

LSPNG 2019

“Promoting Unity in Diversity: Celebrating the Indigenous Languages of the South Pacific”

CONFERENCE PROGRAM & BOOK OF ABSTRACTS



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2019 | INTERNATIONAL YEAR OF
Indigenous Languages





Linguistic Society of Papua New Guinea
52nd International Conference

Program

22nd-24th September, 2019
Laguna Hotel, Port Moresby



Sunday 22nd September 2019

1400-1700	Registration of Conference participants		LAGUNA Hotel
1700-1710	Welcome	Mr. Sakarepe Kamene	President LSPNG
1710-1720	Words from	Mr. Wesley Lakain	UNESCO Nat. Comm. PNG
1720-1730	Words from	Prof. Betty Lovai	Executive Dean SHSS UPNG
1730-2030	Welcoming Cocktail:	Meet and Greet	

Monday 23rd September 2019

OPENING CEREMONY

0730 - 0810	Arrival of special guests, dignitaries and other participants		
	Chair: Prof. Lovai, Executive Dean School of Humanities and Social Sciences University of PNG		
0810 - 0820	Welcome	Mr Sakarepe Kamene	President of LSPNG & Chairman COC
0820 - 0840	Welcome speech	Professor Frank Griffins	Vice Chancellor University of PNG
0840 - 0900	Patron's speech & Opening of LSPNG 2019: Hon Minister of Planning and Monitoring		

SESSION I: Language Education and Sustainable National Development:

Chair: Professor Betty Lovai, Executive Dean SHSS UPNG

0900 - 0915	Keynote Speaker	Prof Lohi Matainaho, Chairman and Chief Executive Officer PNG Science and Technology Secretariat	
0915 - 0945	Plenary Lecture	Prof. Alexandra Aikhenvald, JCU Australia	The legacy of youth: the seeds of change and the diversity of voices in Papua New Guinea
0945 - 1000	Q&A Session		

1000 - 1030 Morning tea break

SESSION II: Educating the young to meet PNG's needs
Chair: Sakarepe Kamene, President LSPNG

1030-1050	Teaching Comparative Phonics: a Course of Training for Elementary Teachers	Syd Gould, IRP Australia
1050-1110	Exploring the AO of English acquisition effect on students' academic performance	Temple & Kamene, UPNG
1110-1130	Does students' Early Language Education affect their grades in POMNATH?	Linguistics students SHSS UPNG
1130-1150	Graphemic choices in writing Papua New Guinean languages through the years	Ray Stegeman, SIL
1150-1210	Factors giving educational advantages in a linguistically diverse situation: a statistical study	Robert Petterson, SIL
1210-1230	Translanguaging at higher education in Papua New Guinea: Progress or regress?	Lawrence Gerry, UOG
1230-1250	Language Backgrounds of PNG UOT Students: Hear Their Voices	Rachel Aisoli-Orake, UOT

1250-1400 LUNCH BREAK

SESSION III. Promoting Indigenous Literacy
Chair: Don Niles, IPNGS

1400-1420	Singsings and Storytelling: Digitizing Audio Recordings	Cristela Garcia-Spitz, UCLA USA
1420-1440	Finding History and Culture in Narrative Texts	Joel Bradshaw, University of Hawai'i
1440-1500	Counting and number in Huli: language adaptation and cognitive modification	Syd Gould, IRP Australia
1500-1520	Issues in the Revision of the OUP Tok Pisin Dictionary	Craig Volker, JCU
1520-1540	Language Policy Directives and its implications: The case of PNG Education System	Boe Lahui-Ako, UPNG
1540-1600	Traditional Motu Calendar	Peter Karua, UPNG

1600-1630 Afternoon tea

SESSION IV. Special Panel Discussion: Meeting the Challenges

Chair: Prof Alexandra Y. Aikhenvald (Language and Culture Research Centre, JCU)

PANELISTS

1630-1650	Promoting Indigenous Languages in Russia: the Russian Experience	Nikolaj Miklouho-Maclay, Miklouho-Maclay Foundation Russia
1650-1700	Promoting Indigenous Literacy Programs in PNG	Willie Jonduo, DOE
1700-1720	Voyager's Gift for the Cosmos: Expectations and Perceptions from Papua New Guinea	Don Niles, IPNGS
1720-1800	Linguistics Department, SHSS UPNG - Introducing Indigenous Literacy projects	Olga Temple, UPNG
	1. Abbas Legends	Asel Tui, Rai Coast Madang
	2. Enga Proverbs	Wanpis Kii, UPNG
	3. Motu Legends	Peter Karua, UPNG
	4. Kuanua stories	Fiona Silo, JICA
1800-1830	Q&A SESSION	

1830

END OF FIRST DAY CONFERENCE SESSIONS

Tuesday, 24th September 2019

SESSION V. Language documentation & description
Chair - Moïse Kenmogne

0800-0820	Pronominal Marking in Bumbita Arapesh: Duals, Trials & Quadral	Saras, SIL
0820-0840	Interesting features of Porome, an isolate language of Papua New Guinea	Robert Petterson, SIL
0840-0900	Versatile postpositions in Doromu-Koki: The case of rofu	Robert Bradshaw, JCU
0900-0920	Creating Videos from Recorded Vernacular Narrations for Documentation and Revitalization	Salle, SIL
0920-0940	Making sense in discourse: Kewapi discourse structuring devices	Apoi Yaraepa, UOT
0940-1000	An insight to the Kosina Mohina and Taonita Dialect Speakers and their location	May Huvi, AROB

1000-1030 Morning tea break

SESSION VI. Language documentation & description
Chair- Ray Stegeman

1030-1050	Yumi kamapim tokples diksenari!	Joyce Wood, SIL
1050-1110	THE WHEEL OF VITALITY: A participatory tool for measuring language vitality	North Cady, SIL
1110-1130	DIALECT MAPPING: A participatory tool for mapping intelligibility among speech varieties	Crystal Davis, SIL
1130-1150	Free pronouns in the Taeme Pronominal System	Philip Tama, UOG
1150-1210	Declining or developing? The Notion of Lexical Borrowing and Neologism in Timbe Language	Andreas Noreewec
1210-1230	Tok Pidgin – The language of social change, development and unification in Papua New Guinea	Aime, DWU
1230-1250	Language as Work: The Zia Perception of Language	Sakarepe Kamene, UPNG
1250-1310	Preserving specialised jargons for positive values in indigenous languages of PNG	Lucy Wakei, UOG
1310-1330	Yui concept of 'giving', a mainstay of Yui society	Ruth Kamasungua

1330-1430 LUNCH BREAK

1430-1700

LSPNG ANNUAL GENERAL MEETING

AGM: AGENDA:

- President's Address
- Treasurer's Report
- Editor's Report
- General elections
- Communique

1700-1730 AFTERNOON TEA BREAK

END OF CONFERENCE SESSIONS, BREAK BEFORE CONFERENCE DINNER

1900-2200 Conference Closing Dinner (Patron: Hon Minister for Planning & Monitoring)

LSPNG LIFE Members

Edgar Suter (Switzerland):

I spent a total of a year doing linguistic fieldwork in the Finschhafen area. I was introduced by German missionaries and enjoyed the wonderful Melanesian hospitality. LLM published my first article in 1997 and I have read every issue of the journal with interest since then. My present work in language classification and historical reconstruction is dedicated to the people of Papua New Guinea and West New Guinea. May it shed some light on their past. *Dan̄ge s̄ako mukopac*.*

* Kâte for „*thank you*“

Bernard Comrie (California, USA)

The languages of New Guinea have interested me continuously since I first starting learning about them in the 1970s, and this led to a year-long field trip in the 1980s, including an early publication in the Society's journal. Becoming a life member of LSPNG is a very partial repayment of the debt I owe to PNG, its people, and its linguists, but more importantly a statement of confidence in the future of linguistic work in PNG and the Society's role in fostering and publishing this work.

