Linguistic Society of Papua New Guinea Hybrid Zoom Conference 2022

Preserving & Promoting the Indigenous Languages of the South Pacific in IDIL 2022-2032

Hosted by the Linguistics Strand, SHSS UPNG and
Held at the National Research Institute (NRI) Conference Center in
Port Moresby, September 21-22, 2022

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2022 – 2032 | INTERNATIONAL DECADE OF
Indigenous Languages

CONFERENCE PROGRAM AND BOOK OF ABSTRACTS

Papua New Guinea

The University of
Papua New Guinea

THE NATIONAL RESEARCH INSTITUTE

DAY 1: 21-09-2022

7:00 – 8:00	ARRIVAL OF SPECIAL GUESTS DIGNITARIES, & OTHER PARTICIPANTS	
OPENING SESSION Chairperson	**SPECIAL GUESTS/ INVITED SPEAKERS Andreas NOREEWEC**	**TITLE OF PAPER**
08:00 – 08:10	President, LSPNG: Sakarepe Kamene	Welcoming Address
08:10 – 08:20	Dr. Sanida, Director NRI	TBA
08:20– 08:30	Prof. Griffin, Vice Chancellor UPNG	TBA
08:30 – 08:40	Prof. Leo Marai, Executive Dean SHSS UPNG	TBA
08:40 – 08:50	Mr. Koney Samuel, Secretary NP&M	TBA (conference declared officially open)
08:50 – 09:00	**MORNING TEA BREAK**	
SESSION ONE Chairperson	**THE LANGUAGES OF PAPUA NEW GUINEA Sakarepe KAMENE**	**- in the PAST, PRESENT and FUTURE TITLE OF PAPER**
09:00 – 09:30	**Plenary Speaker: Prof. Malcolm Ross (ANU)**	**The ancient history of Papua New Guinea and historical linguistics**
09:30 – 10:00	James Slotta & Courtney Handman (UT Austin)	Global languages as tools of social justice
10:00 – 10:30	Olga Temple (UPNG)	The Advantages of Dialectical Analysis in the Study of Language
10:30 – 11:00	G. Wanga, V. Pena & F. Lofi (UPNG)	"Foreign" Science in Papua New Guinea
11:00 – 11:30	Robbie Peterson (SIL)	Koravake literacy phonics school

11:30 – 12:00	Prof. Anwar (Embassy of Indonesia)	Applying the Engineering-Oriented RADEC Learning Model to improve BIPA students' speaking ability at the BIPA Learning Centre in Papua New Guinea

12:00 – 12:30	**WORKING LUNCH BREAK**

SESSION TWO **ON LANGUAGE DEVELOPMENT**
Chairperson **Dr. Kilala DEVETTE-CHEE PAPER TITLE [EACH PRESENTATION IS 20 MINUTES; Q&As – 10 mins.]**

12:30 – 13:00	Moisés Velásquez-Perez (Université Sorbonne)	Preserving the unheard, promoting the unspoken: The challenges of documenting, preserving and promoting Kibiri (prm), a critically endangered isolate
13:00 – 13:30	Nick Thieberger	Play it again: Ongoing access to records in languages of the Pacific
13:30 – 14:00	Raphaël Merx	Tok-Pisin.org – An online machine translation system for Tok Pisin
14:00 – 14:30	Catherine Levy	Environmental literacy: An (inaugural) Tok Pisin glossary of some common environment and climate-change terms
14:30 – 15:00	Vicky Barnecutt and Don Niles (IPNGS)	True Echoes: Reconnecting Papua New Guinea communities to early cylinder recordings

15:00 – 15:30	**AFTERNOON TEA BREAK**

SESSION THREE LINGUISTICS
Chairperson **Dr. Apoi YARAPEA** **PAPER TITLE [EACH PRESENTATION IS 20 MINUTES; Q&As – 10 mins.]**

15:30 – 16:00	John Brownie (SIL)	Deictic noun phrases in Mussau-Emira (emi)
16:00 – 16:30	Renger van Dasselaar	Tone in the Kainantu Languages of New Guinea: shared features and knowledge gaps
16:30 – 17:00	Rene van den Berg	The pronominal system of Urat, a Torricelli language of PNG

17:00 – 17:10 **GENERAL COMMENTS/ANNOUNCEMENTS BY COC**

DAY 2: 22-09-2022

TIME

SESSION FOUR Chairperson	ON LANGUAGE VITALITY Mr. Andreas Noreewec	Title of Paper
08:30 – 09:00	Prof. Bernard Comrie (UCSB) – Plenary	Beyond endangered: Some reflections on the future of indigenous numeral systems
09:00 – 09:30	**MORNING COFFEE BREAK**	
09:30 – 10:00	Matthew Dryer (Buffalo Univ., NY)	Are Arafundi languages Trans New Guinea?
10:00 – 10:30	Susanne Kuehling (U of R, Canada)	"What were you talking about?" Everyday language and specific vocabulary in the Kula region of PNG
10:30 – 11:00	DeAnre Espree-Conaway (U. Oregon)	Quantitative approaches to intelligibility in the Kabenau subgroup
11:00 – 11:30	Gould (IRP, AUS)	Sustaining the vitality of the Huli language: A litany of wasted opportunities
11:30 – 12:30	**WORKING LUNCH**	
12:30 – 15:00	**LSPNG ANNUAL GENERAL MEETING (AGM)** **Reports by the LSPNG President, Editor, Secretary and Treasurer** **Elections of next Executive** **Agenda will be posted latest by September 20, 2022** **LSPNG MEMBERS ARE KINDLY REQUESTED TO PARTICIPATE**	

