

THE DIALECTS OF IATMUL

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0. Introduction.
1. Native Reaction.
2. Lexical Differences.
3. Sound Correspondences.
4. Morphophonemic Differences.
5. Grammatical Differences.
6. Conclusions.
7. Word List Samples.

0. INTRODUCTION

Iatmul is spoken by approximately 8000 people living in the Ambunti and Angoram Sub-Districts of the Sepik District of the Territory of New Guinea.¹ In *A Linguistic Survey of the South-Western Pacific* Capell cites Laycock to the effect that there are two dialects of Iatmul: the upriver dialect, Nayura, and the downriver dialect, Palimbei.² Laycock later comments on the dialects of Iatmul in *The Ndu Language Family* stating that he had little information as to the exact boundaries of Iatmul dialects but proposes four dialects.³ It is hoped that data presented here will throw some light on the geographical distribution of and the differences between dialects of Iatmul.

The data presented here were collected by the author in October 1963 and August 1965. Most of the Iatmul villages were visited and word lists were collected from the residents of those villages not visited.

There are five types of evidence presented in this paper to distinguish the dialects of Iatmul: (1) Native Reaction; (2) Lexical Differences; (3) Sound Correspondences; (4) Morphophonemic Differences; and

(5) Grammatical Differences.

1. NATIVE REACTION

Direct questioning about dialect differences yields a few dozen separate dialects, each considered to be an aberrant form of the idiolect spoken by the individual being questioned. The members of each village believe that their speech form is central and all others are corrupted to varying degrees. Such subjective data is commonly misleading.

Folk taxonomy concerning the language situation is more reliable. The term for the language spoken by the Iatmul is /nkəypma kwɨntɨy/ 'home-place voice'.⁴ There is a further division into two subgroups of /nkəypma kwɨntɨy/, namely /ñawlə kwɨntɨy/ 'nyawra voice' and /palimbəy kwɨntɨy/ 'palimbei voice'. Those villages east of a line running between Korogo and Suapmeri on the river and Aibom and Arinjon on Chambri Lake recognise themselves to be speakers of /palimbəy kwɨntɨy/. Those west of the line are speakers of /ñawlə kwɨntɨy/. The village of Tegoī although east of this line is inhabited by speakers of /ñawlə kwɨntɨy/ who have broken away from the village of Yentchanmangua farther up-river.

This terminology ties in with Iatmul accounts of their own origins. They all came out of a hole in the ground at Ngegowriwiy, which lies to the north of the village of Yentchan. From there they moved to Suapmeri which was then on the north side of the Sepik. At Suapmeri the first of many splits took place, one group going up river to found Nyaurengai, the other crossing over to found Parambei.

2. LEXICAL DIFFERENCES

Word lists were collected from each of the villages. The lists contained 217 items consisting of culturally relevant items from Swadesh's 200 word list, verb forms, and phrases pertinent to Iatmul. (See 7.)

Of the 217 items 153 or 71% are identical in every village, 47 items or 21% have variant forms which differed by regular sound correspondences, 15 items or 7% have variant forms which are cognates, and 2 items or 1% have variant forms which are non-cognates.⁵ Therefore 99% of the items are the same or similar in all villages covered in the dialect survey.

The two items whose variants are non-cognate are both nouns (numbers 75 and 83). Verb stems show only regular variation. The non-cognate variation of the two items is represented by isogloss C, which is concurrent with the line described in 1.

3. SOUND CORRESPONDENCES

3.0. The form used on the eastern side of the isogloss has been considered the norm for economy of description in presentation of sound correspondences. For each sound correspondence the terms "eastern" and "western" are relative to the isogloss representing that sound shift.

3.1. Eastern $/V_1V_2/$ vowel glide becomes western $/V_1?V_2/$,

e.g. $/ma^+y/$ vs. $/ma^?+y/$ 'taro'.

This change is represented by isogloss A.

3.2. Eastern a: becomes western a?a. The eastern a: is sometimes slightly laryngealized,

e.g. $/wa:lə/$ vs. $/wa^?a:lə/$ 'dog'.

This change is represented by isogloss B.

3.3. Eastern word-final $/l/$ becomes western word-final stop or is lost,

e.g. $/ta:kəl/$ vs. $/ta^?akwə/$ 'woman'; $/mpəl/$ vs. $/mpək/$ 'pig'.

This change is represented by isogloss D.

