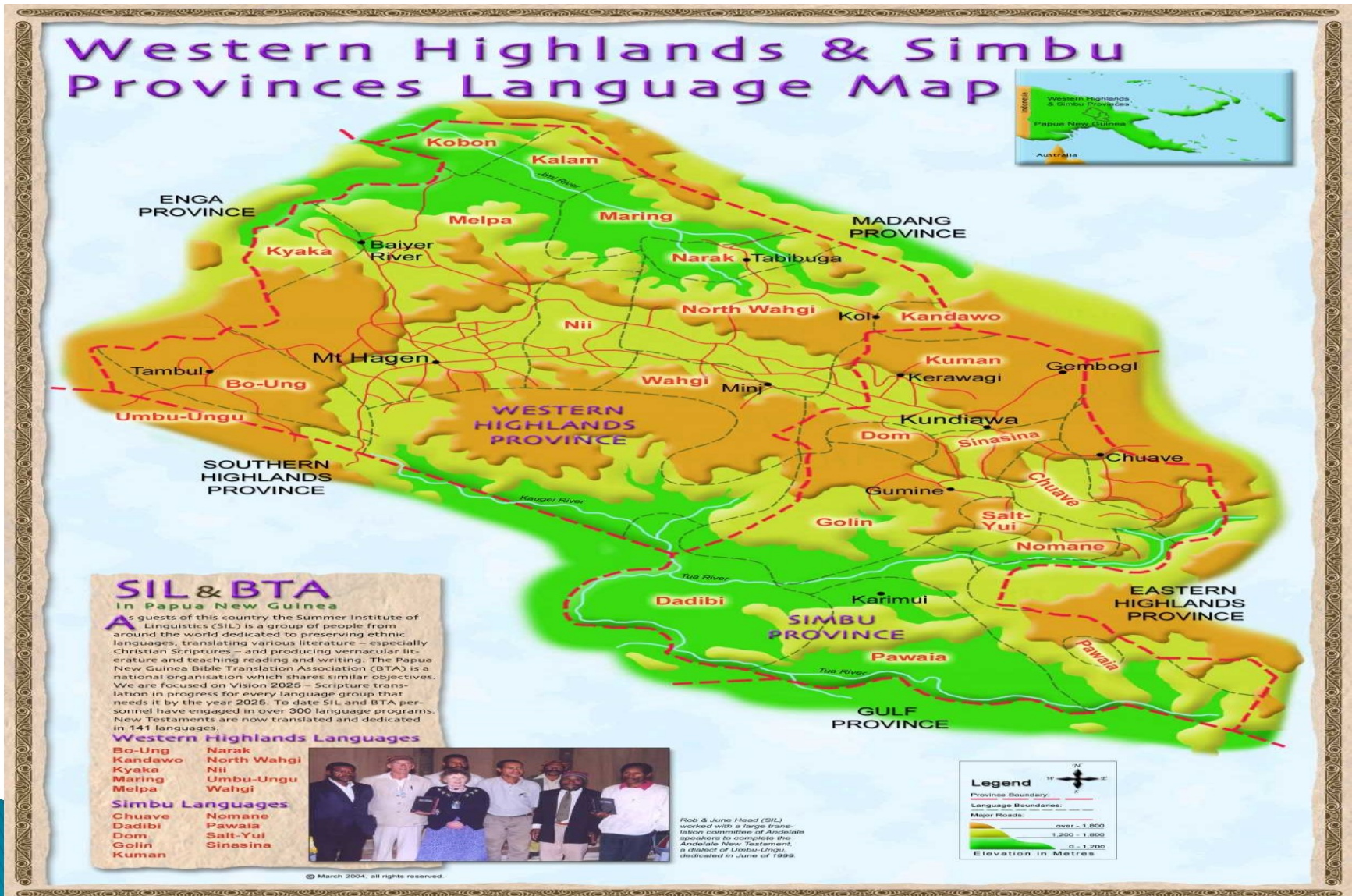


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**“Important Yui phrases carries the essence of ‘giving’, a cultural trait.”**


# Yui Speaking Community is situated in the South-Eastern part of the Simbu Province.



# Introduction: The current state of the Yui language and culture

- Approx. 6,500 Yui Speakers to date.
- Rural–urban migration = 80 – 90%
- Tok Pisin = Dominant creole (Unifying Language)
- Yui lang. & Culture dissipating due to rural–urban migration
- Loss of Lang. = Loss of Culture
- Important terms / phrases labelling cultural patterns / traits have died out due to these cultural patterns not being practiced any more resulting in culture and language loss.

# Research Methods

- Seven older people over the age of 58 were interviewed.
  - Also most of the information were collected from my own experience as a native Yui woman.
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Important terms that labels particular cultural traits / patterns in the Yui society in relation to 'giving', a cultural virtue:

- (a) Al brin sungo (Paying for the Bride)
- (b) Yal nugu ongo (Paying compensation as a means of restitution for an offense committed.)
- (c) Ari Yol Tal tongo (Giving to very important people.) Relatives, friends & strangers.

# A. 'Al brin sungo' Paying for the Bride

(Its essence & function)

- The term *Al brin sungo* (To pay a price for the bride) acts as an intricate thread that holds the society intact & in harmony.
  - Women who are taken as brides later become mothers of the clan they are married into. They produce children who continue to create valuable relations bet. their tribes & their mothers tribe. These relations often lasts a life time.
  - Promotes giving through reciprocity that sustains a society in harsh geographical surroundings through the means of giving.