SESSION FIVE LINGUISTICS	Chairperson Kipli Minol	Title of Paper
15:00 – 15:30	Robbie Petterson (SIL)	The tone patterns of Kope Verbs
15:30 – 16:00	Sungu	Nana Gaina-Kundi – Abelam (Ambulas) (abt) language use in PNG society
16:00 – 16:30	May Huvi (AROB)	Mollusk species: What more is there? Ewasse village, Bialla, WNBP

16:30 – 17:00	CLOSING CONFERENCE SNACKS & DRINKS

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Bownie – Deictic Noun Phrases in Mussau-Emira

Mussau-Emira [emi], an Austronesian language of New Ireland Province, has two distinct types of noun phrase. The general noun phrase was described in Brownie & Brownie (2007), but the second type is a deictic noun phrase which requires an emphasis marker and a demonstrative.
The general noun phrase has the structure:
(Quant1) (Adj1) Head (Adj2) (Quant2) (Dem)
where there are two slots for a quantifier and two slots for an adjective, with an optional demonstrative at the end.
The deictic noun phrase has the structure:
Emp Dem (Adj1) (Head) (Adj2) (Quant) (PN)
where the emphasis marker is either a third person pronoun or the particle isaa, and the proper noun at the end must be a place name. The head is usually a noun, but may also be a possessive construction, two nouns in an associative construct, a nominalised verb, or a restricted coordinate noun phrase, and may be omitted in certain circumstances.

We compare deictic noun phrases with general noun phrases containing a demonstrative to analyse their distribution in terms of grammatical role and demonstrative reference. The framework for analysing demonstrative reference is from Diessel (1999).

We show that there are overlapping uses, though with clear preferences for one kind over the other in certain grammatical roles and types of demonstrative reference. In particular, temporals and anaphoric locatives are usually deictic noun phrases, while exophoric subjects and objects are usually general noun phrases with a demonstrative. In other uses, though, it appears that the two types of noun phrase are available as stylistic variants with little, if any, difference in meaning.

References:

Brownie, John and Marjo Brownie. 2007. Mussau Grammar Essentials. Data Papers on Papua New Guinea Languages 52. Ukarumpa: SIL Papua New Guinea Academic Publications. https://pnglanguages.sil.org/resources/archives/23621, accessed 18 Jul 2022.

Diessel, Holger. 1999. Demonstratives: Form, Function and Grammaticalization. Typological studies in language 42. Amsterdam/ Philadelphia: John Benjamins.

Comrie – Beyond endangered: Some reflections on the future of indigenous numeral systems
PLENARY SPEAKER 22-09-2022: Professor Bernard Comrie (University of California, Santa Barbara)
comrie@ucsb.edu

Papua New Guinea is home to a rich array of indigenous numeral systems, including some that are typologically unusual. As in much of the rest of the world, indigenous numeral systems are endangered, indeed often more so than the languages of which they form part. While much progress has been made in documenting indigenous numeral systems, their future as living features of community practice is increasingly in jeopardy.

After a brief survey of the range of diversity in Papua New Guinea numeral systems, I concentrate on two particular cases: (a) the base-6 numeral system found in the Yam languages, spoken in the far south of the main island on both sides of the international frontier, and (b) the extended body part system found especially in many Highland languages, though I will concentrate on my own work on Haruai.

The base-6 system in the Yam languages is used exclusively for yam counting, but is an essential part of that activity. As long as the community activity persists, the numeral system is unlikely to be endangered.

The Haruai extended body part system proceeds by counting from the little finger of the left hand across the fingers, up the left arm, across the top of the body, and down the right arm, using the body part names as numerals in reverse order on the right-hand side of the body. Counting continues by repeating the process from right to left, then again from left to right, and so on. The system as I originally encountered it in the mid-1980s is asymmetric: when switching from one pass across the body to the other, the fingers of that hand are counted only once. The first pass has 23 numbers, the second and subsequent passes only 18 each. By 2013 this had been replaced by a symmetric system, with each pass having 23 numbers, probably under the influence of the neighboring language Kobon. In addition, alternative systems truncated at 20 or even 10 had been developed, more consistent with the decimal base of school arithmetic and the monetary system.

As a linguist, I am saddened by the loss of linguistic diversity. But communities have the right to make choices about the future of their language, including its numeral system. Such choices are better made if they are based on an informed understanding of the effects of different options.