3.4. Eastern sequence of $[k\eta]$ may become western $[g]$,

e.g. $[t+k\eta a]$ vs. $[t+g a t N]$; $/t+kna/$ vs. $/t+kat/$ 'tongue'.

This change is represented by isogloss E.

3.5. Eastern $[p]$ becomes western $[p]$,

e.g. $[k+wp+y]$ vs. $[k+wp+y]$; $/k+wp+y/$ vs. $/k+wp+y/$ 'new'.

This change is represented by isogloss F.

The differing geographical position of isoglosses D, E, and F, from A and B allows for 3 variant forms of some items. For example, the villages east of isoglosses A and B use the form $[wa:l]$ 'crocodile'. West of isoglosses A and B but east of isoglosses D, E, and F the form $[wa^?a:l]$ is used. West of isoglosses D, E, and F the form $[wa^?ak\eta]$ is used.

4. MORPHOPHONEMIC DIFFERENCES

4.0. The differences in the morphophonemic changes which occur are some of the most striking differences between the variant forms of Iatmul. The farther east one goes the fewer morphophonemic changes one encounters and hence a greater diversity of heterorganic consonant clusters. Toward the west morphophonemic changes increase and the consonant clusters

tend to be homorganic.

4.1. East of a line represented by isogloss G only homorganic sequences of nasal + stop occur. West of this line both homorganic and heterorganic sequences of nasal + stop occur,

e.g. eastern [tənpə] vs. western [təmpə] 'old';
eastern [ŋkənkə] vs. western [ŋkəŋkə] 'leaf'.

4.2. East of a line represented by isogloss H the sequence of /k/ + /l/ becomes /kt/. West of this line the sequence of /k/ + /l/ becomes /t/,

e.g. eastern /kwɪnai-/ + /-lɪkəntɪ/ becomes /kwɪnaktɪkəntɪ/ 'he repairs'
vs.
western /kwɪnak-/ + /-lɪkəntɪ/ becomes /kwɪnatɪkəntɪ/ 'he repairs'.

4.3. East of a line represented by isogloss I the sequence of /k/ + /b/ remains unchanged, while west of this line /k/ + /b/ becomes /pm/,

e.g. eastern /kwɪnak-/ + /-bək/ becomes /kwɪnakbək/ 'in order to repair'
vs.
western /kwɪnak-/ + /-bək/ becomes /kwɪnapmak/ 'in order to repair'.

4.4. East of a line represented by isogloss J the sequence of /k/ + /m/ does not change, while west of this line /k/ + /m/ becomes /pm/,

e.g. eastern /kwɪnak-/ + /-mɪn/ becomes /kwɪnakmɪn/ 'he repaired'
vs.
western /kwɪnak-/ + /-mɪn/ becomes /kwɪnapmɪn/ 'he repaired'.

4.5. East of a line represented by isogloss K the sequence of stop₁ + nasal + stop₂ does not change while west of that line stop₁ + nasal + stop₂ becomes stop₂ + nasal + stop₂,

e.g. 1. Eastern /kwɪnak-/ + /-ntɪ/ becomes /kwɪnakntɪ/ 'he repaired'
vs.
western /kwɪnak-/ + /-ntɪ/ becomes /kwɪnatntɪ/ 'he repaired'.
2. Eastern /kwɪnak-/ + /-mpɪk/ becomes /kwɪnakmpɪk/ 'they 2 repaired'
vs.
western /kwɪnak-/ + /-mpɪk/ becomes /kwɪnapmpɪk/ 'they 2 repaired'.

4.6. There is another morphophonemic difference which occurs west of the bundle of isoglosses C, D, E, F, G, H, I, J, and K. This change occurs gradually over a wide area and is represented by isogloss L. West of this isogloss the sequence stop₁ + nasal + stop₂ shown in 4.5. is reduced to stop₂,

e.g. /kw+nak-/ + /-nt+/ becomes /kw+nat+/ 'he repaired'.

Almost all people living in Brugnowi and Japandai make this change in their speech. At Yamanambu some individuals use the form /kw+nat+/ and others use /kw+natnt+/. At Japanaut the form /kw+nat+/ is not acceptable.

4.7. East of a line represented by isogloss M the sequence of word-final stop + word-initial /y/ remains unchanged while east of this line word-final stop + /y/ becomes /t/ + /ñ/,

e.g. western /waak/ 'crocodile' + /y+nt+/ 'he went' becomes /waat ñ+nt+/ '(the) crocodile went'.