Joel Bradshaw (Hawai'i):

After doing fieldwork in Papua New Guinea in 1976, I published my first professional article in volume 11 of the Linguistic Society of Papua New Guinea's journal *Kivung* (now Language and Linguistics in Melanesia). Over the years, the society, the journal, and my own research output have had their ups and downs. Becoming a lifetime member of the LSPNG marks my commitment to help keep the society and the journal on a more even keel moving forward.

LSPNG 2019

BOOK OF ABSTRACTS



The legacy of youth: The seeds of change and the diversity of voices in Papua New Guinea

Plenary Lecture by

Alexandra Y. Aikhenvald, Language and Culture Research Centre, JCU

Linguistic diversity in Papua New Guinea comes in many guises — diversity of genetic groups, diversity in language numbers, and diversity of linguistic structures and forms. Add to this the diversity of genres and speech registers available in the speech repertoire of every thriving language community. Transgenerational diversity adds a further dimension to this. Young people develop new forms, new ways of saying things, and even new languages. And they are hardly a minority or a negligible group. Within the context of PNG at least 32% of the population are aged under thirty.

Sadly, in a number of communities children no longer acquire their ancestral tongues, shifting to a national language instead. One example is Abu' Arapesh, a Torricelli language from East Sepik and Sandaun, and Iatmul in the village of Korogo in East Sepik (Nekitel 1998; Jendraschek 2012: 478).

In those communities where ancestral languages continue to be in use by children and young adults, we find intergenerational phonological and phonetic differences, partly under the influence of Tok Pisin, as in Yalaku, from East Sepik, and partly as an independent development, as in Nungon, from Morobe (Sarvasy 2017: 121, 350), and Yimas, from East Sepik (Foley 1991: 39). There is also regularization of paradigms and extension of one form to cover multiple functions, as in Manambu from East Sepik (Aikhenvald 2008: 323-4, 330). New conjunctions and clause-chaining markers are borrowed from Tok Pisin, or developed following the Tok Pisin pattern, as in Paluai, from Manus (Schokkin 2015: 424-5). Clause chains in younger peoples' narratives are markedly shorter than those told by traditional speakers. This is especially so in written stories, text messages, and internet communication — we see the rise of the new genres and ways of framing events (along the lines of Foley 2014, for Watam from East Sepik).

The desire to set themselves apart from older family members and keep their interaction private promotes creation of special youth-only speech styles. Young speakers of Nungon have a special code-speak, reserved for gossip or snide remarks, and not mutually intelligible with the mainstream language (Sarvasy 2017: 50; 2019 26).

Children and speakers under thirty are often less well-versed in traditional genres than their parents and grandparents. Young people's knowledge of terms for flora and fauna is often dwindling, as they no longer partake in traditional subsistence practices of their ancestors. Instead, they are likely to excel in the knowledge of modern technology and of appropriate terms. Young speakers of Yalaku are responsible for extending the language's own forms to cover notions such as 'flex, phone credit' and 'phone number', so as to avoid Tok Pisin and English terms and thus maintain the 'in-group' status of their native language. This innovation is now spreading. Young people's ways of speaking carry the seeds of language change — the direction which the language of a community is likely to take.

The ways in which young people deploy and manipulate their *tok ples* enhance its vitality and its utility. The linguistic legacy of youth is a foundation for the future. What can we do to ensure it gets a space in language documentation and in educational practices, within the multilingual and multicultural ecologies of PNG?

References

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- Nekitel, O. 1998. *Voices of Yesterday, Today and Tomorrow: Language, Culture and Identity*. New Delhi: UBS, Publisher Distributors Ltd.
- Sarvasy, Hannah. 2017. *A grammar of Nungon, a Papuan language of Northeast New Guinea*. Leiden: Brill.
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SESSION II. Educating the young to meet PNG development needs

1. Teaching Comparative Phonics: a Course of Training for Elementary Teachers

Syd Gould, IRP Australia

This paper presents the essence a course being trialled in Hela Province, comparing and contrasting phonemes and their respective graphemes in English and Huli, and argues for the necessity of such courses throughout PNG.

Phonics is a term used in teaching literacy in alphabetic languages, where students learn correspondences between phonemes and graphemes. With the failed trial of using the vernacular as the medium of instruction in Elementary schools (1995-2014), and now the complete reversion to English, even from Elementary Preps (EP) based on a phonics approach, many Elementary teachers (at least in Hela Province) are more confused than ever. This confusion has two sources: Elementary teachers, although fluent in speaking their own Huli language, can identify neither Huli phonemes nor the phonemes of English. (A conservative estimate of Huli children enrolled in Elementary Schools is 10,000)

The course takes a pragmatic, hands-on approach; and even though it uses a booklet and handout sheets for exercises, it cannot be taught by written text – sounds need to be heard, explained, and differentiated. Much is dependent on the presenter, ideally one who is fluent in the two languages and is qualified in linguistics (particularly in the sub-field of articulatory phonetics) and literacy pedagogy.

The course commences with a presentation and explanation of linguistic terms, most of which will have been or will be encountered by Elementary teachers in their training. It then proceeds with comparing vowel sounds; then rapidly through the consonant sounds which are the same or recognizably similar in both languages; finally presenting comparatively, and giving practice on, the stop consonants which, while using the same letters on the keyboard, cause confusion because they have different categories of allophones and phonemes.

The particular value of this paper is to alert those engaged in training, or giving advice to, teachers and trainers alike, that such a course is necessary in PNG's current education programme; and the value of the course is in it being an aid to the preservation of vernacular languages – the theme of this year's conference.

2. Exploring the Age of Onset (AO) of English acquisition effect on NHS and UPNG students' academic performance

Olga Temple & Sakarepe Kamene
Linguistics and Modern Languages Strand
School of Humanities and Social Sciences, UPNG

Prompted by the low and consistently falling quality of education in Papua New Guinea [Re:], several research projects looking into the causes of this decline have been conducted at the Linguistics Department, School of Humanities and Social Sciences (SHSS), University of Papua New Guinea (UPNG) since 2015. Our research focused on the hotly debated issue of the "age factor" in Second Language Acquisition (SLA). So far, we have conducted seven studies exploring the possible association between three factors in the early language education backgrounds of high school and university students and their academic performance. The three factors investigated included the Age of Onset of English acquisition (AO), Age at Literacy (AGELIT) and the Early Learning Language (ELL). Details of students' language education backgrounds, collected in SAQ surveys, were matched with respective students' academic achievement indicators. SPSS 20 software was used to run a series of statistical analyses, including OLS regression and correlations. Our findings show a statistically significant inverse correlation between these factors in the students' backgrounds (AO, AGELIT, and ELL) and the respective students' academic

performance. This paper presents a summary of our findings so far and recommends ways of raising the quality of education in PNG.