Dryer – Are Arafundi languages Trans New Guinea?
Arafundi is a small family of up to five languages spoken in the eastern part of East Sepik Province, close to the juncture of East Sepik, Enga and Madang provinces. It was once thought to belong to the Ramu branch of the Ramu-Lower Sepik family, but Ethnologue treats it as a separate family and Foley (2018: 232) also treats it, along with Piawi, as a separate family. The goal of this paper is not to argue that Arafundi languages belong to the Trans New Guinea family, but rather to argue that they may belong to TNG. The nature of the data examined for this paper is not sufficient to argue for more than this being a possibility.

This paper is part of a larger study using evidence from the Automated Similarity Judgment Program (ASJP) database to assess evidence for the membership of various groups belonging to the TNG family, based on possible reflexes of Proto-TNG forms proposed by Pawley (2005) and Pawley and Hammarström (2018) (P&H). But I have also examined various non-TNG groups and have found that Arafundi exhibits more possible reflexes of Proto-

TNG forms than most groups that P&H classify as TNG. The following gives Arafundi forms from the Swadesh-100 that look like possible reflexes of Proto-TNG forms, though at least some of them are probably coincidental.

Arafundi	Proto-TNG	Gloss
kundəpam	k(o,u)t(u,i)p	'long'
giɲe	n[e]i	'bird'
yimwin	niman	'louse'
ʔɛt	inda	'tree'
maŋga	maŋgV	'seed'
munda	mun(a,e,i)ka	'egg'
kaba	kV(mb,p)utu	'head'
kundək	kand(i,e)k[V]	'ear'
(tal)mala	me(l,n)e	'tongue'
kumbwik	kuma(n,ŋ)[V]	'neck'
ma	mV	'give'
kyom	kamali	'sun'

Arafundi	Proto-TNG	Gloss
kon	maka[n]	'earth'
mulaŋ	kambu-la(ŋg,k)a	'smoke'
kak	kVtak	'new'
mbia	imbi	'name'
tuma	(nd,s)umu(n,t)[V]	'hair'
kundaraka	kindil	'root'
nəmana	nVpV	'eye'
mundumbwa	(mb,p)(i,u)tiuC	'fingernail'
koda	k(a,o)nd(a,o)	'foot'
nəba	kin(i,u)[m]	'sleep'
namgun	[na]muna	'stone'

While I am not aware of any previous claims that Arafundi languages are TNG, there are two claims that have been made which, when conjoined, do imply that Arafundi is TNG. One is the widely-accepted view that Madang is TNG. The other is a claim by Timothy Usher at his newguinea-world web site that Arafundi forms a family with Madang and Piawi. However, Usher does not treat Madang as belonging to TNG. But if we accept both the view that Madang is TNG and Usher's view that Arafundi is related to Madang, then it would follow that Arafundi is TNG.

Esprey-Conaway – Quantitative Approaches to Intelligibility and Classification in the Kabenau Subgroup (Rai Coast, Madang, Trans-New Guinea).

This paper provides quantitative figures of the classification of the Kabenau subgroup of the Rai Coast languages (Madang, Trans-New Guinea) of Papua New Guinea. The Kabenau subgroup includes Arawum [awm], Kolom [klm], Lemio [lei], Pulabu [pup], and Siroi [ssd] (cf. Eberhard et al 2021; Hammarström et al 2021). These languages are highly endangered and what little is know about these languages and their interrelationships od not stand on firm analytical ground. Taking data from Z'graggen (1975; 1980), this study follows innovations in lexicostatistic analysis in order to provide more reliable data on the diachronic and diatopic relationships between these languages. The technique of computational phonostatistics will be applied to this data (Leinonen 2016; Nahhas 2007; Mckaughan 1964). Two relationship figures will be produced: 1) an historical-comparative classification and 2) an intelligibility classification. These data reveal patterns of relative historical migrations and language contact between these languages. This paper has implications of language documentation/language survey work and the usefulness of historically amassed or archival data as part of the language description process and workflow. An overview of innovations in the lexicostatistics methodology and principled -

ways to approach quantitative cladistics will be addressed (Zhang & Gong 2016). This research will be useful to historical linguists, dialectologist, applied linguistics specialists and researchers focusing on the languages and cultures of New Guinea.

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Gould – Sustaining the vitality of the Huli language: a litany of wasted opportunities
This paper reflects on a number of socio-historical episodes and developments, both in decision-making and attitudes concerning the use of the Huli language since the entry of the Australian Administration in 1952, and the entry of missions in the 50s and 60s, with regard to attitudes towards, promotion of, and use or non-use of the vernacular. It will focus particularly on the use of the Huli language by missionaries of the UFM (Unevangelised Fields Mission) and its successor APCM (Asia Pacific Christian Mission); and then by members of the ECPNG (Evangelical Church of PNG), mother-tongue speakers of Huli. Of particular concern is the literate use of language. Reference will be made also to my own observations of language use in Elementary Schools during its short life after the introduction of education reform from 1995 onwards. Insights from Craig Volker's recent on-line seminar on why mother-tongue education in PNG failed in PNG will also be incorporated: particularly the Melanesian view of the utilitarian use of language for the acquisition of knowledge. Cameos of real-life observations will be combined with my own research and insights gained and presented at various conferences (unfortunately only orally – never published). Evidence will be presented to support the proposition that there has been a 'litany of wasted opportunities'.