4.8. All Iatmul villages have two morphophonemic changes in common:

1. Word initial /t/ becomes /l/ following a word ending in a vowel, /w/, or /y/,

e.g. /t+ɪpma/ 'coconut' when preceded by eastern /l+kɲə/ 'dry' or western /l+kə/ 'dry' becomes /l+kɲə l+ɪpma/ or /l+kə l+ɪpma/.

2. [k] + [k] reduces to [k],

e.g. [wuk-] + [-kə] becomes [wukə] 'hearing'.

5. GRAMMATICAL DIFFERENCES

5.0. Although a thorough grammatical comparison was not undertaken, the following grammatical differences were noted.

5.1. East of a line represented by isogloss N, the phrase /y+kə t+k w+n/ 'I am going' or its shortened form /y+kətəw+n/ is used to express incipient action, but west of this line it is replaced by /y+bat y+kəw+n/ 'I am going' or its shortened form /y+batə+kəw+n/. East of isogloss N /y+bat y+kəw+n/ is ungrammatical,

e.g. /y+kə t+kəw+n/ = y+-kə t+-kə-w+n literally 'going I am'
go-ing be-pres.tense-I

/y+bat y+kəw+n/ = y+-bat y+-kə-w+n literally 'to go I am going'
go-to go-pres.tense-I

5.2. West of a line represented by isogloss O the imperative forms of the verb have a different person-number marker than do the indicative

forms. East of this line the person-number markers are the same for both imperative and indicative verb types, e.g.

	Eastern	Western	
Imperative	a-l̥-m̥n	a-l̥-m̥l̥ə	'you be' (male sing.)
	a-l̥-ñ̥n	a-l̥-ñ̥l̥ə	'you be' (fem.sing.)
	a-l̥-mp̥k	a-l̥-mp̥l̥ə	'you be' (dual)
	a-l̥-nkw̥k	a-l̥-nkw̥l̥ə	'you be' (plural)
Indicative	l̥-m̥n	l̥-m̥n	'you were' (male sing.)
	l̥-ñ̥n	l̥-ñ̥n	'you were' (fem.sing.)
	l̥-mp̥k	l̥-mp̥k	'you were' (dual)
	l̥-nkw̥k	l̥-nkw̥k	'you were' (plural)

5.3. East of a line represented by isogloss P the first person dual person-number marker has two forms which fluctuate freely: /-a/ and /-l̥y/. West of this line the form /-l̥y/ occurs only in two types of constructions: (1) first person dual imperative (hortatory), e.g. /y̥l̥l̥y/ y̥l̥-l̥y 'lets us 2 go'; and (2) in external focus verbs, e.g. /y̥l̥l̥yan/ y̥l̥-l̥y-a-n 'since we 2 went'.⁶ In all other verbs west of this line the form /-a/ occurs, e.g. /y/ y̥l̥-a 'we two went' or /y̥k̥l̥yaa/ y̥l̥-k̥l̥yaa 'we 2 will go'.

6. CONCLUSIONS

The data indicate that there are four distinct varieties of Iatmul: one spoken west of isogloss L; another between isogloss L and the bundle of isoglosses C-K, M-P; another between this bundle of isoglosses and isoglosses A and B; and a final variety spoken east of isoglosses A and B.

The differences represented by isoglosses L, A and B are slight when compared with the differences represented by the bundle of isoglosses C-K, M-P. For this reason I conclude that there are two dialects of Iatmul: one lies east of the bundle of isoglosses C-K, M-P and the other lies west of this line. I call these dialects /ñaw̥l̥ə kw̥nt̥y/ and /pal̥mp̥əy kw̥nt̥y/ respectively, mutually intelligible dialects of the language /nk̥əp̥ma kw̥nt̥y/, following folk taxonomy.

It appears that one could make the switch from the Palimbei dialect to the Nyawra dialect more easily than the reverse. However the two dialects are mutually intelligible even to children who have had no previous contact with the other dialect. About two-thirds of the Iatmul speak the Palimbei dialect and the remaining one-third the Nyawra dialect.

Since the dialects are so similar either would be a useful means of communication in any of the Iatmul villages but the Palimbei dialect should be easier to master due to its smaller number of morphophonemic changes.

