe ukaku "he is comforting (someone)"
speaking ~~CAF~~ comfort he is doing
Cause (Aneme Wake)

we ma biawewe u-k-a-ku
Vtt ~~CAF~~ Vc St-CM-TE-PE
Cause

we ma aduadu uxaxi "he is comforting (someone)"
speaking cause comfort he is doing
(Moixodi)

we ma aduadu u-x-a-xi
Vtt ~~CAF~~ Vc St-CM-TE-PE
Cause

All ~~to~~ of the above examples are built upon the verb "to do".

eg. different inflectable verbs used to complete the construction.

orodi utasu "he is vomiting"
vomit he is doing
(Yareba, AGa Bereho and Sirio)

orodi u-t-a-su
Vc St-CM-TE-PE
SIAUKU

orobe u-k-a-ku "he is vomiting"
vomit he is doing *Throwing*
SIA-N-a-KU (Aneme Wake)

orobe u-k-a-ku
Vc St-CM-TE-PE

orodi moroxaxi "he is vomiting"
vomit he is throwing
(Moixodi)

orodi moro-x-a-xi
Vc St-CM-TE-PE

kau oritasu "he is planting yams"
yam he is planting
kau ori-t-a-su (Yareba and Sirio)
yam St-CM-TE-PE

kinuma oritahu "he is planting yams"
yam he is planting
kinuma ori-t-a-hu (Aga Bereho)
yam St-CM-TE-PE

goari moroxaxi "he is planting yams"
yam stick he is throwing
goari moro-x-a-xi (Moixodi)
Vc St-CM-TE-PE

diwona sianaku "he is planting yams"
yam stick he is throwing
diwona sia-na-ku (Aneme Wake)
Vc St-CM-TE-PE

3.0 Non-verbs

Word lists and tapes of all the languages have already been filed in the library and the Technical Studies office. Therefore, a complete word list will not be included in this paper again. However, charts of the closed word classes will be displayed in this paper. These charts will include most of the words in each class so that, again, the similarities and the differences may easily be seen.

3.1 Pronouns

<u>YAREBA</u>	<u>AGA BEREHO</u>	<u>ANEME WAKE</u>	<u>MOIXODI</u>	<u>SIRIO</u>
1. na	na	na	na	na
2. a	a	a	a	a
3. dawa	dawa	dawa	dawa	da
1. wa	uwa	uwa	uwa	uwa
2. ya	ya	ya	ya	ya
3. ya	uma	emua	ema	ima
1. ya	ya	iya	ewa	iya
2. ya	ya	ya	fa	ya
3. ema	ima	emua	emua	uma

3.2 Kinship terms

These terms, for the most part, are very similar and so only a few of them will be listed here.

<u>ENGLISH</u>	<u>YAREBA</u>	<u>AGA BEREHO</u>	<u>ANEME WAKE</u>	<u>MOIXODI</u>	<u>SIRIO</u>
my father	baba	baba	babae	babae	baba
my mother	baya	ake	amae	amae	baya
elder bro	kaka	kaka	kaka	xaxa	kaka
younger bro	nabue	nabue	nabue	nabue	nabue
sister	aruma	aruma	aruma	aruma	aruma
son	amara	amara	amara	aaruma	amara
daughter	aruma	aruma	aruma	aruma	aruma

3.3 Place nouns

<u>ENGLISH</u>	<u>YAREBA</u>	<u>AGA BEREHO</u>	<u>ANEME WAKE</u>	<u>MOIXODI</u>	<u>SIRIO</u>
middle	abanaro	ubenanaro	abanaro	uwarero	abanaro
on top	otoro	etoetoro	okoro	oxoro	otoro
over there	etara	etara	ekara	exara	etara
top	dei	dei	duboro	duboro	duboro
below	emina	eminal	eu	eu	emina
underneath	wowona	wowona	wowona	wowona	diriro

3.4 Time nouns

<u>ENGLISH</u>	<u>YAREBA</u>	<u>AGA BEREHO</u>	<u>ANEME WAKE</u>	<u>MOIXODI</u>	<u>SIRIO</u>
Time	wai	wai	wabara	wai	wai
now	awona	awoena	awoina	awoena	awoena
dark	dumu	dumu	duro	dumu	dumu
yesterday	arena	yaino	ariena	ariena	ariena ^{areng}
tomorrow	waidumu	ariena	wairp	ariena	arena
long before	bodere	adina	adina	adina	adina

<u>ENGLISH</u>	<u>YAREBA</u>	<u>AGA BEREHO</u>	<u>ANEME WAKE</u>	<u>MOIXODI</u>	<u>SIRIO</u>
before	auboko	botai	adinai sa	dwaxoo	akoo
later	duburo	duburo	δubuenaro	δubuenaro	δuburo