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Huvi – Mollusc species: What more is there? (Ewasse village, Bialla, WNBP)

Where villages nestled near the sea, their lively hood depends on the sea. Ewasse is one of the eight villages of the Maututu area which speak the Maututu dialect of the Nakanai or Lakalai language.

A community with a primary school and four churches, it shares a boundary with the major oil palm industry which is Hargy Oil Palms. With the company near the village, the sea which provides for the villagers is at stake of losing some of the shellfish eaten by the people. From the sand to the reef, shellfish is found.

In yesteryears, one would just swim to the reef spots to collect it. That is not the scenario today as some shellfish consumed by the locals are no longer found. With the scarcity of the shellfish being found, most have turned to another mollusc which is found near the beach.

With the disappearance of some shellfish, the talk of this paper is to document the remaining molluscs with its vernacular names in the Nakanai or Lakalai language before it disappears. Late A.Chowning, in 1962 with other anthropologists found out that Nakanai was actually Lakalai because the 'Lakalai' language does not have the /n/ phoneme. The alveolar nasal [n] was replaced by the [l]. Due to borrowing words from the Tolai language of East New Britain, the name Nakanai was being used till to date.

The pictures of the molluscs and where it is found is important to be recorded as the next generation might not be able to see the molluscs whom their ancestors once consume as protein.

With the copy right of our traditional items being exposed to piracy, valuable shells might lose its value. The upcoming generation who are likely to lose

everything in the name of development and money and will be even more confused if there's nothing to get back up from, like going back to their roots where raw information is gathered.

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D and E Toally, 2022, Personal communication, Ewasse, Bialla, WNBP, 17 August

Kuehling – "What were you talking about?" Everyday language and specific vocabulary in the Kula region of PNG (Canada)
This paper will address the current decline of specific vocabulary in Dobu. While the language is being actively used on the island, specific words related to ceremonies, rituals, and especially exchange practices are not well understood by many islanders.

Kula exchange, for example, has many words that are not used in other contexts. Recent research has shown that there is disagreement on the meaning of this terminology. I will examine the words for "ownership in kula" (kitomwa), improper exchange routing ('alipoi, edagesi) and dividing of a valuable (gasi) to show how this decline in understanding is leading to malpractice in kula which in turn might well contribute to its destruction as a network.

My argument is as follows: language is passed on in practice and when these are in decline, the vocabulary and specific knowledge surrounding it will lose its meaning. An impoverished Dobu language will most certainly continue to be spoken, as it is already in use in urban centers, but the sophisticated vocabulary of elders will not – unless kula and other exchange practices continue to exist. In the light of linguistic uncertainties, however, the loss of shared understanding contributes to the loss of practices.

Levy – Environmental Literacy: An (inaugural) Tok Pisin glossary of some common environment and climate-change terms
Environment conservation and climate change impact make news headlines all over the world. Papua New Guinea's environment is significant on various levels: a large part of PNG's population is still directly reliant on subsistence farming. Additionally, PNG's natural resources make it a target for exploitation, with potential damages of ground and water pollution, jeopardizing local communities' livelyhood.
Education, and particularly environmental education, is pivotal for PNG population to make informed choices about environmental decisions at local and national level.

The jargon used in environmental disucssion is often hard to understand – even for english speakers. Adequate environmental literacy requires information in one's own language.

Tok Pisin is the common language of millions of PNGeans. Hence, a glossary in Tok Pisin explaining elements of environmental issues and climate change would be a good tool for community conversations contributing to informed choice when required. A Tok Pisin version could also be used

as a medium language for discussions in tokples.

As a start, I have identified about 30 common terms and concepts in English, commonly encountered in discussions about environment and climate change. My goal is to create a document explaining the concepts in Tok Pisin, at a level accessible to grassroot communities, and possibly to suggest words to translate the concepts.

The document to date has been reviewed by several TP speakers in Australia, and our very own Craig Volker. However, it is in early stages. I would like to present the concept of the TP glossary, and its main features as to date: choice of words, word order, sources for definitions, translations of definitions, suggestions of TP words as translation of the English ones.

My aim is to present it as a project and a document to the LSPNG, to gather comments and suggestions from colleagues, prior to releasing it for free and public use on a chosen website.

After release, feedback from users, especially remote communities, would be used for ongoing update and improvement of the document.

Merx – Tok-Pisin.org – An online machine translation system for Tok Pisin

In the last ten years, significant advances in NLP (natural language processing, a subfield of machine learning applied to languages) and in data quantity have made it possible to produce high-quality machine translation systems for the world's most written languages, also called high-resource languages (Mia Xu, 2018). However, few low-resource languages are covered by the most common machine translation systems, such as Google Translate. (Barry Haddow, 2022). The last few years have seen an increased number of initiatives focusing on machine translation for low-resource languages (Orife, 2020). In Papua New Guinea, Tok Pisin and Hiri Motu have both an official status, and enough written text to make them good candidates for the setup of machine translation systems. (Bapna, 2022)

From this observation, we set out to put together a machine translation system between English and Tok Pisin, with a first prototype available at https://tok-pisin.org. In this presentation, we will present the technical approach that we took to put together Tok-Pisin.org: how we gathered a corpus of translated Tok Pisin – English data, how we cleaned this corpus, how we used it to train a machine translation model, and how we made the model fast enough to service a website.