7. WORD LIST SAMPLES

Word lists collected at Tambanam (T), Kanganaman (Ka), Korogo (Ko), and Brugnowi (B), with their English translations, are shown below as samples of the variants of Iatmul. All listings are in phonetic transcription. The words in the phrases at the end of the list are counted only if they have not already occurred. For example, No.200-201 is a phrase containing three words but since one of the words has already been used it is recorded as containing only two items.

	1. <i>hair</i>	2. <i>head</i>	3. <i>mouth</i>	4. <i>nose</i>
T	n+mpɪ	na:mpu	ŋka:ŋkə	nta:ma
Ka	"	"	"	"
Ko	"	"	ŋkaʔaŋkə	ntaʔama
B	"	"	"	"
	5. <i>eye</i>	6. <i>neck</i>	7. <i>belly</i>	8. <i>skin</i>
T	mɪnis+kŋ	kwəl	ya:l	mpa:ŋkɪ
Ka	"	"	yaʔaɪ	"
Ko	"	kwəkŋ	yaʔakŋ	"
B	"	"	yaʔatN	"
	9. <i>knee</i>	10. <i>man</i>	11. <i>woman</i>	12. <i>dog</i>
T	kwa:ʔiman	ntu	ta:gwəl	wa:ʔə
Ka	"	"	"	"
Ko	kwaʔaʔiman	"	taʔagwə	waʔaʔə
B	"	"	"	"
	13. <i>road</i>	14. <i>stone</i>	15. <i>fire</i>	16. <i>smoke</i>
T	yɛmpɪ	kampəkŋ	yə	yəgɪmpɪ
Ka	"	"	"	"
Ko	"	"	"	"
B	"	"	"	"
	17. <i>ashes</i>	18. <i>ear</i>	19. <i>tongue</i>	20. <i>teeth</i>
T	yɛmpaw	wa:n	t+kŋal	n+mpɪ
Ka	"	waʔan	"	"
Ko	mpaw	"	t+gatN	"
B	"	"	"	"

	21. <i>breast</i>	22. <i>hand</i>	23. <i>foot</i>	24. <i>sun</i>
T	mwuña	ta:mpə	man	ñə
Ka	"	"	"	"
Ko	"	taʔampə	"	"
B	"	"	"	"
	25. <i>moon</i>	26. <i>star</i>	27. <i>sky</i>	28. <i>rain</i>
T	mpəpM	tʃiŋkwutN	ñinaŋkwu	ma ⁱ kŋ
Ka	"	"	"	meʔitN
Ko	mpəkŋ	"	ñinaŋkwutN	meʔikŋ
B	"	"	"	"
	29. <i>water</i>	30. <i>tree</i>	31. <i>root</i>	32. <i>leaf</i>
T	ŋku	mi	ntsɪŋkwutN	ŋkəŋkə
Ka	"	"	"	"
Ko	"	"	"	ŋkəŋkə
B	"	"	"	"
	33. <i>meat</i>	34. <i>fat</i>	35. <i>egg</i>	36. <i>louse</i>
T	w+mpu	kwia	mpənt+	ñikŋə
Ka	"	"	"	"
Ko	"	"	"	"
B	"	"	"	"
	37. <i>shoulder</i>	38. <i>back</i>	39. <i>forehead</i>	40. <i>elbow</i>
T	ña:mpwutN	mpuni	ma:kŋə	kwaʃiləmpə
Ka	"	"	"	"
Ko	ñaʔampwutN	"	maʔagə	kwaʔaʃiləmpə
B	"	"	"	"
	41. <i>finger</i>	42. <i>chin</i>	43. <i>heart</i>	44. <i>liver</i>
T	tʃik tampa	ŋka:ŋkəbə	ma:wul	wutmwil
Ka	"	"	"	"
Ko	tʃi+t tampa	ŋkaʔaŋkəbə	maʔawutN	wupmwil
B	"	"	"	"
	45. <i>bone</i>	46. <i>blood</i>	47. <i>feather</i>	48. <i>wing</i>
T	aba	yəgwen	yuwil	biyo
Ka	"	yəʔogwen	"	"
Ko	"	"	"	wiyo
B	"	"	"	"