3.5 Demonstrative pronouns

<u>ENGLISH</u>	<u>YAREBA</u>	<u>AGA BEREHO</u>	<u>ANEME WAKE</u>	<u>MOIXODI</u>	<u>SIRIO</u>
the	i	i	i	i	i
this/these	ewa	owa	yewa	ya	ewe
that/those	etei	etai	yeka	exara	etei.
which	abo	abo	abo	abo	abo

3.6 Interrogative pronouns

<u>ENGLISH</u>	<u>YAREBA</u>	<u>AGA BEREHO</u>	<u>ANEME WAKE</u>	<u>MOIXODI</u>	<u>SIRIO</u>
what	ane	aneme	aneme	aboisa *aneme	ane aneme
how	anene	anemeari	aneme aneme	abeabe	anene
whose	ananu	ainau	ainanu	ainanu	^{ainanu} ainai
who is it	anaiya	ainaiya	ainadei	aina	anaiya
why	aneba	aneba	anemebake	aboisabaxe	aneba
when	abododo	abonado	abofuro	abodafuro	abodafuro
how many	aboabo		abea	abeabe	abobonu

3.7 Adjectives

<u>ENGLISH</u>	<u>YAREBA+</u>	<u>AGA BEREHO</u>	<u>ANEME WAKE</u>	<u>MOIXODI</u>	<u>SIRIO</u>
some	moana	meena	moibai	noibai	muana
another	mui	mui	moi	noi	mui
first	botai	botai	abokai	aboxai	botai
last	δubu	δubu	δubuenta	δubuenta	δubu
one	demurai	gourai	demui δmui	demudai	tagorai

ENGLISH	YAREBA	AGA BEREHO	ANEME WAKE+	MOIXODI	SIRDO
two	sadei	yaokoyai	kairara	yayauxe	fuskai ai ai
three	rarogonu	yaokoyai gourai	buubadai	bubadai	fuskaini gourai
many	* falye are	riwiriwi	faaya * keu- wa	* xeu- wa	tu-were
all	nesia	yaiha	yaisina	yesina	yaisina
big *	dera	dairuwa	dai	dai	dai
short *	fuya	huwla	fu	fuya	fuya
long *	yafa	yaha	yafa	yawa	yafa
small	otowa	otowa	okoa-naku	oxoa-naxu	otowa
heavy	urumu	urumu	unumu	inimu	urumu
good *	kobere	irau wa	irau	irau	irau
little *	kiki	hiki	okoa-naku	oxoa-naxu	miki
different	aika	aika	aibu	aibu	enika

All hyphenated items listed in the chart ^{above} are obligatorily inflected with the following intensifiers. All items marked with an asterisk may occur modifying a word as they are listed in the chart, or they may be inflected with an intensifier. When they occur without the intensifier, they precede the word being modified. When they occur with the intensifier, they follow the word being modified. The word being modified may also separate the adjective from the intensifier so that the adjective precedes the word being modified and the intensifier follows the word being modified.

eg. ~~*****~~ i dera amara "the big man"
 the big man
 ~~*****~~
 i amara dera-were "the very big man"
 the man big-INT
 i dera amara were
 the big man INT "the very big man"

3.8 Adverbs

All hyphenated items listed in the chart below show stem plus intensifier. However, these words when occurring in adverbial phrases must occur with the intensifier.

eg. dera-were wia "speak loudly"
big-INT you speak (Yareba)
 but never dera wia
big you speak

irau-ai ai ukinu "he did it very well"
good-INT he did
 but never irau ukinu (Aneme Wake)
good he did

ENGLISH	YAREBA	AGA BEREHO	ANEME WAKE	MOIXODI	SERIO
quickly	sau	sau	sabu	sabu	sau
slowly	kekerama	kakarama	owaina-naku	owaina-naku	---
nothing	me	me	me	me	me
so then	ido	idua	idua	ido	idua
like this	eno	ino	eno	exe	ino
in like manner	enanari	enenari	enaenari	enaenari	enanari
good	kobere-rau	irau-rau	irau-ai ai	irau-ai ai	irau-rau
bad	sio sa-were	daira-were	merama	daira-were	daira-were
big	dera-were	daiwura-i	dai-were	dai-were	dai-were
reciprocal	moko	*** aidamu	moko	*** moxo	moko
carefully	-gou	-goyo	-newaa	-gouwo	-gowo

The last item listed in the above chart can only occur in a tertiary verb construction.

eg. ere-gou ua
 looking-carefully you do "look carefully"
 e-r-e-gou u-a
 St-QM-Vtt-carefully St-IMP (Yareba)

uke-newaa ukinu "he did it very carefully"
 doing-carefully he did
 u-k-e-newaa u-k-i-nu (Aneme Wake)
 St-QM-Vtt-carefully St-QM-TE-PE

3.9 Intensifiers

Intensifiers occur in all of the languages modifying adjectives and adverbs as shown in the preceding charts on adverbs and adjectives. However, the number of intensifiers used varies, somewhat, from language to language as will be shown in the following chart.

