LSPNG 2021

BOOK OF ABSTRACTS

Ukarumpa, SIL-PNG

CONTENTS

The Acquisition of Other People's Languages: A View from Arapesh Country

Dobrin, Lise M. (University of Virgina)

ABSTRACT

Studies of New Guinea language shift have emphasized its symbolic, as opposed to practical, motivations (Kulick 1992, Dobrin 2014, Slotta 2021). In this presentation I further explore the symbolic basis for shift by looking at stories in which acquiring or importing another people's language is featured as a positive social accomplishment. The analysis builds on my experience with Arapesh people living along a boundary between two major language families (Torricelli, Ndu) whose sense of their own history and communal value emphasizes their successful importation of language across that boundary. This scenario presupposes that languages can be possessed in a way akin to an object; that they can be transacted, and that they are worn lightly by their possessors, more like a piece of clothing than a body part. This is quite a different conceptualization from the western Herderian one in which land, peoplehood, and language are tightly aligned (indeed, Foley 2005:175 calls the New Guinea model "anti-Herderian"). Learning the language of others is only the first step in a more extended process that eventually results in language shift. But if we want to understand why shift is happening in PNG to the extent that it is, and in the particular ways that it is, it seems a useful first step to try to look carefully at how social groups are constructed, what languages are held to be, and what linguistic importation means to the people who are leading the linguistic changes.

To plural mark or not to plural mark: The Torricelli family approach

Bakula, Pegi (University of Buffalo)

ABSTRACT

This paper aims to give an overview of number coding on nouns for 17 Torricelli languages. Dryer (2013) observes that the vast majority of the world's languages tend to grammatically code number within the noun phrase. Nominal number morphology is predominantly found on the noun itself, but approximately a quarter of languages indicate plurality elsewhere in the noun phrase. Number may be optionally, rather than obligatorily, coded in some languages, and languages may restrict number expression depending on animacy (Corbett, 2000; Haspelmath, 2013). Number expression on nouns can therefore be specified along three parameters: presence of inflectional morphology on nouns, obligatoriness of number coding, and animacy restriction of number expression. Six number coding possibilities on nouns are attested based on values given to the three parameters (Haspelmath, 2013).

Number coding of Torricelli nouns can also be specified by these three parameters:

(1) <u>Existence of number inflection</u>. In Abu', SG and PL have separate forms, e.g., *ufa-m* 'banana' vs *ufa-s* 'bananas' or *numata-ʔ* 'woman' vs *numata-wa* 'women' (Nekitel, 1985) while Kamasau nouns are uninflected so number is marked elsewhere, e.g., *ngam* 'wife/wives' or *ghati* 'snake(s)' (Sanders & Sanders, 1994);

(2) <u>Optionality or obligatoriness of number marking</u>. For Abu' nouns, number coding is obligatory while in Yeri number is optionally marked since, for instance, absence of PL coding does not solely express singular meaning, e.g. *sahal* 'bush knife/knives' vs *sahal-gil* 'bush knives' Yeri (Wilson, 2017); and

(3) <u>Restriction on nouns allowing number distinction</u>. Abu' distinguishes number on all nouns while in Au number distinction is circumscribed to only human nouns, e.g. *haai* 'father' vs *haai-rer* 'fathers' but *yinu* 'egg(s)' (Scorza, 1985).

However, the restriction parameter only applies to those languages where number coding is obligatory, and animacy does not necessarily account for which nouns permit number coding across Torricelli languages. For instance, Walman nouns that do distinguish number are either human or inanimate but no non-human animates code plurality, e.g. *chu* 'wife' vs *chu-tey* 'wives' and *yikie* 'thorn' vs *yikie-l* 'thorns' and but *wuel* 'pig(s)' (Dryer, pers. comm).

As a result, only four possibilities account for Torricelli nominal plurality occurrence:

- No nominal plural - Kamasau, Kombio, Urat, Urim
- Plural always optional - Molmo One, Yeri
- Plural always obligatory for all nouns - Abu', Bukiyip, Gnau, Mufian, Ningil, Olo, Yil
- Plural always obligatory, restricted to only some nouns - Au, Buna, Srenge, Walman

Foley (2018, p. 297) describes the Torricelli family as "perhaps the least documented language family in the world," only one-third of its languages have readily accessible descriptions where nominal number is a discernible category. As more languages are described and existing descriptions are elaborated upon, more comprehensive examination of number coding on Torricelli nouns become possible.

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Frustrative in Doromu-Koki

Bradshaw, Robert (SIL)

ABSTRACT

The category of frustrative, defined as '...a grammatical marker that expresses the non- realization of some expected outcome implied by the proposition expressed in the marked clause (Overall 2017:479)', has been identified in a few languages of the world, including those of Amazonia. A frustrative, translated as 'in vain', typically expresses an unrealised expectation and lack of accomplishment, as well as negative evaluation.