	49. <i>claw</i>	50. <i>tail</i>	51. <i>boy</i>	52. <i>girl</i>
T	ɒʔəʂu	ŋkɪni	nəntogwəñən	tagwəñən
Ka	"	"	"	"
Ko	"	"	nontañən	"
B	"	"	"	"
	53. <i>baby</i>	54. <i>old man</i>	55. <i>old woman</i>	56. <i>person</i>
T	mak ñən	abɪt ntu	abɪt tagwa	ñan
Ka	"	"	"	"
Ko	mat ñən	"	"	"
B	"	"	"	"
	57. <i>father</i>	58. <i>mother</i>	59. <i>older brother</i>	60. <i>sister</i>
T	ñā ⁱ tN	nanɪme	ñamwun	ñanʔke
Ka	"	"	"	"
Ko	ñāʔekŋ	nɪme	"	"
B	"	"	"	"
	61. <i>name</i>	62. <i>pig</i>	63. <i>cassowary</i>	64. <i>wallaby</i>
T	tʂɪ	mpəl	amwiyə	yempu
Ka	"	"	"	"
Ko	ʂɪ	mpəkŋ	"	"
B	"	"	"	"
	65. <i>flying fox</i>	66. <i>rat</i>	67. <i>frog</i>	68. <i>snake</i>
T	kɪmpwi	maʃi	kɪtkɪtN	kəmpoy
Ka	"	"	"	"
Ko	"	"	kɪkɪkŋ	"
B	"	"	"	"
	69. <i>catfish</i>	70. <i>taro</i>	71. <i>chicken</i>	72. <i>sugar</i>
T	kami	mai	ñā:kŋə	ŋkwɪ
Ka	"	"	ñāʔakŋə	"
Ko	"	maʔi	ñāʔagə	"
B	"	"	"	"
	73. <i>yam</i>	74. <i>banana</i>	75. <i>sweet potato</i>	76. <i>axe</i>
T	ñā ⁱ n	labu	ntʂɛntʂeməŋku	kwuʔa
Ka	ñāʔen	"	"	"
Ko	ñāʔeŋ	"	kabəyawɪ	"
B	"	"	"	"

	77. <i>knife</i>	78. <i>spear</i>	79. <i>netbag</i>	80. <i>sand</i>
T	ka:ma	biŋkwa	kwəʔu	ya:wiya
Ka	kaʔama	yiŋkwa	"	"
Ko	"	bi	"	yaʔawiya
B	"	"	"	"
	81. <i>ground</i>	82. <i>house</i>	83. <i>mountain</i>	84. <i>wind</i>
T	kɪpma	ŋkay	nɪmpukŋ	mwutN
Ka	"	"	"	"
Ko	"	"	ntuwi	mwukŋ
B	"	"	"	"
	85. <i>bark</i>	86. <i>seed</i>	87. <i>tobacco</i>	88. <i>coconut</i>
T	miʃɪmpɪ	ʃɪkŋ	yəgi	tɪpma
Ka	"	"	"	"
Ko	"	"	"	"
B	"	"	"	"
	89. <i>betel nut</i>	90. <i>lime</i>	91. <i>sago</i>	92. <i>bamboo</i>
T	mpaŋkaʔe	kwəyabʊ	na:w	kayn
Ka	"	"	naʔaw	"
Ko	"	"	"	"
B	"	"	"	"
	93. <i>canoe</i>	94. <i>paddle</i>	95. <i>fishtrap</i>	96. <i>fishnet</i>
T	ba:ʔə	ŋkusa	namwi	ntʃuʔa
Ka	"	"	"	"
Ko	baʔaʔə	"	"	"
B	"	"	"	"
	97. <i>fish spear</i>	98. <i>grass skirt</i>	99. <i>sago thatch</i>	100. <i>eel</i>
T	mɪntʃa	kwə:ʔə	ntʃɪl	wa:ŋki
Ka	"	"	"	"
Ko	"	kwəʔaʔə	ntʃɪkŋ	waʔaŋki
B	"	"	"	"
	101. <i>turtle</i>	102. <i>crocodile</i>	103. <i>mosquito</i>	104. <i>river</i>
T	ŋkustɪ	wa:l	kɪbiya	abɪsetN
Ka	"	waʔal	"	"
Ko	"	waʔakŋ	"	"
B	"	"	"	abɪsekŋ