The intensified adjectives and adverbs are built on the same stems. However, when these stems occur in adverbial phrases, they are obligatorily inflected with the intensifiers. See page 18. Adjectives may occur with or without the intensifiers. See page 17.

Intensifiers are usually bound to the words which they modify. There are occasions, however, when these bound intensifiers stand alone in a phrase modifying an adjective not spoken but understood in the context.

eg. i amara were "that big man" (Yareba, Aga Bereho and Sirio)
the man INT

i mi were "that big man" (Aneme Wake and Moixodi)
the man INT

ENGLISH	YAREBA	AGA BEREHO	ANEME WAKE	MOIXODI	SIRIO
big or bad	were	were	were	were	were
little	ratu	ratu	naku	naxu	ratu
little(child)	kanu	kanu	naku	naxu	kanu
little animate not human	natu	natu	naku	naxu	natu
very big	rabo	warai	were	were	were
good	rau	rau	ai ai	ai ai	rau

All of the languages except Yareba form the word "good" from the demonstrative pronoun "the" i and the intensifier -rau to become irau "good". This word is then modified by rau in Aga Bereho and Sirio, and by -ai ai in Aneme Wake and Moixodi to become "very good".

4.0 Plural morphemes

There are several ways of pluralizing words in all of the languages. One of the ways is by partial reduplication as described in "A Short Sketch of ~~the~~ Yareba Grammar" p. 694. Not all of the languages reduplicate the same words, but, in each case, when they do reduplicate the same words, the meaning is also the same.

eg. baka "egg" becomes babaka "eggs" in Yareba, but Aneme Wake and Moixodi do not reduplicate this word but use the plural morpheme *bai. urimi "egg" becomes urimibai "eggs".

~~*****~~ ieta "food" becomes ietata "many kinds of food" (Yareba)
 Again, Aneme Wake and Moixodi do not reduplicate this word nor do they use a plural morpheme, but they use the word "different" aibu and reduplicate it to say the same thing.

eg. uruna "food" becomes uruna aibu aibu "many kinds of food"
emetu "thing" becomes emetetu "things" (Yareba, Aga Bereho, Sirio)
erabusa "thing" becomes eraerabusa "things" (Aneme Wake)
rao "thing" becomes raorao "things" (Moixodi)

A very few words have plural meanings only, and can never be used in singular contexts.

eg. masigu "comrades" (Yareba, Aga Bereho, Sirio)
adara "comrades" (Aneme Wake, Moixodi)

One can never use masigu or adara to mean singular "comrade". To get at the singular meaning one must use the word "friend" naiye or specify who the comrade was.

The other means of pluralizing nouns is by adding a plural suffix. The following chart shows some of the nouns that are pluralized in this way and the plural morphemes that are used.

Aneme Wake and Moixodi bothe partially reduplicate aruma "daughter" to become aruaruma "daughters", and reduplicate the last word of "sore" bou bio to become bou biobio "sores" (Aneme Wake) and bou biobao "sores" (Moixodi).

<u>ENGLISH</u>	<u>YAREBA</u>	<u>AGA BEREHO</u>	<u>ANEME WAKE</u>	<u>MOIXODI</u>	<u>SIRIO</u>
woman/en	aweta/bo	aweta/bo	aweka/bo	awexa/bo	aweta/bo
person/s	uwara/bo	uwara/bo	eme/aka	eme/bai	uwara/bo
dog/s	kua/siri	owa/hiri	owa/siri	owa/siri	kua /siri
pig/s	boro/siri	boro/ssiri	boro/siri	boro/siri	boro/siri
husband/s	awera/si	awera/hi	eme/bai	eme/xiri	awera/si
sore/s	amai/ma	amai/ma	bou bio/bio	bou bio/bao	amai/ma
daughter/s	aruma/mi	aruma/maimi	aruma/ aruaruma	aruma/ aruruma	aruma/mi
father/s	baba/mutu	baba/mutu	babae/muku	babaek <u>u</u>	baba/mutu
mother/s	baya/mutu	ake/mutu	amae/muku	amae/xu	baya/mutu
brother/s elder	kaka/mutu	kaka/mutu	kaka/muku	xaxa/xu	kaka/mutu

5.0. Clitics

Clitics are employed in all of the languages on the word, phrase and clause levels. Most of the forms are the same or quite similar in all of the languages.