- . Acts as a regulator, keeping society in peace. Through marital links amongst tribes, tribes are related to each other through their mothers & this relation acts as a regulator creating peace bet. tribes. This decreases tribal fights from flaring up. And this promotes the well-being of the society (through 'trade & giving which is reciprocal'.)
- . The essence of the term is kept alive when the trait is practiced.

However this cultural trait is in danger of dying if it is substituted by modern introd. methods of legalizing marriage. If this happens, the term labeling this cultural practice will be in threat of extinction.

- . Language & culture loss
- . Society will fall apart.



## Cultural Practice of 'Al brin sunga' (Price to pay for a Woman)

- . Contributions from Tribesmen; farming animals, Food crops, valuable artifacts etc. to help pay.
  - . Givers are noted & favour returned later.
  - . Giver gained good reputation & recipient is satisfied
  - . Giver & the recipient survives competitively within society.
  - . Tribe would gain reputation when her members give generously.
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## ➤ B) Yal nugu ongo (Pay Compensation)

(Its essence & function)

- . Restoration of peace & harmony.  
(exchange of pigs & money)
- . Ceremony of 'bo baungo' (breaking of the sugar cane – symbol of peace
  - extinguishes hatred & vengeance
  - paves way for restoration of normalcy
  - continuation of trade = success & prosperity within society.
- . When cultural practice dies out, the term's essence diminish as well.
- . Result; Chaos since the current legal system is rigid and cannot restore complete peace bet. Warring tribes.
  - . Society falls apart & people are displaced.

## ➤ B. Cultural Practice of Yal Nugu Ongo (Pay Compensation)

- . Normally happens after bitter tribal warfare.
- . Pigs & money are contributed by members of both tribes and exchanged.
- . **'Bo baungo'** concides with 'Yal nugu ongo' & acts as an extinguisher eradicating hatred & vengeance from warring tribes creating peace.

- **C) Ari Yol Tal Tongo**  
(Giving to relatives (outside of one's tribe), friends & strangers.)  
(Its Essence & Function)
- . Highest moral act
  - . Esteems the giver
  - . Honour & fame bestowed upon the giver.
  - . Brings joy & satisfaction to recipient
  - . Enhances trade which is crucial for successful living.
  - . However, the lure of modern cash & material goods pose as a threat to eradicate this cultural trait.
  - . Result; The society falls apart & the younger generation are displaced.

## Cultural Practice of 'Ari Tal Tongo' (Giving to relatives, friends, & Strangers.)

- . Relatives; for eg; niece/daughter/sister married off to another tribe etc.
- . Giving is reciprocal
- . Tribe & individual giver gains reputation.
- . Strangers opens up avenues for trade.
- . Friends (old trading partners).
- . If this trait dissipates, the term labelling it is also eradicated.
- . Result; Society will fall apart.

## Benefits of 'giving' in the Yui Society

- . Keeps society intact & successful
- . Paying of Brides (Al brin sungo) creates valuable relations;
  - these relations sustains tribes through 'giving' of food, valuable items, live stock through maternal & other related links created by marital links.
- . Yal nugu ongo & Bo baungo (Comp. payment & Peace Making ceremony):
  - enhances peace in society
  - extinguishes thoughts of hatred & vengeance
    - . Paves way for trade (epitome of success)
    - . Society enjoys nomalcy, success & prosperity

- . Ari Yol Tal Tongo (Giving to relatives, friends, & strangers)
  - Society survives successfully in a geographically harsh environment. (high mount. & fast fl. Rivers) through giving which is reciprocal.
  - Giving to strangers creates new avenues of trades which can be life long
  - Enhancing old trading relations through friends
  - \* The Yui terms discussed carries the essence of these practices & the effective practice of these cultural traits in the Yui society keeps the essence of the terms alive.
  - However, migration into urban centers, & cultural cringe is causing the younger gen. to forego these cultural practices shifting into western oriented lifestyle & ideology.

- Major shift pose threat to Yui Society;
  - . Causing the ultimate falling apart of the Society's orderly way of doing things.
  - . Chain reaction: Displacement of the younger generation.



## Conclusion / Recommendation

- . Lang. & Culture are synonymous thus when culture dies out, language will also die out & vice versa.
- . The terms labeling the 3 cultural traits holds the essence of the society together thus the dying away of one or all of these cultural traits will result in the extinction of that culture/s that is labeled by the term.
- . These cultural traits are pillars holding the foundation of the society & if they crumble & dissipate, the society will fall apart paving way to displacement & the loss of lang. & culture.

# Recommendation

- . **Awareness:**

- a) Yui speakers should be encouraged to continue to embrace & practice these cultural practices.
- b) Yui's to be educated on the current problems such as cultural cringe, migration and its detrimental effects on language & culture, western influence, & the negative effects of colonization which threatens to sever their umbilical cords from their roots. This awareness & knowledge will set them free from Ignorance & lack of knowledge & eventually cause them to embrace, practice & hold dear their language, culture & way of life.

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Ha dimda wai sungi.  
(My speech has come to an end.)