3. Does students' Early Language Education affect their grades in POMNATH?

Senior Linguistics students SHSS UPNG:
APAI Khadijah, HUAFFE Latisha, KII Wanpis, KONIA Flora, NANSIONG Michelle, SIMON Natasha &
WANGA Geena

This paper will present the findings of the just completed study we conducted in the Port Moresby National High School (POMNATH), exploring the relationship between three factors in the POMNATH students' language education backgrounds and their academic performance. The factors investigated included the students' Age of Onset of English acquisition (AO), Age at Literacy (AGELIT), and their Early Learning Language (ELL). Survey data were matched with the respective students' Term 2 2019 grades, forming our final data set. SPSS Version 20 was used to analyse the relationship between each of the above predictors and the respective students' grades, as well as to measure the combined effect of all three factors (AO, AGELIT, ELL) on their English/overall performance.

4. Graphemic choices in writing Papua New Guinean languages through the years

Ray Stegeman, SIL

I would like to present the use of non-English graphemes by many other SIL-PNG colleagues over the years. SIL-PNG has been at work documenting little-known languages in Papua New Guinea for over 60 years. The motivation for using certain graphemes, diacritics and other orthographic strategies has changed through the years, particularly related to choices made in nearby languages, related languages and the choices available through the dominant, colonial language of English.

It is particularly interesting how in recent years, SIL teams in conjunction with local speakers have moved away from using diacritics and other unique graphemes, especially with the advent of cell phone use, so underdifferentiation in the alphabet has become more commonplace, and its relative acceptance and efficacy is open to debate.

I have done a systematic analysis of graphemic choices made for most SIL projects in PNG for the last 60 years. Unusual, non-English graphemes are the focus of that research. Also, a questionnaire was sent to current SIL members asking about their motivations for using or not using certain unusual graphemes. I wish to highlight the use of certain orthographic strategies including uncommon graphemes, underdifferentiation, overdifferentiation and possible reasons for their increase or decrease in use from the past to the present.

5. Factors giving educational advantages in a linguistically diverse situation: a statistical investigation

Robert Petterson, SIL

While investigating literacy and socio-linguistic data collected from a survey of 200 children attending a large town-based elementary school in Papua New Guinea, I discovered that the more languages a child could speak, the more advanced the child was in literacy, compared with his or her monolingual classmates. The survey was carried out with interviews of each child, where oral and literacy abilities in relevant local languages was measured simply and fairly quickly.

The finding of a positive correlation between the number of languages in which a child has oral ability and the degree of that child's advancement in literacy at the school goes against the misconception evident amongst some parents in PNG, that knowledge of a minority language may be a hindrance to an education in English, or, similarly, that teaching a child only English will give an educational advantage; in fact, if it is understood properly, this finding should encourage endangered indigenous language communities to retain and promote the ability to speak their languages, alongside learning national or other languages.

6. Translanguaging at higher education in Papua New Guinea: Progress or regress?

Lawrence Gerry, UOG

The linguistic conditions in Papua New Guinea (PNG) are very challenging because PNG is rich with more than 840 living languages and dialects spoken by different ethnic groups. These language dynamics also influence the medium of instruction in the formal education system in PNG. This study explores the translanguaging practice of educators and students in a public university in PNG who are mostly bilinguals or multilinguals. The educators and students translanguage or switch between English and Tok Pisin to convey their message. The aim of translanguaging is to allow speech participants to clearly express their discourse using selective features in their linguistic repertoire or appropriate registers so that they can understand each other. The study involved six students, four educators and three academic administrators. The data were obtained through the use of semi-structured interviews. Additional data were collected from two non-participatory observations conducted with Bachelor of Arts year one and year two tutorial groups. Informed by the activity theory, interactive analyses were conducted through thematic analysis using the NVivo computer-based research tool. The study uses the language socialization theory as its theoretical basis. As revealed in the findings, academic staff and students are engaged in ongoing process of translanguaging in their educational practices in higher education institutions. However, there are some mixed responses surfaced because some research participants view translanguaging between English and Tok Pisin as beneficial while others have a second thought about it.

7. Language Backgrounds of Communication and Development Studies Students at the Papua New Guinea University of Technology: Hear their Voices

Rachel Aisoli-Orake

Communication & Development Studies Department
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Papua New Guinea (PNG) has 851 indigenous languages of which 840 are living while 11 are extinct (Berhard, Simons & Fennig, 2019). Due to the dynamics of development in PNG's rural and urban societies, the socio-political and economic changes have had an impact on the culture of the indigenous people. A significant cultural element affected by this paradigm shift in societal structure, cultural practices, and government education policies are the spoken indigenous languages or vernaculars. Consequently, PNG's indigenous languages are under threat of dying (language-death). A case study survey was conducted in 2019 on the language backgrounds of 112 Communication and Development Studies students at the PNG University of Technology. The findings were significant that most students do not speak the indigenous languages of either parents for various reasons. However, most students want to learn their respective indigenous languages as it is considered an important cultural identity. Based on the suggestions from this study on sustaining PNG's living languages and the

review of the literature through epistemic, pedagogical and methodological lenses, recommendations are made on strategizing practices to reclaim indigenous languages in PNG and elsewhere.

SESSION III. Promoting Indigenous Literacy

8. Singings and Storytelling: Digitizing Audio Recordings

Cristela Garcia-Spitz, UCLA USA

Communities assembling for singing celebrations, ethnographic interviews conversing on grammar and vocabularies, elders discussing daily affairs - these are just a few snippets of at-risk sound recordings held at the Archives comprised primarily of the personal papers of anthropologists, documenting research on the cultures of Melanesia. The recordings will be digitized over the coming year due to a recent grant received. The nearly 800 reel-to-reel and cassette tape field recordings from seven collections include rare interviews, songs, performances, linguistic material, and oral histories collected in Papua New Guinea and the Solomon Islands from the mid-to-late 20th century.

Over the last several years, digitized primary source materials consisting of photographs and documents has been made available to build a high-quality freely accessible online resource. By digitizing the audio from this Archive, both the sights and sounds can be experience together, amplifying the collections reach and enabling new models of digital scholarship and teaching. The sound recordings are also valuable primary sources for communities in preserving their language.

Based on the descriptions, there are recordings such as field interviews which may contain culturally sensitive and confidential information which may need to be restricted. One of the challenges after the digitization is complete will be to determine cultural protocols of the country and specific community by consulting with the anthropologists or donors of the collections, scholars who work in the region, Pacific Island cultural heritage and academic institutions, and connecting with community members directly when possible.

Since the 1980s, the Archive has partnered with institutions like the countries national archives, universities, or cultural centers as repositories and additional ways of providing access to content for re-use. Collaborations have included shipping facsimiles or sending files on hard drives to share materials. The ability to share and better utilize the sound recordings is dependent on converting them to digital form. Mobile access is improving and there are increasingly new ways of sharing content digitally. Part of the Archive's outreach effort includes distributing digital content through tools like LibraryBox, an open source, portable digital file distribution tool. Upon completion of this grant, there is potential for further collaboration with Pacific Island communities to repatriate materials to their place of origin.

This presentation will:

- Provide an overview of the project, including the details of the language and the type of recordings in each collection.
- Engage in a discussion on partnerships and models for sharing the recordings once digitized.
- Explore ways to build and strengthen collaborations made possible in the digital era.

9. Finding History and Culture in Narrative Texts

Joel Bradshaw, University of Hawai'i

The classic triad of language documentation consists of grammar, lexicon, and texts. The texts are primarily included to illustrate the language more than the history or culture of its

speakers. But texts can often tell us quite a bit about cultural antecedents. This presentation provides examples from biographical and folkloric narratives from Morobe Province published in two Jabêm mission school readers in 1928 and 1955; from vernacular narratives collected in Morobe Province in 1975–76; and from more recent collections of stories about World War II experiences in Micronesia and the Solomons published in Hawai'i and Australia.