This presentation will also cover future potential areas of research for NLP in PNG, as well as potential for the improvement and eventual rollout of Tok-Pisin.org.

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Niles & Vicky Barnecutt– *"True Echoes: Reconnecting Papua New Guinea Communities to Early Cylinder Recordings"*

This paper focusses on the work done on and with historical cylinder recordings from Papua New Guinea undertaken as part of the True Echoes project.

True Echoes: Reconnecting Cultures with Recordings from the Beginning of Sound was a three-year (2019–22) collaborative project funded by the Leverhulme Trust and the UK Department for Business, Energy, and Industrial Strategy, in partnership with the British Library Sound Archive and archives in the Pacific and the United Kingdom. The project focussed on wax-cylinder collections from Oceania at the British Library Sound Archive made between 1898 and 1924.

The cylinders contain the earliest extant recordings of Pacific cultures, and represent some of the earliest uses of sound within anthropological research in the region.

True Echoes was a digital reconnection project, which aimed to increase both the visibility and accessibility of these audio recordings for the communities for whom they are most important.

Activities involved both historical and local research. The former was undertaken in partnership with national cultural institutions in Oceania, and brought together all available resources concerning the recordings: published and unpublished writings, diaries, photographs, maps, artefacts, etc. Research was then undertaken in the countries concerned, returning the recordings to descendants of those who made them, to check and expand information about the recordings and the performers, and to learn the past and present significance of such genres.

In this paper, we will give an overview of the whole project, and then focus on the cylinders recorded in Papua New Guinea: three collections totalling 82 cylinders. Each of the researchers in PNG spoke one of the languages documented on the cylinders, which enabled elders to speak to them more comfortably about the recordings. Some cylinders document genres no longer performed, some provide insights into earlier performance traditions, while information about others remains uncertain.

Such collaborative research benefitted all who took part to learn about some of the rich cultural traditions of Papua New Guinea and how they have changed during the past hundred years. Dissemination of the results online also brings these rich traditions and their histories to an international audience.

Petterson – The Koravake Literacy Phonics School

Literacy schools staffed by volunteer teachers have been started in a number of villages in the Gulf Province. I report on one such school at Koravake village, which is a large village where three tribes speaking closely related dialects of the Purari language (iar) have come together, with the happy result that they can share medical, educational and religious services. When the vernacular literacy curriculum introduced in the late 1990s was dropped around 2010 in order to focus on the teaching of English and English literacy, the literacy rate in schools of the area plummeted. This decline in literacy was variously attributed to a decline in services and teacher standards, to children not attending school properly, and to too much vernacular being spoken, rather than to the change in policy or focus; there was a general belief amongst teachers and parents in the area that a focus on the teaching of English was sure to give children a head start towards higher education. The private school at Kapuna Hospital had exceptional

results in English literacy to staff children (many of whole could speak English or were learning it in the hospital community) and started training volunteer teachers for English-based kindergartens in various villages around the district (where children were monolingual in their vernacular). Follow-up visits showed that these village schools had failed to help their children learn to read.

When the hospital school wanted to recruit and train more teachers for their own school, I offered to train them to use a phonics method called Uniskript (see Suzuki, 2018) to teach vernacular literacy as a precursor to English literacy. One of the trainees was a young woman, Amea, from Koravake. She was not selected to teach at Kapuna, but she was very enthusiastic, and went back to her own village, and with the help of the elders, started up a phonics school there (see Yeou, 2019). There was much enthusiasm for this project, and the children really enjoyed the school (see Calvert, 2018). I visited the school and helped with testing the children there, and found that the reading levels were good for familiar stories, but not for unfamiliar ones. I also saw that the teacher had mainly English books, and very few in the vernacular for the children to get practice in. After discussing this, we decided to hold a writers' workshop there in order to boost the amount of literature. This paper reports on the Koravake schools, both government and non-government, and shows how the writers' workshop went, and the results so far.

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Petterson – The tone patterns of Kope Verbs
Tone patterns of nouns and tone sandhi in noun phrases of Kope (kiw) has been described in Petterson (2022). This paper begins to explore the tone patterns of Kope verbs. Nouns of any length have underlying tone patterns /HH/, /HL/ and /LH/; an additional /LHL/ pattern can be found in nouns of three or more moras. Testing with a large number of verbs, however, has shown that verb roots do not appear to have a tone pattern of their own, but rather they show a tone pattern that is determined by their tense/aspect/mood. For example, the imperative (null affix) has a HL tone pattern, e.g. /odauHL/ [ódāù] 'go!', while the negative imperative (suffix /- aLHL/) has a LHL tone pattern, e.g. /odau- aLHL/ [ō dāú a] 'don't go!'. This contrasts with the neighbouring (but unrelated) Rumu/Kairi language where not only nouns but also both verb roots and their affixes have contrastive tone patterns (Newman and Petterson, 1990).