clause
~~Phrase~~

5.2 ~~Phrase~~-level clitics

ENGLISH	YAREBA	AGA BER	ANEME	MOIX	SIRIO
action relator focus					
1. personal pronoun sub.			-ma	-ma	
2. othersubjects	-ma	-ma	-ma	-ma	-ma
intensive focus					
1. personal pronoun sub.	-na	-na			-na
2 other subjects	-na	-na			-na
definitive	-do	-duwa	-dua	-do	-duwa
definitive	-doni				
emphatic (verbs only)	-go	-go	-wane	-go	-go
emphatic (erbs and non-verbs)	-de	-de	-dei	-dei	-de
instrument	-ma	-ma	-ma	-ma	-ma

Yareba, Aga Bereho and Sirio never use the action relator focus -ma with personal pronouns. Whenever a focusclitic is used, it is always the intensive focus -na thus drawing special attention to the subject. On the other hand, Aneme Wake and Moixodi never use the intensive focus -na with any subject. The only way these two languages can intensify the subject is to use the word "only" in the construction.

eg. ya utaisi "we are doing" Verb in focus.
we we are doing (Yareba, Aga Bereho, Sirio)
ya-na utaisi
we-F2 we are doing"we are doing" subject in focus
actor

However, these three languages can never say ya-ma utaisi
we-F1 we are doing

They can, however, use both focus markers with subjects other than personal pronouns, or they can leave the subject unfocussed thus placing the emphasis on the predicate.

eg. i uwara utaita "they are doing" predicate in focus
the people they are doing

i uwara-ma utaita "they are doing" ^{actor} subject related to the action
the people-F₁ they are doing

i uwara-na utaita "they are doing" subject intensified
the people-F₂ they are doing

The following examples are from Aneme Wake and Moixodi.

eg. iya ukaisi "we are doing" predicate in focus (Aneme Wake)
we are doing

ewa uxaxiwi "we are doing" predicate in focus (Moixodi)
we are doing

iya-ma ukaisi "we are doing" subject related to action (Aneme Wake)
we-F₁ are doing

ewa-ma uxaxiwi "we are doing" subject related to action (Moixodi)
we-F₂ are doing

In order to intensify the subject the word "only" is used. This is true regardless of whether it is a personal pronoun or a noun that fills the subject slot.

eg. iya mane ukaisi "we only are doing it" subject in focus (Aneme Wake)
we only are doing

ewa manane uxaxiwi "we only are doing" subject in focus (Moixodi)
we only are doing

5.2 ^{phrase} ~~phrase~~ level clitics

Phrase level clitics are used in constructions to manifest different phrase types. These phrases have been described in "A Short Sketch of Yareba Grammar" pp 697-701.

Aneme Wake and Moixodi use both -bake and -ba as the participating benefactive clitic. My informants insist that the meanings are identical and that one clitic can be freely substituted for the other. However, both use -bake more often in texts than they use -ba.

ENGLISH	YAREBA	AGA BER	ANEME	W MOIX	SIRIO
participating benefactive	-ba	-ba	-bake/-baxe/ #ba	-ba	-ba
non-participating benefactive	-bai	-bai	-bairo	-bairo	-bai
locative (on, at)	-ro	-ro	-ro	-ro	-ro
locative (from)	-roma	-roma	-roma	-roma	-roma
accompaniment	-ini	-ini	-ini	-ini	-ini
possessive	-nu	-nu	-nu	-nu	-nu
precedence	-ko	-ko	-koo	-xoo	-ko
simile	-ari	-ari	-ari	-ari	-ari

To date I have not found any new phrase types in any of the languages which have not already been described in the Yareba grammar.

5.3 ^{Sentence} ~~Clause~~ level clitics

Yareba clauses are described in detail on pp 703-718 in the paper "A Short Sketch of Yareba Grammar".

The predicate slot of conjunct clauses is filled by a primary verb plus one of the suffixes listed in the chart below. Only Aneme Wake and Moixodi make a distinction between "if" and "when". Aneme Wake makes a clear-cut distinction between the two. Moixodi seems to be less clear. When the construction includes a time element that is fairly certain, then -furoe "time" is used.

eg. i aaruma afisi-furoe na anemau "at the time/when the man comes
the man he will come-time I will go

I will go"

But if the meaning is "if the man comes, I will go" then the construction is:

i aaruma afisi-bale na anemau
the man he will come-CONJ I will go

My Moixodi informant insists that it is proper to also say:

...afisi-ie... instead of afisi-baie . However, in checking through a number of texts, I have yet to find this construction. I suspect there is some influence from Aneme Wake , and when he says that he can use -ie he is really borrowing from them. But because he says that it is a true Moixodi construction, I have listed it on the chart as an alternative form to -baie.