10. Counting and number in Huli: language adaptation and cognitive modification

Syd Gould, IRP Australia

This paper investigates the linguistic modifications in the Huli language with the switch to counting in the introduced base ten (decimal) system.

The purpose of this paper is not to present again the Huli traditional counting system (base 15) - that has been adequately covered by Rule & Rule (1954; 1970) and Cheetham (1978) - but to bring to attention the change, or rather modification, both linguistically and conceptually, in current practice by the Huli, which has resulted from contact with Western culture, the English language, and schooling; and more particularly in the engagement with the written form of numbers, base ten.

Huli readers were introduced to written decimal numbering through schools, literacy and Bible reading, and the banking system. Initial observation was that school children (through learning English) and missionaries giving out page numbers or Bible references used English for numbers. School children believed that the Hindu-Arabic numerals were part of the English language and must be said in English.

With the development of a tribe-wide vernacular literacy programme Gould introduced (in the fifth primer) an explanation of the base ten (decimal) system and how numbers could be spoken in the vernacular – an adaptation and slight modification of the linguistic system traditionally used in counting (Gould, Gould, & Yawai 1973).

The result is the use of Huli traditional base-15 words for counting past nine through to the traditional base, fifteen, and then switching to base ten terminology from 16 onwards, not in English but in Huli. Mention will also be made of the change from using the ordinal form to the numeral form of counting; and also the terminology switch for the higher place value terms of 'hundred', 'thousand', and 'million'.

The value of this research is its demonstration of the flexibility and adaptability of language in the context of introduced concepts and language in 'culture contact'.

11. Issues in the Revision of the OUP Tok Pisin Dictionary

Craig Volker, JCU

Although Tok Pisin is the fourth most widely spoken language in the South Pacific, for many years there had not been a commercially available dictionary for the language. The publication of the Papua New Guinea Tok Pisin English Dictionary by Oxford University Press in 2008 filled this gap to some extent, but it was published to meet a deadline and left much to be desired. This paper will discuss some of the issues faced as this dictionary is revised.

The current version of the dictionary was conceptualised as a Tok Pisin version of a series of bilingual school dictionaries marketed in Australia. It was put together by several teams of people and without the use of lexicography software. In its final form, it was put together by an overseas editor with much enthusiasm, but a limited command of Tok Pisin. As a result, the current version has editorial problems, such as with alphabetising and not distinguishing between idioms and examples. There is no information about the part of speech for Tok Pisin

words and due to length considerations, a number of words were omitted, including most regionalisms. Issues such as these are being addressed in the revision.

For the revision of the dictionary, the publisher has agreed to expand the length by one and a half and to use a reviewing procedure with PNG-based linguists. This is a recognition that, in the absence of other dictionaries, this dictionary fills a role as a standard reference work that the other school dictionaries for Asian and European languages in Australia do not need to. The revision is also being done by a single team of editor-writers, so that there is more consistency in the approach to entries. Lexicography software is being used so that errors in formatting and alphabetising are eliminated. In order to assist in the production of an online version of the dictionary and its use in machine translation and parsing, Tok Pisin entries are labelled with parts of speech, and, where relevant, regional usage and levels of formality are indicated.

Orthography is an ongoing question. Although the Mihalic orthography used in the Buk Baibel is followed, there are questions about commonly used spellings that differ from this standard. In addition, because of the decision to include urban words and slang, the question has arisen as to whether common words pronounced with a post-alveolar voiceless fricative should be written with an English <ch>, such as chol (for em tasol) and kach (from English catch (you later)).

There is also the question about where the somewhat artificial border between English and Tok Pisin lies. Some reviewers of drafts of dictionary pages have questioned whether a host of words of English origin are 'really' Tok Pisin words, even though they are used by thousands of Tok Pisin speakers. At the heart of this question is whether the Mihalic standard of a rural Madang person should continue to be the standard used.

Linked to this is the question of whether the dictionary should be prescriptionist, avoiding urbanisms, words with condescending colonial legacies (such as masta), sexist terminology, and vulgar expressions. In general, the decision has been made to avoid prescriptionism and make the dictionary reflect everyday usage, with all its warts and imperfections. Nevertheless, in some cases it has been necessary to be prescriptive.

In addition to these issues regarding the form of the dictionary itself, there are issues regarding the use of the dictionary by the general public. In particular, teachers in schools need to be taught how to use bilingual dictionaries in class.

12. Language Policy Directives and their implications: The case of PNG Education System

Boe Lahui-Ako, UPNG

With the shift in emphasis to promote quality human resource development, the PNG Vision 2050 (Vision 2050) calls for a transformation of mindsets in order for Papua New Guineans to be globally competitive and marketable in terms of employment. The structural educational reforms that took effect in the early 1990s in PNG came the existing language policy that is to be used in all schools today. The use of a common language of the community either a common local vernacular or one of the lingua franca (Tok Pisin or Hiri Motu) to enhance teaching and learning in PNG must blend with the cultures, spiritual and work practices of the communities to form the basis for all curriculum and extra curricula activities in PNG schools. The Ministerial Policy Statement (2013) reaffirms languages that students know best, can still be used to explain subject content by teachers and that English is taught as a subject commencing in Elementary Prep. The National Education Plan 2015-2019 and the National Higher and Technical Education Plan 2015-2014 also alludes to the call for enhancing a quality human resource in PNG through the education system. This paper argues that the implementation of national language policy requires a formal assessment to determine its appropriateness, relevancy in the light of the Vision 2050 and the impact of globalization

occurring in the world today. It is envisaged that after going through this process of assessment, a national language policy could be developed enacted by the PNG Parliament.

13. The Structure of Motuan Traditional Calendar

Peter Karua, UPNG

Over time, the indigenous people of Papua New Guinea and the Pacific have developed their own systems of verbal communication according to their needs. Their daily activities, observation of the environment and interaction with other groups of people have all affected the way in which they developed their languages and communication. In this paper I will give an account of the Traditional Calendar in the Motuan language of the Central Province. Surprisingly, the Motuan traditional calendar consists of exactly 12 months, all in the traditional Motuan language. I will discuss each of the months and their significance to traditional Motuan agriculture, trade, and observation of the environment. I will discuss how certain natural phenomena, such as wind direction, amount of rainfall, hibernation of plants, etc. have influenced the traditional Motuan people to develop an annual calendar that consists of 12 months and two seasons. Apart from the two seasons that are largely dependent on wind direction, the Motuans divide the year into 4 quarters, according to agricultural cultivation, particularly the cultivation of yam.

SESSION IV. Special Panel Discussion: Meeting the Challenges

Panel: Miklouho-Maclay, MMF Russia; Willie Jonduo, DOE; Don Niles, IPNGS; Olga Temple, UPNG;

14. Тезисы доклада «О положении коренных языков России»

Nikilaj Miklouho-Maclay, Russia

Преодоление барьеров и налаживание мостов между людьми - знание языков в современном мире является одним из наиболее востребованных навыков.

На сегодняшний день на русском языке говорят около 300 млн. человек на планете. Он является своего рода *lingua franca* для стран СНГ, но не только!

Русский является также самым распространённым славянским языком и самым распространённым языком в Европе — географически и по числу носителей языка как родного.

Он является интернациональным языком (один из шести официальных и рабочих языков ООН и ЮНЕСКО).