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Ross – The ancient history of Papua New Guinea and historical linguistics
PLENARY SPEAKER 21-09-2022: Professor Malcolm Ross (The Australian National University)
Historical linguistics can contribute in significant ways to our knowledge of the ancient history of Papua New Guinea. The distinction between Austronesian and Papuan languages has been known for more than a century, and what we broadly know about their histories is growing, although our understanding of Papuan linguistic history lags well behind that of Austronesian languages.

Papuan languages stretch from Timor and its offshore islands in the west to the centre of Solomon Islands in the east. The arrival of Oceanic speakers in the Bismarck Archipelago (New Britain, New Ireland and Manus and their offshore islands) around 3400 years ago corresponds roughly with the efflorescence of the archaeological culture known as Lapita. The language of the Lapita people was almost certainly Proto Oceanic, the ancestor of the huge Oceanic subgroup of Austronesian to which all the Austronesian languages of PNG belong. The Bismarck Archipelago was thus the jumping off point for the human habitation of the Pacific islands.

One way in which we can gain some access to the way in which Lapita people saw their world is by reconstructing the vocabulary of Proto Oceanic. We now know quite a lot through the reconstructions published in The lexicon of Proto Oceanic (Ross, Pawley & Osmond 1998, 2003, 2008, 2011, 2016 and forthcoming). This talk samples the Proto Oceanic terminologies for the canoe, for root crops, for categories of sea creatures and plants, and for human age cohorts and kin relations, and allows us in some small degree to see the world through Lapita eyes.

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Slotta – Global Languages as Tools of Social Justice in Papua New Guinea
James Slotta & Courtney Handman (University of Austin Texas)

In many parts of Papua New Guinea, one hears the same lament: people live in the las ples—the "last place" to undergo development, to receive government services, to learn the word of God, to gain access to education. As we discuss in this paper, English and other languages of wider communication play an important part in people's efforts to remedy this situation and secure a more equitable global distribution of resources and opportunities. As such, these global and national languages—English in particular—have come to play a vital part in the pursuit of social justice in the country. Such a perspective stands in contrast to that of many scholars, who regard global and national languages as the main impediment to linguistic justice. At issue here, we want to suggest, are not only differing sensibilities about the kinds of languages that figure in the pursuit of social justice; at issue are differing sensibilities about how language figures in the pursuit of social justice. In a country with over 800 languages, interest in national and international languages is driven not by concerns about linguistic equity (i.e., balancing the opportunities and resources available to speakers of different languages), but by concerns about communicative equity (i.e., balancing people's ability to communicate in ways that give them access to a host of non-linguistic goods). Here we explore some of the concerns about communicative equity that drive interest in English and other global languages in rural regions of Papua New Guinea. And we suggest that linguists' and activists' efforts to promote linguistic justice in the country would benefit from recognizing the role that English and other global languages play in the pursuit of social justice there.

Sungu – Nana Gaina-Kundi – Abelam (Ambulas) (abt) language use in PNG society

Contemporary and local language commonly used as (Ambulas) Abelam Gaikundi in recognised PNG setting. Such reading may provide avenues for further discussion with this seminar location.

Mother tongue language use in the modern world has been a change and a challenge to many educated Papua New Guineans. Most popular of the mother tongue dialects are understood among the Abelam indigenous speaking population, that would extend toward the two recognised Districts in both areas of Wosera- Gawi and Maprik Electorates of the East Sepik Province in Mamose Region.

Emphasis in this Language Presentation includes focus on these two basic pillars; 1) Gender, Youth and People Empowerment @) Maintenance of Sustainable and Healthy Environment.

According to recent proclamation of the UN General Assembly in the decade of the IDIL 2022-2032 the preservation of indigenous languages is recognised both here and abroad.

Progress on environmental health sustainability in education awareness included reaching the unreached such as by second chance distance education to reach those eager majority in the community.

Summary: This language paper and seminar presentation will include the above emphases firstly on the importance and locality of the language group, secondly the participation and the UN recognition on international phase. Thirdly, I will address PNG's participation in the preservation of its indigenous local languages.

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Temple – The Advantages of Dialectical Analysis in the Study of Language (UPNG)

Descriptive linguistics explores the tremendous variability in world languages and promotes language preservation at all costs (IDIL 2022-2032 is one of many such initiatives). This paper claims that viewing languages through the lens of dialectics provides a more comprehensive understanding of their behavior and dispels some of the existing emotional hang-ups and unwarranted expectations with regard to language life and death.

After a brief account of the basic principles of dialectical analysis in the study of all complex phenomena, this paper focuses on the advantages of using this method in the study of language. Specifically, it addresses the significance of identifying word-meaning as the smallest functional unit of Language, and of (thus) discovering the Rational Language Mechanism.

The ground-breaking implications of this shift in perspective (especially for descriptive linguistics) are then discussed with reference to such domains as the study of syntax, semantics, language origins, change and evolution, and universality and variation in world languages.