ENGLISH	YAREBA	AGA BER	ANEME W	MOIXODI	SIRIO
if	-na	-ana	bbaie	-baie/ie	-e
when	-na	-ana	-ie	-furoe	-e
because	-ba	-ba/bauwe	-bake	-baxe	-ba/bauwe
but	-rogo	-rogo	-rogo	-rogo	-rogo
and, same subject	-te	-te	-ke	-xe	-te
and, diff subj.	-ro	-ro	-ro	-ro	-ro

Both Aga Bereho and Sirio list an alternative form for "because" -ba/bauwe. in both languages the form -bauwe is an intensified form of -ba.

6.0 Sentences

To date I have not observed , in any of the languages, any different types of sentences from those already described in the Yareba grammar. I have observed my translators in their translation work and have seen that they may choose different words, from those used in Yareba, or even a different way of saying the same thing, but I have not yet seen them use a different type of sentence.

7.0 Conclusion

In conclusion, I would again call attention to the volume "Studies in Languages of Central and South-East Papua" edited by T E Dutton, and in particular call attention to the article

"A Short Sketch of Yareba Grammar" by H and N Weimer. Since the grammars of all these languages are so similar, I did not consider it necessary to take all of the information contained in that paper and repeat it in this one. It will easily be seen that more information is to be found in the published paper than in this one.

Since the languages vary in their likeness to Yareba from about 55%-72% cognate, and since there are significant sound changes and intonation differences, I find it almost impossible to understand a conversation. However, since the grammars are so very much alike, I find that I can usually read a familiar text and understand the meaning without having to ask too many questions.

It is quite possible that there will be additions and corrections to this paper, at some future date, as I gather more information in my study of these languages.

This is a story about a bird called Omu Ororoto

mui amara waiya m-an-i-te yawo-t-eb-i-ro kowa ina-r-i-te
 another man garden DI-st-PE-ANS st-CM-AS-PE-ANS sun St-CM-PE-ANS

ana ya-r-e sibu u-i-na ido ya-r-i-te jiru tu-r-e me
 tree st-CM-Vtt dry st-PE-Conj then st-CM-PE-ANS clean st-CM-Vtt nothing

si-n-i-te dowa ma-m-e me si-n-i-te nono mui kowa-ro
 st-CM-PE-ANS fence st-CM-Vtt nothing st-CM-PE-ANS again another day-L

dawa-ini da-nu aweta-ini ema-nu amakanu-ini kau yo *****
 he-AC he-Poss wife-AC they-Poss little boy-AC yam shoots

wou-ta-te wai-f-i-ta-e *** ani-ta. Ani-ta-te kau yo
 st-PE-ANS st-TE-NU-PE-ANS st-PE st-PE-ANS yam shoots

uma-n-e furia-r-eb-i-ro i amakanu kau kukui e-r-i-te baba
 st-CM-Vtt st-CM-AS-PE-ANS the little boy yam red st-CM-PE-ANS father

kau ma-i-ro ya-r-e i-ma we-i-na ma-t-awa u-i-ba dowa
 yam st-IMP-ANS st-CM-Vtt st-TEPE st-PE-Conj st-CM-Neg st-PE-Conj fence

i we-eda kukui kau we-eb-i . we-eb-i-ro nau-t-awa u-i-ba
 cry st-Vs red yam st-AS-PE st-AS-PE-ANS st-CM-Neg st-PE-Conj

gigirari-bai an-e inai-b-eda we-eb-i-na ma-t-awa u-i-ba
 edge-Bnp st-Vtt st-CM-Vs st-CM-PE-Conj st-CM-Neg st-PE-Conj

ido ibo u-i-te kau jiji-ro ita-r-i-te oi-ro an-i-te
 then angry st-PE-ANS yam stick-ro st-CM-PE-ANS bush-L st-PE-ANS

gagaba tua-ma i-e ina-r-ebe gasira si-n-i-te nono
 bamboo shoots-INS St-Vtt st-CM-Vs bird st-CM-PE-ANS again

owe-fi-te fa-r-awa dabdo jiji-ro an-i. Da-nu ifu-na
 st-TEPE-ANS st-CM-Neg for good big bush-L st-PE He-poss name-Ps

Omu Ororoto.

" " " "

Free Translation

One day a man cut the trees in his garden and then was waiting and the sun came out and got hot and dried the trees and so the man burned them and cleaned his garden and made a fence. Then on another day he and his wife and their little boy went to the garden to plant yams. They went and the father was cutting up the yam shoots for planting and the little boy saw some red yams and he said, "father, give me a red yam and i will eat it." But his father wouldn't give him any., so the little boy kept crying for red yams. He kept on crying and crying and because his father wouldn't give him any, he went down to the edge of the fence and then went on crying for yams, but they still wouldn't give him any. So then the little boy went into the bush and was eating bamboo shoots and he was walking around and then he became a bird and he didn't return again but stayed in the big bush. His name is Omu Ororoto.