	105. <i>swamp</i>	106. <i>betel pepper</i>	107. <i>one</i>	108. <i>two</i>
T	ka:mp+	piyaknə	kitə	ɓ+l+kN
Ka	"	piyaʔaknə	"	"
Ko	kaʔamp+kN	piyaʔaɡə	kətə	ɓ+l+l+kN
B	"	"	"	"
	109. <i>three</i>	110. <i>four</i>	111. <i>five</i>	112. <i>six</i>
T	kubukN	aynakN	tampanakN	tʃ+lək+te
Ka	"	"	"	"
Ko	"	aynatN	tampanatN	"
B	"	"	"	"
	113. <i>seven</i>	114. <i>eight</i>	115. <i>nine</i>	116. <i>ten</i>
T	tʃ+ləɓ+l+kN	tʃ+ləkubukN	tʃ+lʔaynakN	tampʃi
Ka	"	"	"	"
Ko	tʃ+ləɓ+l+i	"	"	tampəɓ+l+i
B	"	"	"	"
	117. <i>eleven</i>	118. <i>twenty</i>	119. <i>morning</i>	
T	tampʃi kiyeli kitə	kitəntumi	ŋkamp i	
Ka	"	"	"	
Ko	tampəɓ+l+i kiyeli kətə	kətəntumi	"	
B	"	"	"	
	120. <i>afternoon</i>	121. <i>night</i>	122. <i>yesterday</i>	123. <i>today</i>
T	ŋkʃampu	ŋkan	nəʔempa	mpampʃa
Ka	"	"	"	"
Ko	"	"	na:pmpa	"
B	"	"	na:pa	"
	124. <i>tomorrow</i>	125. <i>day before yesterday</i>	126. <i>fishing day</i>	
T	kiŋa	nəŋkaytN	tʃətʃ+ba	
Ka	"	"	"	
Ko	"	"	"	
B	"	"	"	
	127. <i>good</i>	128. <i>bad</i>	129. <i>long</i>	130. <i>short</i>
T	a ⁱ pman	kəbʃe	ʃ+ɓʃa	tamp+
Ka	"	"	"	"
Ko	apma	"	"	"
B	"	"	"	"

	131. <i>old</i>	132. <i>new</i>	133. <i>many</i>	134. <i>all</i>
T	tənpə	kupɪ	səkwətN	a ⁱ wa
Ka	"	"	"	"
Ko	tənpə	kupɪ	"	"
B	"	"	"	"
	135. <i>who</i>	136. <i>when</i>	137. <i>where</i>	138. <i>dry</i>
T	kəntə	anta ntʃ+mpʃa	antampa	l+knə
Ka	"	"	"	"
Ko	"	"	"	l+gə
B	"	"	"	"
	139. <i>yes</i>	140. <i>no</i>	141. <i>he went</i>	142. <i>he ate</i>
T	awa	kayəkŋa	y+nt+	k+nt+
Ka	"	kayakŋ	"	"
Ko	"	kaʔi	"	"
B	"	"	"	"
	143. <i>he descended</i>	144. <i>he sat</i>	145. <i>he ascended</i>	146. <i>he laughed</i>
T	ntaʔint+	ntaʃ+nt+	wokent+	kaʃent+
Ka	"	"	"	"
Ko	"	"	"	"
B	"	"	"	"
	147. <i>he saw</i>	148. <i>he was</i>	149. <i>he covered</i>	150. <i>he came</i>
T	bint+	ʃinti	kaʔapmənt+	yənt+
Ka	"	"	"	"
Ko	"	"	"	"
B	"	"	"	"
	151. <i>he talked</i>	152. <i>he slept</i>	153. <i>he killed</i>	154. <i>he died</i>
T	want+	ʃintu kwant+	batñant+	kiyənt+
Ka	"	"	"	"
Ko	"	"	"	"
B	"	"	"	"
	155. <i>he fell down</i>	156. <i>he hit</i>	157. <i>he cried</i>	158. <i>he detained</i>
T	ntant+	bīyent+	ŋkʃant+	kemɛlnt+
Ka	"	"	"	kemɛknt+
Ko	"	"	"	kemɛtnt+
B	"	"	"	kemɛt+