This brief discussion of the impact of dialectical analysis on our understanding of Human Language leads us to the logical conclusion that language longevity is determined primarily by its social functionality. It is hoped that these new perspectives will help focus our attention on the realistic and practical steps we can take to save the endangered languages of Papua New Guinea. By extension, the dialectical linguistic analysis method also contributes to a better understanding of the implications of sound language education policies in multilingual and multicultural societies, such as Papua New Guinea.

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Thieberger – Play it again: ongoing access to records in languages of the Pacific

While the main aim of preservation of languages is their ongoing use and transmission to new generations, there is also a need to make good language records now that can be accessed in the future. We know now how valuable historical paper records are for languages that are no longer spoken, and this knowledge can provide a guide for the kinds of records we create now for posterity. There has been much discussion of language documentation, and the development of tools and methods to make it easier to record, transcribe, and describe records so that they can be accessed by others. However, the longevity of digital files cannot be taken for granted, and suitable repositories need to be established to curate files, along with appropriate licences for access. Speakers of these languages can rightfully expect that recordings made in their communities by outsider academics should be preserved and findable.

Over twenty years we have been working to locate and preserve these kinds of records, in particular analog tape recordings that need to be digitised, and to curate them in the Pacific and Regional Archive for Digital Sources in Endangered Cultures (PARADISEC). We have found recordings made in PNG and other parts of the Pacific over the past generations and have worked with the collectors to digitise and license the use of the recordings.

We have built systems for putting these files into suitable storage, each with conditions for access and use. We allow for transcripts and media to be viewed together, and are now designing a new system that will allow sub-collections of files to be provided to cultural centres in the Pacific so that there is no need for internet connections to access these materials.

We will outline the way in which PARADISEC manages these 400,000 files, and show how to search the items currently in the collection, representing 1,318 languages.

van Dasselaar – Tone in the Kainantu Languages of New Guinea: shared features and knowledge gaps

Over half of the world's languages are tonal, meaning they use pitch to convey lexical or grammatical distinctions. Our current knowledge of tone languages is unbalanced, since many well-documented languages are non-tonal (Maddieson, 2013). In contrast, tone is widespread in underdocumented regions like New Guinea (Foley, 1986).

The fourteen Kainantu languages form a Papuan family mostly spoken in the Eastern Highlands Province of Papua New Guinea. Although no Kainantu tone system has been fully analysed, tone is documented in seven languages. In two Kainantu languages, tone is debated. The other five languages have no documentation of tone, but since every documented Kainantu language is tonal or has indications of tone, at least some of the other languages can be expected to have tone as well.[1]

1 Word limits prohibit providing a full overview of Kaintantu language documentation, which is available upon request.

This talk discusses three features that seem to be shared by all documented Kainantu languages, and are crucial in understanding Kainantu tone. The importance of studying the interaction between tone (word-level melody) and intonation (sentence-level melody) is presented by the cases of Awa and Binumarien, where intonation on question and focus markers seem to interfere with tonal patterns. Second, the tone-stress interface (stress being the expression of hierarchy in syllables; Hyman, 2009) is a relevant feature, documented in three languages. Kainantu stress is much debated and may either condition or be conditioned by tone. Last but not least, the apparent complexity of Kainantu tone systems contradicts current ideas

on tone languages. Maddieson (2013) finds that complex tone systems coincide with larger consonant and vowel inventories, based on an unbalanced sample. Contrary to the correlation that Maddieson observes, Kainantu languages have complex tone systems but small sets of consonants and small to moderately small vowel inventories.

By presenting a state-of-the-art overview of documentation on Kainantu tone and the knowledge gaps, this talk will add to our understanding of Papuan tone systems. Research into the complex and atypical features of Kainantu tone promises to improve our understanding of how sound systems in human language are structured.

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van den Berg – The pronominal system of Urat, a Torricelli language of PNG

Urat [urt] is an endangered Torricelli language spoken by some 7,000 speakers in the Dreikikir area of the East Sepik Province in Papua New Guinea. There are some 50 languages in the Torricelli family, which is "perhaps the least documented largish language family in the world." (Foley 2018: 297). Languages that are closely related to Urat are Urim and Kombio, grouped by Foley into an Urim family (Foley 2018: 315).

A first (unpublished) grammatical description of Urat was provided by Barnes (1989), while a trilingual dictionary of Urat was published by Arminen et al. (2017), also available online. The data presented here is based on Barnes, with revisions and additions obtained from Hilkka Arminen (pers. comm.), drawing from a number of native texts and the Urat translation of the New Testament.

The pronominal system of Urat distinguishes singular and plural number (no dual), gender for 3rd person singular, but no clusivity. There are six pronominal paradigms: 1) free pronouns, 2) subject realis prefixes, 3) subject irrealis particles + prefixes, 4) object prefixes, 5) possessive pronouns, and 6) reflexive-emphatic pronouns. These paradigms show various syncretisms, homophonies, and also a number of gaps.