This is a story about a bird called Koiwo

Koiwo-nu baba-ini baya ani-ta-te waiya wai-e
 "-Poss father-AC mother st-PE-ANS garden st-Vtt

ina-r-ebi-ta-ro da-nu baba-ini baya ima waiya u-e
 st-CM-AS-PE-ANS he-Poss father-AC mother they garden st-Vtt

wasu u-ta-te bosari ya-r-e i-ta-te yau-bi-ta-ro
 finish st-PE-ANS food st-CM-Vtt st-PE-ANS st-AS-PE-ANS

ima-nu amara fa-r-i-te we-i baya na kinumae we-i-ana
 they-poss boy st-CM-PE-ANS st-PE mother I red yam st-PE-Conj

nono baya-ma we-i kinuma awoina wai-t-a-i si~~ba~~ ba si-fi-ro
 again mother-F1 st-PE red yam today st-CM-TE-NUPE true st-TEPE-ANS

i-fe-i si todi-a we-i-ro da-nu baya-ma eno we-i-ro
 st-TEPE-PE st-IMP st-PE-ANS he-Poss mother-F1 like this st-PE-ANS

amara todi-i-te an-ada we-i baya na kinumae eno we-i-te
 son st-PE-ANS st-Vs st-PE mother I red yam like this st-PE-ANS

an-e oro an-e bebe-r-ada we-i baya na kinumae we-i-ro
 st-Vtt fence st-Vtt st-CM-Vs st-PE mother I red yam st-PE-ANS

da-nu baya-ma we-i an-a-r-a-te mu-n-e (i-a) we-i-ro eno
 he-Poss mother-F1 st-PE DI~~st~~ st-CM-IMP-ANS st-CM-Vtt st-IMP st-PE-ANS like this

amara an-e nauwa ita-r-ada we-i baya na kinumae we-i-te
 son st-Vtt bush st-CM-Vs st-PE mother I red yam st-PE-ANS

an-ada koiwo kukui kau koiwo we-e we-e ani-bi-i iba iya-nu
 st-Vs " " " " " " " " st-Vtt st-Vtt st-AS-PE thats why we-Poss

nauwa-ro ina-r-ada nau-fa-su-na i ada-ma eno
 bush-L st-CM-Vs st-TEPE-PE-Conj the bird-F1 like this

we-i-fi-su kukui kau koiwo eno we-i-fi-su-ba nau-t-ada iba
 st-AS-TEPE-PE " " " " " " like this st-AS-TEPE-PE st-CM-Vs thats why

iya-nu baba-ini baya waiya wai-te eb-a-ita-ro i aruma adarabu
 we-Poss father-AC mother garden st-CM-AS-NUPE-ANS the children

fa-r-a-ita-te baya na kinumae we-a-ita ma-t-a-su-ro
 st-CM-TE-NUPE-ANS mother I red yam st-TE-NUPE st-CM-TE-PE-ANS

i-t-eb-a-ita-ro ima-nu baba-ini baya waiya u-t-a-ita-ro
 st-CM-AS-TE-NUPE-ANS they-Poss father-AC mother garden st-CM-TENUPE-ANS

an-a-ita ima-nu su-ro
 st-TE-NUPE they-Poss house-L

Free translation of Sirio text

Koiwo's father and mother were planting a garden and Koiwo he was playing around, and then his father and mother finished their work and they were preparing some food to eat and they sat down to eat it. Their son arrived and said, "mother, I want some red yam." When he said that, his mother said, "we are only planting them today, when they are ready we will eat them." So you be quiet." The little boy left and while walking away he was saying, "mother, I want some red yam." and then going away he was crossing the fence and saying, "mother, I want some red yam." He said this and his mother again said, "you come up here and take some of this food and eat it." But the son just kept saying that he wanted some red yam to eat, and the mother again said, "you come up here and take some of this food and eat it." But the son went down into the bush and said again, "Mother, I want some red yam to eat." He said this and then while he was going he was saying, "koiwo kukui kau koiwo". He just kept walking through the bush saying this. That's why when you are walking in our bush you will hear that bird saying, "kukui kau koiwo". That's why our parents when they plant their gardens and their children come and ask for red yam to eat, they give them some and they eat it. Then the parents are able to work their gardens and then go to their homes.

