



Positive outcomes associated with special words in languages used during traditional ceremonies

A study in two selected languages: Kotec in Morobe and Gahuku in Eastern Highlands Provinces.

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Outline

1. Introduction
2. Problem Statement
3. Purpose
4. Significance
5. Theoretical explanations
6. Lit Review
7. Methodology
8. Discussions
9. Conclusion & Recommendation



Words have energy and
power with the ability to
help, to heal, to hinder, to
hurt, to harm, to humiliate
and to humble.



Introduction

- Language is not just the form but it correlates with cultural values, spirits, norms and practices
- Utterance of special jargons in the form of advice during cultural ceremonies produce positive outcomes.
- When utterance is done using special words, it is believed that the cultural norms, values behavior and nature all work together to make sure positive outcome is received.
- Ethnography of Speech is the study of communication within the background of social and cultural practices and beliefs associated with words.

Problem Statement

- When people use special jargons during traditional ceremonies for various reasons, they receive positive feedback according to their intention of speaking. These days, these words are no longer in use because of Tok Pisin. It is believed that when Tok pisin is used during the important ceremonies, sometimes people do not receive the positive feedback at all. Instead problems do arise because Tok Pisin does not have cultural values and norms attached to it.



Purpose

To investigate and document the words and expressions used in different cultural ceremonies that can produce positive values to those listening and adhering to these words.

Significance



- Indigenous Languages do have values, norms and regulations so they must be used
- By researching and documenting these special words, they can be stored and taught to the future generation to be used during different ceremonies.
- For further research and documentation of special words

Literature Review



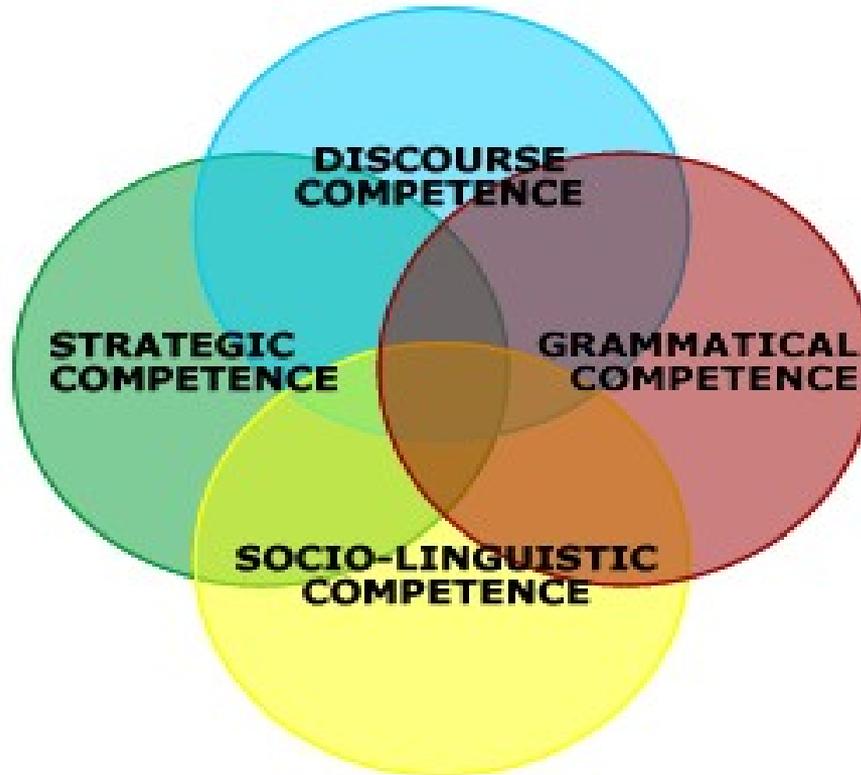
2. SPEAKING Model (Dell Hymes)

Setting/Scene	The setting refers to the time and place, while scene describes the “psychological setting” or “cultural definition” of a scene.
Participants	Speaker and audience.
Ends	Purposes, goals, and outcomes.
Act sequence	Form and order of events.
Key	The “tone, manner, or spirit” of the speech.
Instrumentalities	Channels, forms, and styles of speech.
Norms	Social rules governing the event and the participants' actions and reaction.
Genres	The type of speech or event.

Lit Review

2. Communicative Competence (Dell Hymes)

Communicative Competence





Other Literature

- Saputro, d. E. (2014). *Ethnography of Communication in Face the Nation Talk Show: Edward Snowden Cases* (Doctoral Dissertation, Dian Nuswantoro University).
- Ray, M., & Biswas, C. (2011). *A Study on Ethnography of Communication: A discourse Analysis with Hymes „Speaking Model“*. *Journal of Education and Practice*, 2(6), 33-40.



Methodology

- Both qualitative and quantitative method will be used as methods to collect data.
- However, most of the data was collected using qualitative because elderly people (most cannot write well) were used to provide data.



Discussions

1. Pandanas talk in Southern Highlands.

Repena means both tree and fire in standard Kewa

but during the harvest, it changes to *palaa*.

** pandanus talk is believed to chase away bad spirits and keep the harvest from harm in the following year.

Franklin (1972)



Discussion Cont...

2. Planting yam in Mape –Finchafen (70 year old)

Kotec: Mamang ngosa buzomo kise raengo pei neng zi sonagnkezemec.

English: We are planting yam now so please take care of it.

** This means when you call out to the “nature”, it gives them the respect & honor & in return there is good harvest.



Discussion cont..

3. Gahuku Language (76 year old)

When making a new garden, the language used
Gahuku: Motanone gezamoani aro none motane
orosimave noane mako minatune.

English: *We came to stay with you, nature man. We
are here so that we all can do gardening together.*

** When you speak like this to the nature, there will
be surplus of food during harvest.



Conclusion

- According to the respondents
 1. Special jargons are good because they result in positive things to help people
 2. Culture (good spirits, jungles, rivers, mountains etc) supports special jargons as they are deeply rooted in cultural norms, values & rules.
 3. In the past people always believe that there is a form of diety- good spirits and bad spirits and and an overal good spirit such that when they call out to it, they receive good feed back.



Recommendation

1. Parents must speak to children using their mother tongue
2. Children should go to the villages to learn their languages and culture
3. In elementary schools in the villages, local languages can be taught as a subject focusing on special languages for different ceremonies
4. Research and document these special words so that we can continue to use them.

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TO END: WORDS THAT ARE
DEEPLY ROOTED IN CULTURE
ARE POWERFUL so WE SHOULD
KEEP THEM ALIVE.