Это национальный язык, включающий в себя все многообразие лексических и грамматических средств. Это один из самых развитых и богатых языков мира, располагающий огромным лексиконом. Русский язык неоднороден по составу: включает литературный язык, диалекты, просторечия и жаргон.

2019 год в России назван годом языков коренных народов России.

Россия – одно из наиболее многонациональных государств мира. В нашей стране бытует 151 язык, а вместе с диалектами и наречиями – около 300. При этом в сфере образования используется 27 языков, в качестве предмета изучения – 72 языка и ещё около 9 малых языков изучаются факультативно.

Более половины языков народов России находятся на грани вымирания, и, за исключением самых больших языков, опасность исчезновения угрожает в той или иной степени почти всем. Наиболее существенные факторы, представляющие угрозу для этих языков, — это

разрушение традиционных языковых сообществ под влиянием модернизации и миграций, растущий уровень образования, отсутствие преподавания на родном языке и политика, дискриминирующая меньшинства.

Остановить исчезновение малых языков, к сожалению, невозможно – они умирают вместе с их носителями, что при переходе определённого численного порога становится практически неизбежно. Но этот процесс можно замедлить.

По оценкам российских учёных, за последние полтора века на территории России исчезло 14 языков.

В настоящее время те языки, на которых говорят не более 10 человек, стараются сохранять. Так в России действует закон, обеспечивающий возможность получения образования на народных языках на протяжении всего образовательного процесса.

Сейчас разрабатывается концепция изучения и преподавания родных языков.

Но сохранение языков коренных народов во многом зависит от сохранения их традиционного образа жизни. А потому – это задача, рассчитанная даже не на годы, а на десятилетия. И связана она не только со школами и книгами, но со всем хозяйственным и общественным укладом жизни коренных народов.

Язык, самобытные традиции, обычаи, хозяйственный уклад коренных жителей являются нашим общим достоянием, формируют культурное, этническое многообразие и истинное богатство России.

Разнообразие нашей культуры мы готовы представить в рамках нашего проекта онлайн-обучения русскому языку как иностранному в Папуа-Новой Гвинее. Мы предлагаем всем желающим пройти онлайн-курс элементарного и базового уровня русского языка, включающего в себя вводно-фонетический курс, лингвистические и экстралингвистические знания.

Ежегодно только в Санкт-Петербург приезжает более 15000 иностранных студентов, чтобы изучать русский. Кто-то из любви к литературе и культуре страны. Для других же это возможность обогатить профессиональные навыки и повысить свою ценность на рынке труда.

Именно для тех, кто не может приехать, мы создали онлайн-курс русского языка как иностранного. Каждый может начать изучать русский язык прямо сейчас.

Ждем вас на пробных занятиях.

15. “Voyager’s Gift for the Cosmos: Expectations and Perceptions from Papua New Guinea”

Don Niles, IPNGS

In 1977, the USA launched the two Voyager spacecraft, each famously carrying discs with photos, greetings in 55 languages, natural sounds, and 27 examples of music. The spacecraft are now many billions of kilometres from Earth. The questions raised concerning at least one of these recordings are not just relevant to music, but to relationships between any researchers (including linguists) and the communities who teach them.

This music is only sounds without visible performers, the selections made by one group of people trying to represent a diverse planet within strict technical limitations. It is a product of exploration, education, and the desire to share the excellence, beauty, and ingenuity of human expression.

Amongst these recordings is an example from Papua New Guinea, representing minimally an ancestor, a clan, village, language area, province, nation, and planet. But this inclusion was not made in consultation with the music owners, the performers, or any government officials. My paper will consider the complex road of recording (1964), inclusion in the Voyager project (1977), local discovery of that inclusion (1990–2013), and desire for an artefact of the project (2013+)—spanning over half a century—for Nyaura people from Kandingei village in East Sepik Province. And it will also detail the work of a government cultural office as key to discussions locally and internationally.

Of course, we do not (yet) know what any recipients of this music may make of these sounds, but we certainly need to better understand the expectations of the contributors to this project.

Is the inclusion of the Papua New Guinea example a proud national symbol or another cultural rip-off? Are the stated good intentions of those involved perceived as such by Nyaura clan? How does one attempt to compensate for usage that was clearly never discussed locally, particularly now that the performers (Pranis Pandang, Kumbui), recordist (Robert MacLennan), promoter (Alan Lomax), and record-committee chair (Carl Sagan) are now all deceased and many unanswered questions remain?

This paper follows a presentation of the Voyager recordings to the owners. It will be the first public report on this work.

SESSION V. Language documentation & description

16. Pronominal Marking in Bumbita Arapesh: Duals, Trials & Quadrals

Saras, SIL

This presentation is on the topic of pronouns in Bumbita Arapesh (BA); a Papuan language spoken in the East Sepik Province. It has been recently discovered that BA, in addition to the obvious singular and plural numbers, has extended number paradigms namely; dual, trial and quadrals. Many Papuan languages have additional number distinctions, notably a dual (Foley 1986.) I will present all the number paradigms, zooming in more on the dual, trial and quadrals. Respective examples are given below in (1), (2), and (3).

1. Omoh, bohito h-u-tiha maure-n i-mbe.
 sons 3DU.MAS 3DU.MAS.SUBJ-R-get work-SG DEM-be
 'For my sons, two of them got employed.'
 (TP: Pikinini man, tupela ol i kisim wok.)

2. Eses wenihites naumbih eses.
 3PL.MIX 3TRI.MIX enemy 3PL.MIX
 'Those three (people) are (our) enemies.'
 TP: Dispela ol tripela lain em ol birua lain (bilong mipela).

3. Owowe w-a-mbi mendes-i bombohitowe.
 3PL.FEM 3PL.FEM.SUBJ-R-go garden-DEM 3QUA.FEM
 'There are/were four women going to the garden.'
 TP: Ol fopela meri ol i go long gaden.

I will extend the presentation to compare the pronominal systems of the other Arapesh languages. Mufian (Lukas & Conrad 2004) and Bukiyip (Conrad & Wogiga 1991) have limited trials and do not have quadrals. Abu' has one dual and does not have trials or quadrals (Nekitel 1985.) Then I will point out the limited frequency of the BA trials and quadrals in daily usage, and will discuss the influence of Tok Pisin on the BA pronominals. Tok Pisin (TP) examples will be given to show that it is one of the factors contributing to the contraction of the pronominal paradigms in BA. The aim of this presentation is to show that the pronominal system of BA is richer than previously known. Ultimately humans view the world differently and express themselves structurally using whatever language they have at hand.

17. Versatile postpositions in Doromu-Koki: The case of rofu

Robert Bradshaw, JCU

The aim of this paper is the investigation of a polyfunctional postposition, *rofu*, in Doromu-Koki (putative Trans New Guinea, Southeast, Manubaran). Six out of 33 postpositions have two functions, displaying heterosemous patterns, dependent on the grammatical context. They function as exponents of grammatical roles of nouns with the NP and as clause linking devices, following the pattern described as “versatile cases” in Aikhenvald (2011). The postpositional function of *rofu* ‘for, to, at, with, from’ within a noun phrase is seen in (1) and (2):

(1) Sealark =ri sokau re-si [nai tobaini tora] rofu bo-yaka.
 ship.name =on jump do-SQSS [my sister big to go-1S.PST
 ‘I got off of the Sealark and went over to my big sister.’

(2) Kamini [ini baba] rofu moi de-si mar-o.
 enough [3.POSS father for get come.down-SQSS give-3S.PST
 ‘Then he brought it down and gave it to his father.’