Aneme Wake text

This is a story about taking a wife

moi amara ~~another man~~ moi mi-nu aruma mu-fe-ku. I ena
 another man another man 'Poss daughter st-TE-PE the that

amara ani-fe-ku-ke boro odi-fe-ku-ke waiya uma-fe-ku-ke kau
 man st-TE-PE-ANS pig st-TE-PE-ANS garden st-TE-PE-ANS yam

yo wai-fe-ku. I waiya ba si-fi-ro ena boro dai
 shoots st-TE-PE the garden true st-TEPE-ANS that pig big

si-fi-ro i ido kau uwara u-fe-ku-ke ido kau dau-fe-ku.
 st-TEPE-ANS the so then yam house st-TE-PE-ANS so then st-TE-PE

ie wau-fi-ke i ido ena boro yaba-fe-ku-ke ma-fe-ku
 that st-TEPE-ANS the so then that pig st-TE-PE-ANS st-TE-PE

Ena da-nu aweka-nu amae babae ma-fe-ku. Idua ena boro
 that he-Poss wife-Poss mother father st-TE-PE Now then that pig

bira-fe-ku-ke ena kau ~~*****~~ mu-fe-ku-ke uda
 st-TE-PE-ANS that yam st-TE-PE-ANS feast

u-fi-si-ke idua ena kau-ini boro-ini i-fe-isa. Nono moko
 st-TEPE-PE-ANS then that yam-AC pig-AC st-TEPE-NUPE Again exchange

moko ena ~~*****~~ aruma da-nu amae babae emua dedari moko
 exchange that girl her-Poss mother father they exchange exchange

boro yaba-fi-si-ke eme-nu aruma ma-fi-si-si-ro iife-ku
 pig st-TE-NUPE-ANS they-Poss girl st-TE-NUPE-ANS st-TEPE

Free translation of Aneme Wake text.

A boy will take another fellow's daughter. That boy will go and mark a pig and chop a garden and plant yams. When the garden is ready and the pig is big then he will go and make a yam house. Then he will dig the yams. He will carry these and he will carry rocks and sugar cane, and then he will catch the pig and give it to them. He will give it to his wife's mother and father. So then he will cut up the pig and take the yams and prepare a mumu and then they will eat the yams and the pig. Then there will be an exchange. The girl's parents will catch an exchange pig and give it to their daughter and she will eat it.

Aga Bereho text

This is a story about the cassawary and the hornbill

Mui ereha-ro obi ma-t-eb-i-ro goroha-ini bobore makahe
another day-L rain st-CM-AS-PE-ANS cassawary-AC hornbill okari

ana-ro yau-b-ebe goroha-ma makahe tai i-j-e me hi-n-i
tree-L st-AS-Vs cassawary-F1 okari nuts st-CM-Vtt nothing st-CM-PE

~~*****~~ Iba bobore-ma goroha iru-i-te odobo ehi mu-n-i-te
thats why hornbill-F1 cass st-PE-ANS " 2 leaves st-CM-PE-ANS

da-nu hakina-ro od-i-te ma bruburu ya-r-i-ro ??goroha-ma
he-Poss wings-L st-PE-ANS CA1 break st-CM-PE-ANS hornbill-CA1
cassawary?

danubaa e-r-i-te baya we-e imu-i-te gorohama dannu
relative st-CM-PE-ANS true st-Vtt st-PE-ANS cassawary-F1 he-Poss

hakina ida ma huru ya-r-i. Ma huru ya-r-i-ro bobore-ma
wings then CA1 break st-CM-PE. CA1 break st-CM-PE-ANS hornbill-F1

we-i goroha a iru-ne we-i-te bobore ida haha u-we
st-PE hornbill you st-TEPE st-PE-ANS hornbill then fly st-Vtt
cassawary

an-i-ro nono goroha haha u-hi-e e-r-i-ana hakina me-be
st-PE-ANS again cassawary fly st-TEPE-DES st-CM-PE-Conj wings nothing-Conj

urei-j-i-te bobore-ma we-i naisi-ro ibi-a we-i. Ibi-a-ro
st-CM-PE-ANS hornbill-F1 st-PE ground-L st-IMP st-PE. st-IMP-ANS

na-na ana tai ruru u-t-ei-ma-ro i-t-eibi-a we-i-ba
I-F2 tree fruit shake st-CM-AS-TEPE-ANS st-CMAS-IMP st-PE-Conj

iba goroha ana ubiubi-ro ina-r-a-su. Iba awoena goroha
thats why hornbill tree base-L st-Cm-TE-PE. Thats why today cassawary

naisi-ro ibi-nu. nono bobore-ma iba ana daa-ro ibi-nu.
ground-L st-TEPE. again hornbill-F1 thats why tree branches-L st-TEPE

Free translation of Aga Bereho text.