The presentation will discuss the following points. 1. The functions of each pronominal paradigm. Typologically, the most unusual feature is the presence of a set of object prefixes in an SVO language. 2. The gaps among the irrealis prefixes, object prefixes and possessives, and how to account for those. 3. A brief comparison of the pronominal systems of Urat, Urim and Kombio, highlighting the differences in the areas of dual number, gender, clusivity and the number of paradigms. 4. Ross (n.d.) includes a tentative reconstruction of the Proto-Torricelli pronominal system. What changes must have taken place to account for the modern Urat system?

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Velasquez-Perez – Preserving the unheard, promoting the unspoken: The challenges of documenting, preserving and promoting Kibiri, a critically endangered isolate.

What are the consequences of lack of language use on documentation and preservation? How can language ideologies of nearly extinct languages affect the perspectives of promotion for future generations? Such topics are the core of this talk and will be exemplified by the case of Kibiri, a highly endangered and poorly known isolate (Hammarström 2017 : 297; Okura 2017 : 351, 360) rarely spoken in some villages surrounding the Kikori river in the Gulf province. Unlike Ethnologue numbers of 2011 (280), Kibiri is currently known by about 30 people of between 50 and 90 years old; however, this small community of speakers does not use it in almost any social context; Police Motu being preferred. Such a situation presents a challenge for a linguist pretending to describe the language, build a diverse corpus for long-term preservation and put the foundations for promotion. An observation that can be made is that the lack of language use has negative consequences on the survival of the lexicon (thus affecting the traceability of the history of an isolate), on the possibilities of documenting the language in its natural social context and on the subsequent opportunities of material creation for promotion. Nevertheless, ongoing analysis suggests that Kibiri exhibits verbal number (1a-b) and what is called absolute/construct form of nouns (Creissels 2017), typical of Semitic languages (2a-b); these highlight the fact that endangered isolates play a key role in understanding the linguistic picture of PNG and in the progress of linguistic typology, making their preservation and promotion a most important task. Preservation of endangered languages should be done in the current state of the language and promotion should consider ideologies and the available resources.

(1)   a. da parueï do-a   vs   b. da pa~paruei   do-a
        3SG   JUMP AUX-3.PRS   3SG   PL~JUMP   AUX-3.PRS
        'He jumps (once)'   'He jumps (many times)'

(2)   a. moi-da   mapi   kie-a
         MAN-DEF.SG HOUSE.ABST BUILD-3.PRS
          'The man builds a house'

b.   kubi   kara   iwari mapi-ro
        TREE.ABST SEED.CSTR   BIG   HOUSE-CSTR
        'Expensive house' (lit. 'House of big seeds of tree')

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Anwar - Applying the Engineering-Oriented RADEC Learning Model to improve BIPA students' speaking ability at the BIPA Learning Centre in Papua New Guinea

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This research seeks to improve the speaking proficiency of novices. Using the Engineering-Oriented RADEC Learning Model, BIPA students demonstrate the capacity to verbally describe, correct sentence structure, correct pronunciation, and accurate vocabulary. The level of speaking ability of BIPA students at the introductory level is determined using a qualitative descriptive method involving tests and evaluations based on an adapted Common European Framework of Reference for Languages (CEFR) assessment. Forty BIPA students from four BIPA Learning Centers in Papua New Guinea participated in this study. Research indicates that with the engineering-oriented RADEC learning model, BIPA students' descriptive and analytical speaking skills have improved. The findings of this study reveal that pronunciation accuracy, vocabulary accuracy, and sentence accuracy are growing as a result of the use of the engineering-oriented RADEC learning model, however content suitability is lowering. However, in terms of pronunciation accuracy, there are still many errors in the pronunciation of Indonesian sounds, as it is still impacted by the English pronunciation, whilst in terms of content applicability, the capacity to describe pupils at the beginner level is still quite limited.
Keywords: BIPA, engineering-oriented RADEC Learning model, speaking ability

Wanga G., Pena V. & Lofi F. – "Foreign" science in Papua New Guinea (UPNG)

Socrates is known for saying that "The only good is knowledge, and the only evil is ignorance". Currently, there is an idea promulgated in some circles that Papua New Guinean children should not be taught "foreign knowledge in a foreign language."

We argue that Knowledge has no ethnicity – the laws of physics operate irrespective of the languages we speak and Knowing them gives us Power. Biology or linguistics – in whatever language they are learned – give us knowledge about the objective reality we live in. Scientific knowledge, therefore, cannot be "foreign" – it is what empowers us to become doctors, engineers, or linguists.

Since the language of education in Papua New Guinea is English, it is no more "foreign" to us than it is to the Welsh, to indigenous Australians or to the Apaches of the United States. English is the tool we use for learning – our ability to learn depends on how skillful we are in using this tool. Research conducted by the Linguistics Department (SHSS UPNG) has established a strong negative correlation between students' Age of Onset of learning English (AO) and their academic achievement in the National High Schools of Papua New Guinea and at UPNG [3; 4].

We conclude that, in order to document and describe the indigenous languages of Papua New Guinea and, thus, save them from extinction, we need more expert linguists who speak Tok Ples. This, we claim, can only be achieved through bilingual Early Childhood Education (ECE) designed to teach 3–5-year-old kids to use their "learning tool" in school – English.

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