The form *rofu* functions as a clause-chaining device, connecting clauses which share the same subject.

(3) [Uriyaku yokoi dadi-yaka] rofu nai mida e-dadi-yaka.
 [morning one get.up-1S.PST so.that my son CAUS-get.up-1S.PST
 ‘One morning I got up so that I woke up my son.’

This clause chaining use is quite regular, replacing the expected switch-reference markers, as seen in (4):

(4) Uriyaku yokoi dadi-si nai mida e-dadi-yaka.
 morning one get.up-SQSS my son CAUS-get.up-1S.PST
 ‘One morning I got up and (then) I woke up my son.’

This use of *rofu* as a clause linker was previously analysed as indicating purpose (Bradshaw 2012:127), however, a more extended investigation shows that its use along with other postpositions in clause chaining is quite extensive and fully acceptable in a variety of meanings. The use of the same morpheme within NPs and as a clause linking device can be described as an instance of heterosemy, whereby “...two or more meanings or functions...deriving from the same ultimate source, are borne by reflexes of the common source element that belong in different morphosyntactic categories.” (Lichtenberk 1991:476). This phenomenon is not uncommon in Papuan languages of New Guinea (e.g. Pennington 2018:246, 337-8 on Ma Manda, Aikhenvald 2011:28-38 on Manambu and p.c. on Yalaku, and Merlan and Rumsey 1991:340-2 on Ku Waru). The aim of this paper is a comprehensive investigation of the heterosemy of *rofu* in Doromu-Koki within the context of other similar phenomena in the language, so as to contribute to understanding of the language in its areal context.

18. Creating Videos from Recorded Vernacular Narrations for Documentation and Revitalization

Salle, SIL

Language and Culture are one. Language is used to talk about cultural phenomenon. Unique to a culture are specific linguistic terminologies, expressions and narratives. Within a single narrative there is cultural knowledge embedded. A traditional folktale contains linguistic elements and cultural knowledge. For example, the line in a tumbuna story where the *masalai meri* (female spirit) inserts tears and nasal mucus into the food before giving them to the children may seem disgusting without its cultural meaning. But with its cultural meaning, it can be better accepted. Here this action symbolises no turning back or compromise. Another example is where different PNG cultures value different parts of a pig. Without this knowledge, you may be confused that you received the head of the pig which has no meat but it symbolises that people are giving you the highest honour when they give you the head of a pig.

Cultural knowledge extends beyond symbolic actions, the knowledge of our local environment, important plants and animals, origin, history, sacred sites, procedures and techniques of art, clans and kinship can also be gleaned from linguistic narratives. We can know the names, uses and behaviours of animal and plant species in our own natural environment simply through the documentation of linguistic data. Anything that can be narrated in Tok Ples is of Cultural Value. But talking about anything that can be narrated alone may limit the scope of this idea. The sounds of a culture like garamut and kundu beats, tumbuna singsings, dances, artefacts are all inclusive in this procedure. Anything that has a story behind it. A story that needs to be documented is the essence of this documentation process. The story is the linguistic and cultural data.

Melanesian Cultural Knowledge is Oral in Nature and lives through the people that retell them.

There is a method was developed by SIL and it is called Basic Oral Language Documentation (BOLD). BOLD captures oral narrations in vernacular and inserts oral translations in language of wider communication with the use of two recorders. I would like to share how BOLD can be taken a step further by adding pictures into the oral recording and make it come alive. The method of documenting the data and editing requires the use of sound recorders, a camera, and computer. Also, an artist may be engaged to portray artistic impressions of the story. With audio and video editing software, the raw data can be transformed into simple bilingual video clips, a format that can be shared and enjoyed by the language community itself and also the wider Papua New Guinean community because of the oral translations embedded in them. Although secondary in this method of documentation, visuals make the added advantage. They allow the user of the documented material to conceptualise an image of what he or she is hearing, making the experience more realistic and educational. Collecting images that relate to the narration is of importance. The whole documentation and production event may take weeks but it depends on the length of the narrations or cultural sounds. This documentation method was trialed in three remote languages with the intent that this training should be passed on to strategic people in communities so that they can take the initiative to document their own language and culture before it disappears.

Another benefit of this method is that it is not just a documentation tool but a language revitalization and cultural education tool. Post production of recorded narratives into videos creates a language learning tool which uses the audio-lingual method, helping listeners to learn the language and culture through repeated viewing. These stories may later be transcribed to create an orthography of the language if that is what the language community wants.

The Documentation and Production Procedure may be further broken down into the stages as follows:

1. TRAINING AND DATA ELICITATION
2. POST PRODUCTION
3. DISTRIBUTION AND ARCHIVING

19. Making sense in discourse: Kewapi discourse structuring devices

Apoi Yaraepa UOT, Lae

We know that language is a powerful or influential tool for sustaining livelihoods and humanity. We use language to interact with people for various reasons, to: trade, disseminate news, teach, enact laws, maintain solidarity, etc.

Sustained use of language in societies has developed linguistic and cultural conventions or regulations learned as children and used to communicate issues in local and global communities. In the communication model of interaction the speakers' intended messages are properly received through discourse negotiation processes so that the intended core message is communicated by the sender and understood by the receiver.

This presentation's main point is that speakers (and writers) prefer to make sense in discourse by using relevant discourse structural devices. In order to make sense discourse interactants exploit

linguistic resources/devices and sociolinguistic conventions to encode or decode messages in discourses.

In this paper a survey of Papua (Non-Austronesian) languages and in particular Kewapi discourse structural devices is outlined under the discourse thematic categories: genres or discourse types, topic onset>continuity>closure, referent onset>continuity>reactivation, discourse grounding in space-time, meaning – semantic and pragmatic senses, information structure – known vs unknown markers, reasoning – generic □specific, and word order – discourse senses.

Discourse promotes goodwill and the appreciation of cultural and linguistic diversities in local and global communities. Every good intention must be expressed in language forms to make sense. So understanding discourse structural devices in languages is necessary to understand the language and culture flows of a community. A linguist will do well to be careful to document as comprehensively as possible all the discourse structural forms of the language described, and not simply as an appendix to the phonological and grammatical documentations.

The pedagogic implication for teaching and learning in the education sector, and especially at the tertiary level (where I am most familiar with), both undergraduate postgraduate students show various levels of awareness of discourse structural devices and their effective use in the various academic discourse types – seminars, reports, debates, dissertations, theses.

The continuing evidence we see today in education are: 1) unstructured discourses 2) lack of thematic development in paragraphs and within paragraphs of discourse, 3) the lack of flow in reasoning and writing through lack of or misuse of cohesion and coherence devices, 4) incorrect subject-tense agreements, 5) speaker's or writer's lack of awareness of the knowledge states of listeners or readers, knowing when to define terms, give additional backgrounds, etc.

Sustained discourse types study – analyses and production practices, and thus the wareness of the discourse forms and their uses - should develop the knowledge bases and skills to develop capacities for linguistic and performance competencies.

20. An insight to the Kosina Mohina and Taonita Dialect Speakers and their location

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Kosina Mohina and Taonita speakers belong to the Taonita Teop constituency of Tinputz District in the Autonomous Region of Bougainville. Most Taonita dialect speakers share the political border of Central Bougainville with North Bougainville. Those at the border have long deserted Teuibuirei village (Daniel, N. 2017, pers. comm, 14 April & Thomas, A. 2017, pers. comm, 26 Mar) in the mountains and moved to the coastal area of Inus forming other villages because Teuibuirei village no longer exist. Kosina Mohina dialect speakers live near the Buamenanga Mountains. Most of them live along the coastal areas and among the Taonita dialect speakers.