One day when it was raining, the cassawary and the hornbill were sitting in the branches of the okari nut tree. They were sitting for a long time and then the cassawary finished eating the nuts. This when the hornbill tricked the cassawary. He took 2 leaves and put them on his wings and he broke the leaves and the cassawary saw it and thought

that he had truly broken his wings. So the cassawary then broke his wings. When he broke his wings then the hornbill said, "cassawary, I tricked you". After he said that, he flew away. Then the cassawary tried to fly, but when he did he fell. Then the hornbill said, "you stay on the ground, and I will shake the trees and the nuts will fall to the ground and you will eat them." So that is why the cassawary walks around the base of the trees. And that is why the cassary is stopping on the ground. That is also why the hornbill stays up in the tree branches.

Moixodi Text

This story is just entitled "another day"

Noi odo na goi-ro ib-ada amae babae-ini na-nu
another day I village-L st-Vs mother father-AC I-Poss

nabue-naxu-yai-ini doba-ro an-oi-xe uruna raorao mu-n-oi-xe
brother-A-A-AC garden house-L st-PE-ANS food things St-CM-PE-ANS

owe-r-e an-ada na-nu noi nabue-naxu-ma we-w-ori xaxa
st-CM-Vtt St-Vs I-Poss another brother-A-F1 St-CM-PE brother

gasira-baxe ane-fe-na we-w-ori-ro nono amae-ma we-w-ori
bird-Bp St-TEPE-DES St-CM-PE-ANS again mother-F1 St-CM-PE

ane-a-wa gasira-baxe we-w-ori-ro an-oi-xe Fere-ma noi
St-IMP-P1 bird-Bp St-CM-PE-ANS St-PE-ANS "-F1 another

gasira e-r-ori-xe we-w-ori. Na-ma gebiro-ma u-r-oe-ro Fere-ma
bird-Bp St-CM-PE-ANS St-CM-PE I-F1 stone INS St-CM-PE-ANS Fere-F1

mu-n-e wou-r-ori-ro ena-r-ebe Moixodimi-ma noi gasira
St-CM-Vtt St-CM-PE-ANS St-CM-Vs Moixodimi-F1 another bird

e-r-ori-xe we-w-ori-ro gebiro-ma nono u-r-oe-ro Moixodimi-ma
St-CM-PE-ANS St-CM-PE-ANS stone-INS again St-CM-PE-ANS Moixodimi-F1

mu-n-e wou-r-ori-ro goi-ro an-e mara-x-oi-xe ena gasira
St-CM-Vtt St-CM-PE-ANS village-L St-Vtt St-CM-PE-ANS that bird

ubu-x-e i-s-oi-xe we-w-oi amaeyo we-w-oi-ro amae wo
St-CM-Vtt St-CM-PE-ANS St-CM-PE mother St-CM-PE-ANS Mother answered

we-w-ori. Ena-ma we-w-oi uwa-deiye xaxa gasira u-r-e
St-CM-PE they-F1 St-CM-PE WE-EMP Brother bird St-CM-Vtt

ma-x-a-xi-ro ubu-x-e i-s-i-su we-w-oi-ro ema-nu amae-ma
St-CM-TE-PE-ANS St-CM-Vtt St-CM-TE-PE St-CM-PE-ANS They-Poss mother-F1

we-w-ori iraus we-w-ori-ro Ferema-ini Moixodimi emua roro
St-CM-PE good St-CM-PE-ANS Ferema-AC Moixodimi they happy

u-x-oi-xe we-w-oi uwa-nu xaxa Faithful we-w-oi. We-w-oi
St-CM-PE-ANS St-CM-PE we-Poss brotherFaithful St-CM-PE St-CM-PE

noi xaxa-xu uwa unu me we-w-oi-xe awoena goi-ro
another brother-P1 we like notheing St-CM-PE-ANS today village-L

ib-ada na arie we-ada ib-i-wi sinua goi-ro
St-Vs I sad St-Vs St-TE-PE Sinua village-L

Free translation of Moixodi text

One day when I was staying in the village, my mother and father, I and my two little brothers went to the garden house and gathered up some food. We turned around and were coming back when my one little brother said, "elder brother lets go after some birds." Then mother said, "you two go after birds", and so we went. We went and Ferema saw a bird and told me, and I killed it with a stone and he went and got it.

We were walking along and then Moixodimi saw a bird and told me, and again I killed it with a stone. Moixodimi went and got it and we all went to the village. After we got there, the two little fellows roasted the birds and ate them and said, "mother." Mother answered them and they said, "our elder brother killed some birds and gave them to us and we roasted them and ate them." Their mother answered them and said, "that's good." Then Ferema and Moixodimi were very happy and they said, "our elder brother Faithful is just the greatest and we don't need any other brothers." And now they are staying in the village of Sinua and are feeling very sad for me.