	159. <i>he heard</i>	160. <i>he repaired</i>	161. <i>he made</i>	162. <i>I</i>
T	wuknti	kwunaknti	kwuknti	wun
Ka	"	"	"	"
Ko	wutnti	kwunatnti	kwutnti	"
B	wuti	kwunati	kwuti	"
	163. <i>we 2</i>	164. <i>we all</i>	165. <i>you</i> (male sing.)	166. <i>you</i> (fem.sing.)
T	an	n+n	m+n	ñ+n
Ka	"	"	"	"
Ko	"	"	"	"
B	"	"	"	"
	167. <i>you 2</i>	168. <i>you all</i>	169. <i>he</i>	170. <i>she</i>
T	mp+kN	ŋkwukN	nti	ʃi
Ka	"	"	"	"
Ko	"	"	"	"
B	"	"	"	"
	171. <i>they 2</i>	172. <i>they all</i>	173-174. <i>he is in the house</i>	
T	mp+kN	nti	ŋkaympa l+gənti	
Ka	"	"	"	
Ko	"	"	"	
B	"	"	"	
	175-176. <i>he will hit me</i>		177-178. <i>it was mine he got</i>	
T	wun̄kət biyakiyanti		wunana kʃanta	
Ka	"		"	
Ko	wun̄kəp miyakiyanti		"	
B	"		"	
	179-180. <i>having gone, I came</i>		181. <i>I came paddling</i>	
T	y+ʃa yawun		ŋkusa kaɣə yawun	
Ka	"		"	
Ko	"		"	
B	"		"	
	182-184. <i>I came to get bananas</i>		185-186. <i>if you give, I will take</i>	
T	ʃabu kʃabak yawun		kwimeyan kʃakiyowun	
Ka	"		"	
Ko	ʃabu kʃabat ñawun		"	
B	"		"	

- | | |
|---|---|
| 187-190. <i>if he had gotten, I
would have gone</i> | 191-194. <i>I am about to go down
there</i> |
| T křagə y+ntan yigə yiwun | aŋk+nta yigə t+kowun |
| Ka " | " |
| Ko " | aŋk+nta yibat ñikowun |
| B " | " |
-
- | | |
|--------------------------------------|---|
| 195-196. <i>what are you making?</i> | 197-198. <i>he having made a canoe,
they came</i> |
| T məntana biyařuma | ba:řə kwunaknt+ ma?a yənti |
| Ka " | " |
| Ko " | ba?ařə kwunatnt+ ma?a yənti |
| B " | ba?ařə kwunat+ ma?a yənti |
-
- | | |
|--------------------------|-----------------------------------|
| 199. <i>another kind</i> | 200-201. <i>there is only one</i> |
| T kampa mpaŋk+ | kitə m+na l+gənt+ |
| Ka " | " |
| Ko " | kətə m+na l+gənt+ |
| B " | " |
-
- | | |
|--|---|
| 202-204. <i>he gives on our
behalf</i> | 205-206. <i>where are they all going?</i> |
| T niŋkət t+gə kwil+gənt+ | antamařa y+ntšeya |
| Ka " | " |
| Ko " | " |
| B " | " |
-
- | | |
|---|--|
| 207-208. <i>he just took the
taro</i> | 209-212. <i>their way of life is not
right</i> |
| T ma ⁱ kwo křant+ | yət+ř+ntšə ba ⁱ ana ŋklaknt+ |
| Ka " | |
| Ko ma?i kwo křant+ | yət+l+ntšə bat ana ŋklatnt+ |
| B " | yət+l+ntšə bat ana ŋklat+ |
-
- | | |
|----------------------------------|-------------------------------------|
| 213-214. <i>it was I who got</i> | 215-217. <i>it is not a big dog</i> |
| T wunayl kla?a | n+ma wa:řə ana nt+ |
| Ka " | " |
| Ko " | n+ma wa?ařə ana nt+ |
| B " | " |

NOTES

1. The term *Iatmul* was first used by Bateson in "Social Structure of the Iatmul People of the Sepik River", *Oceania* vol.II, No.3, March 1932, p.249, footnote. Bateson admits that this is probably an inadequate name. /nkəypma kwɪntɪy/ 'home-place voice' and /nkəypma kwɪntɪy nənkiw/ 'home-place voice people' are the only generic terms I have found which are accepted by all villages mentioned in this paper. However in this paper the term *Iatmul* has been used as a language name equivalent to /nkəypma kwɪntɪy/.
2. Capell, 1962, p.44.
3. Laycock, 1965, p.112.
4. For pronunciation guide see Staalsen, 1966.
5. Two items with the same meaning are considered to be cognates if half or more of the sounds in the two items are the same and in the same order, or if they differ on the basis of regular sound correspondences.
6. External focus verbs are a class of verbs obligatorily suffixed by /-a/ 'external focus marker'. These verbs always call attention to some item in the clause other than the verb, and they cannot constitute an independent structure by themselves. They may focus on object, subject, location, or verb of a following clause. They occur with a unique set of person-number actor markers, the 2nd person dual of which is /-ɪy/.

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