According to the Teop Ethnologue: <https://www.ethnologue.com> (Accessed on 6 March 2019) Kosina Mohina and Taonita are two of the five dialects of the Teop language which is part of the Oceanic languages which belong to the Austronesian language subgroup.

Concerned speakers (Haribos, A. 2016, pers. comm, 23 Oct & Daniel, N. 2017, pers. comm, 14 April) fear that one of these two language dialects could be near extinction.

A brief study was carried out on the speakers of the Kosina Mohina and Taonita dialects with certain village chiefs and church elders. It generally highlights some aspects of the two dialects. The talk of this paper is basically about two things. It will firstly identify the number of the Kosina Mohina dialect speakers (Kiki, S. 2017, pers. comm, 16 Apr) and how they interact with the Taonita dialect speakers. Secondly, the paper will take a closer look at the Taonita dialect (Thomas, A. 2017, pers. comm, 26 Mar) with clarification on specific words. It will also identify the total number of Taonita dialect speakers.

SESSION VI. Language documentation & description

21. Yumi kamapim tokples diksenari!

Joyce Wood, SIL

After a two-week Rapid Word Collection event, people are excited about a (trilingual) tokples dictionary! This paper reports on a modified Rapid Word Collection (RWC) workshop in Nangen-Womgrer, Nuku district, Sandaun Province, a rural location where Kalpm, a dialect of Urim [uri] is spoken along with Tok Pisin [tpi]. RWC is a methodology for jumpstarting a vernacular dictionary via group discussions about tokples words. It requires a language to have an alphabet or orthography, but can be done in a language with no dictionary work, or in a language with existing, unfinished dictionary work.

This methodology is based on the idea of a semantic domain, that words can be grouped together according to their meaning. The Kalpm speakers easily collected many names of local birds, many names of bush animals, and many types of local banana species. It was a beautiful example of the kinds of indigenous knowledge that will be lost if this language is no longer spoken in a few generations. Some complications involved the use of English instructions, and participants' view of the work as academic and literary. The ethos of RWC was to inspire a brainstorm, a spontaneous group discussion in which one word would cause people to remember and share many other words within that semantic domain. However, I have not yet found how to facilitate a brainstorm or mind map in a rural educational environment. Thus, this year's RWC was "mildly successful."

22. THE WHEEL OF VITALITY: A participatory tool for measuring language vitality

North Cady, SIL

The Wheel of Vitality is a participatory research tool for measuring language vitality and raising a community's self-awareness of the state of their language. It was developed in Papua New Guinea by the SIL-PNG language survey team in 2012, as a way of rapidly assessing language vitality, since that was the most important factor for external stakeholders who were planning for language development in New Britain. "Vitality was seen to be central because if threatened in any way, resources invested in language development may not subsequently benefit the community" (Grummit, 2012). Many years later, language vitality continues to be the most critical factor in planning language development strategies for the benefit of Papua New Guinea's local language communities. Since its development, the Wheel of Vitality has been further refined to be more intuitive and reliable as a participatory discussion tool and as a research instrument. It has become one of the primary research tools used by language surveyors when assessing the vitality of the local language in a village setting. It has been used effectively in Papua New Guinea and elsewhere to ascertain the EGIDS vitality score of many minority languages and to spark important conversations among community members about their language use habits and what effect those may have on the strength of their language. Understanding this tool and the EGIDS vitality scale that undergirds it can help local language activists and other language development workers in their efforts to plan and implement effective strategies for minority language development. The Wheel of Vitality and other related participatory research tools can be used to rapidly elicit vital information for external stakeholders who wish to advocate for minority language communities. Perhaps more importantly, by using the Wheel of Vitality, practitioners can raise peoples' awareness of their own language use habits, educate them about the consequences of those habits, and encourage them in the preservation of their unique languages and cultures.

23. DIALECT MAPPING: A participatory tool for mapping intelligibility among speech varieties

Crystal Davis, SIL

Papua New Guinea is a nation of many languages and many more dialects. How should these dialects be distinguished? Who decides what is a dialect and what should be considered a separate language? How should language preservation and development efforts account for the diverse speech varieties present in a single language community? There is no single research tool which can answer all the questions regarding dialects and the sociolinguistic relationships between them. But Dialect Mapping has been shown to provide an important piece of the puzzle, perhaps the most important piece.

Dialect Mapping is a participatory research tool which elicits from local language speakers their reported levels of intelligibility of the speech varieties in their area, and sparks valuable discussion among local language speakers about their sociolinguistic context. This tool probes the two factors which have the most practical implications for minority language communities themselves: comprehension and attitudes. This participatory tool and the data it generates give the local community a voice as the primary stakeholder in the preservation and development of their own language. Data generated by this tool is also relevant for outside agencies or researchers interested in the preservation of these indigenous languages, and has been used in conjunction with other research tools to provide proper representation of languages in Ethnologue. It provides external stakeholders with an insider's view on the relevant distinctions between related speech varieties, which are often more important than technical linguistic differences. When triangulated with lexicostatistical comparisons, assessments of language vitality, and other data, it provides a firm foundation for language preservation and development efforts of many kinds.

24. Free pronouns in the Taeme Pronominal System

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This paper is based on a linguistics investigation carried out on Taeme, one of the most linguistically complex and barely documented languages of Southern New Guinea (Evans, 2012) from 2012 to 2014 by the author. The language belongs to the Pahoturi family of the South-Central Papuan languages (Ross, 2005) and it probably shares dialects of Idi to the West, Agob to the South and Ende to the East. While the Pahoturi family languages spread eastward, most of the Morehead-Macro family languages spread westward stretching about 300 kilometres.

The pronominal system of Taeme belongs to the closed class of lexical items like any other Southern New Guinea languages. It does not permit new members and is most unlikely to undergo change. This paper discusses the types and functions of four pronouns in Taeme as part of an ongoing grammatical description of the language as summarised in the table below. These includes Nominative, Accusative, Possessive and Benefactive pronouns. There is a specific annexation of benefactive pronoun from the apparent free pronouns i.e. nominative, accusative and possessive. This is made obvious when compared to its linguistic relatives, Idi and Kawam, where the benefactive pronoun is found occurring alone or optionally with the reflective pronoun signaller *ddāgane*. There are cases of reduplication in the possessive pronoun third person which triggers morphological change in pronouns. For example *obo* 'his/her' a possessive pronoun changes to a reciprocal pronoun *obo obo* 'himself/herself'. Discussion of such reduplication change and other variables in the pronouns will also be covered.

Table: Free Pronouns in Taeme

Pronoun	Nominative	Accusative	Possessive	Benefactive
1sg	ngén	ngénem	ngémo	ngéméla
1nsg	ngémi	ngémim	ngéma	ngémilyi
12nsg	yébi	yébim	yéba	yébilyi
2sg	bä	babom	béne	bäbele
2nsg	bä	bibim	béna	bäbilyi
3sg	bo	obom ~ wobom	obo ~ wobo	bäbelyi
3nsg	bo /wébi	wébim	oba~woba	wébilyi

25. Declining or developing? The Notion of Lexical Borrowing and Neologism in Timbe Language

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The notion of language change in every human language is not a phenomenon but is indeed an undeniable fact. Literally, the lexical items of any particular language we are speaking today are somewhat different from that spoken by the past generations due to the reason that language is shifting with the evolution of time. The notion of language change is broad, given the type of alteration in a language, while the idea of language change delineates the variation in language features in terms of its phonological, morphological, semantic, and syntactic features. Among many other reasons that may cause language variation, the concept of lexical borrowing or loanwords and the neologism (the innovation of lexical items) are obvious trend that has contributed towards the development and or the alteration of language in the recent times. While the idea lexical borrowing and neologism are contradictory to the viewpoint of the language community, the idea is equally important because it accommodates the social demand or the communication need. This paper attempts to shed light and describe some of the changes that has emerged in Timbe language in Papua New Guinea. Also, the production of new lexical items translation as a result of the exposure of the Timbe speech community to the new linguistic form or concepts of Tok Pisin and English languages.

26. Tok Pidgin – The language of social change, development and unification in Papua New Guinea

Alphonse Aime, DWU

Language is a product not of one cause but of several factors. It is, in fact a social creation of a whole community. A classical example is Tok Pidgin, one of the three national languages of Papua New Guinea. From its early beginnings, associated with plantations, trading and indentured labour as number of scholars such as Mulhauser (1979, pg.59-62) and Salisbury (1967, pg.44-48) pointed out, Tok Pisin grew from its humble beginnings and has developed into a full-fledged language of interactive communication among the people. Since its' early beginnings, Tok Pidgin as spread far and wide, penetrating even the traditionally non Tok Pidgin speaking parts of Papua. This has come about through increase social mobility, intermarriages, and educational institutions, which bring people together from all parts of the country. There are now many variants of Tok Pidgin, including rural and urban and the language as creolized in the main towns.

Tok Pidgin has played a significant role as an agent of change and development in Papua New Guinea. It bridged the gap between the urban and the rural communities and brought confidence to people who are now able to communicate with others as well as among themselves.

This paper argues that in spite of numerous attempts to kill Tok Pidgin, for example, Henley (1927) felt that this jargon, (that is the broken Tok Pidgin), should be discontinued and replaced by good plain English. Furthermore, according to Mulhauser (1979), Sir Huber Murray, had a violent antipathy to New Guinea Pidgin and went out of his way to root it out. However, Tok Pidgin has become a language that knows no barriers ethnically and culturally in Papua New Guinea. Unlike English or other languages in Papua New Guinea, Tok Pidgin is not ethnically or culturally bound to any one ethnic or cultural group or to any one social class of people. Therefore, if any language is to be given credit for its' significant contribution towards social change, development, and unification of Papua New Guinea, it would be Tok Pidgin. In summary the following quote from a missionary best describes the surviving character of Tok Pidgin, "No power on earth will kill Tok Pidgin."

27. Language as Work: The Zia Perception of Language

Sakarepe Kamene, UPNG

I often wondered and more so fascinated by the way local people look at and talk about language. Language, for the Zia of Morobe, Morobe Province, Papua New Guinea, is part and parcel of the whole cosmic reality. It is inter-twined with other socio-cultural fabrics of the Zia universe. Language is therefore not just grammar and its elements but it is also social. And so for the Zia, social aspect of language is valued more. This is so because the view is closely connected with the cosmic realities of traditional Melanesian communities. Here language and social aspects are seen as a single entity. This reveals and holds the truth value of language. It makes a lot more sense. Because language users can see how it is connected to other socio-cultural realities in their respective local communes. At this point I wish to draw your attention to Hudson's (1980) idea where he looks at "speech as skilled work." This is no different from how the Zia see language. And this is captured in the general Zia expression, ge buronea "language is work." By looking at language as work it takes us to another level in the community. The level that shows language is very much a part of the greater structure. This implies that language is rooted in the social structure. Seen as part of the larger structure it puts pressure on local people to acquire and maintain the system for their wellbeing. By looking at how the idea of work (buro) operates; how it is configured, and how it plays out in a larger socio-cultural matrix deepens our understanding and appreciation of language. Language as we know is learnt. And to learn it requires effort. In that sense language is seen as one of the social activities just like work. This view is closely linked with how the local people perceive work. Work is one of the most important communal values, which defines and elevates an individual person to a higher socio-political order in the community. It further gives a person his/her own social and political space; freedom of dominion over others and the signature of self-value. More will be discussed on the nexus between language and work and how this is rooted in the social structure.

28. Preserving specialised jargons for positive values in indigenous languages of PNG

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In all cultures and local languages, there are special words, expressions or used during certain occasions such as marriage, initiation, festivals, courting, mourning, hunting, fishing and etc for various purposes. Most of the special vocabularies or expressions (jargons) are that used are purposely to bring forth the good values and moral standings in the societies. That is, these special reserved languages are used for the benefit of the people around the society. The jargons are not used in ordinary day to day communication because they are used purposely for certain situations that warrant their use at a particular time and place to achieve its outcome. For instance,

up in the highlands of PNG, there are specific vocabularies or phrases that are used during the harvest of Pandanas. It is believed that if one uses ordinary language in the mountains when harvesting, the following year's harvest will not be sufficient. Hence, pandanas language has to be used to shoo away spirits and keep the harvest from harm in the following year. Repena means both tree and fire in standard Kewa language, but in pandanus talk, the same objects are called palaa. Thus, palaa is the jargon that has to be spoken in the jungle during the time of harvest. Such is an example of ethnography in speech that needs to be emphasized or preserved in the languages. This paper will elaborate the importance of ethnography in speeches in selective languages of PNG. According to Hymes (1964), Ethnography of speech is the study of communication within the background of social and cultural practices and beliefs. That is each society has a way of speaking bound by the cultural expectations, norms and regulations at the time of the speech act. The information has been collected through interviews, observations and experiences. Hence, it is important to preserve these specialised jargons because when they are used correctly, good values and morality stems out from them.

29. Yui concept of 'giving', a mainstay of Yui society

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The threat to the loss of language and culture results from ignorance and the lack of understanding of very important cultural values that upholds the Yui society for centuries. This is triggered by the transition period where western concepts and values are creeping in and replacing traditional values and ethics. This paper will talk about 'giving' which is termed 'Ari tal tomdi' (I give something to people / person) in Yui – This act of giving is a shining beacon amongst other ethical virtues in the Yui culture. However, 'giving', according to cultural convention is threatened to dissipate as other harmful western concept such as the love of money and material wealth which stems from the western individualistic mentality takes precedence in today's cash economy. This could lead to a downfall of the society. When people are out of touch with their culture, they will also lose their language, especially important phrases and words that represents that cultural trait. This paper will discuss the four avenues that 'giving' in the Yui culture is expressed. It will discuss these four avenues and the terms/phrases labeling them in relation to how 'giving' enhances the Yui society to survive competitively for centuries. These four avenues are: (1) Bride Price ceremony and payment. (Al brin sungo) (2) Compensation payments (Yal nugu ongo) (3) Gifts to relatives outside of one's tribe. (Ari Yol tal tongo) (4) Gifts to friends, visitors and strangers. (Ari ye nongo tal tongo) The Yui phrases in 'italics' interrelate / intergrate with the important cultural trait of 'giving'. When these avenues for 'giving' dissipate, the cultural essence of the phrases diminishes altogether thus threatening language and culture loss. For example, the (Kun-O) Pig-killing ceremony has died out and today's Yui generation sadly does not know what the term Kun-O means nor do they practice it. This paper will also discuss the benefits of 'giving' within the society. And additionally and more importantly by keeping alive this cultural trait, language is kept intact.



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