In this paper, I examine the frustrative adverb *tavoi* in the Doromu-Koki (Papuan: Southeast, Manubaran [cf. Eberhard et al. 2019]) language of Papua New Guinea. This form encodes multiple evaluative meanings, including '(in) vain, purposelessly, aimlessly, silly, worthlessly, futile, haphazardly, helter-skelter, messy, uselessly and untidily'.

I further investigate the ways in which frustrative in Doromu-Koki interacts with verbal constructions, clause types, aspect, modality, negation and as a modifier. The frustrative often occurs in the serial verb construction V *tavoi re-* (V FRUSTRATIVE do-) as shown in (1) below.

(1) *diye* **ni** **tavoi** **re**-*dedi*
    dung become aimlessly do-3.PLURAL.PRESENT
    'dung scattered aimlessly about'

It is regularly reduplicated to convey iterative meaning or intensity, as here in (2).

(2) *vegu*   **tavoi.tavoi**   *yokoi ga*
action   useless.REDUPLICATION   one   PROHIBITIVE
re-fo
do-2.PLURAL.POLITE.IMPERATIVE
'don't do anything really rash (lit. any very useless actions)'

A similar type of construction is found in the national languages, Tok Pisin and Hiri Motu (e.g. *hewarahi kava noho* (labourious FRUSTRATIVE stay) 'labour in vain' [*Buka Helaga* 1994: *Salamo* 127.1]). In addition, forms with similar meanings are also found in a number of other languages throughout Papua New Guinea. Examination of these forms in mainly Papuan and a few Oceanic languages will consider frustrative as a possible New Guinea areal feature.

Keywords: frustrative, in vain, New Guinea, non-realisation, Papuan languages, unfulfilled, unsuccessful

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Incorporating local knowledge and language in public primary schools

da Silva, Cláudio (University of Porto),
José Pedro Amorim (University of Porto),
Fátima Pereira (University of Porto),
Sónia Cristina Mairos Ferreira (University of Coimbra)

ABSTRACT

Although it has more languages than any other country in the world, Papua New Guinea's schools are English-medium and generally do not formally teach individual cultures and languages (Volker, 2015; Siegel, 1997). This study reports on a workshop with primary school children and community members in New Ireland Province that aimed at integrating traditional knowledge and traditional terminology in an interdisciplinary project that matched objectives of the postcolonial national school curriculum. The project focused on the cultural importance of birds in the matrilineal clan-based culture of the Nalik-speaking people. An action-research methodology was used in which students researched this topic by interviewing their elders. This approach helped the children to be owners of their own cultural knowledge. The children's findings were analysed and corrected by adult community members. The children's texts were then edited and used together with their drawings in a book, the first book for children about Nalik culture, which was distributed to schools throughout northern New Ireland (Silva & Volker, 2018).

During community meetings in the villages parents reported an increase in students' care in writing in English, and clan elders reported a greater understanding of the "classical" Nalik terminology used in traditional contexts. In this way, children can be better educated for participation in their own society. By providing a curriculum that also embraces the knowledge that students bring with them, the school starts to recognize them as having legitimate knowledge, capable

of appropriating new knowledge that the school can and should offer them (Garcia, 2001). It also contributed to developing linguistic awareness through redesigned pedagogies, from the acknowledge of the "knowledge and experiences acquired" (Freire 1992) that students already have, which can be extended to other cultural and linguistic contexts.

Building on this research, a second workshop is being conducted with students and staff from Langania Primary School and their Notsi- and Kuot-speaking communities. In addition to the integration of traditional knowledge and traditional terminology into the local primary school curriculum, this second workshop also seeks to understand what expectations the community has regarding the role of the school in its interaction with and contribution to the community, as well as the perceptions of teachers regarding the involvement and participation of the community in a bottom-up approach[1] to including traditional knowledge and language in the school.

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1 As proposed by Seehawer (2018), the bottom-up process allows implementing changes in a more realistic way through actions that a certain group of individuals are capable of doing independently of actions coming from the educational system. "Teachers, parents, students, elders, traditional healers, and academics cannot change the education system from the top, but they can initiate a bottom-up process" (p.107).

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Tami Demonstratives and Deictic Relative Clauses

Doerksen, Moss (SIL)

ABSTRACT

Tami [tmy] is a Western Oceanic language spoken by perhaps 3000 people on the southern coast of the Huon Peninsula in Papua New Guinea, and a few offshore islands. Tami contains no less than eight basic demonstrative forms, plus additional compound forms made from the basic forms. Additionally, Tami can produce a unique type of construction: a deictic relative clause. This construction has a proximal and a distal variety and makes use of two demonstratives working in tandem to demarcate the relative clause.

In this presentation I will briefly give a survey of all the basic demonstratives and compound forms to provide context. I will also present examples of a standard relative clause. I will then focus on the deictic relative clause construction and the components that are used to form it.

The two primary sets of demonstratives are exophoric (*ke*, *ko*) and anaphoric (*tawe*, *tale*, *tawo*). There is a discourse deictic *kole*, and *tale* is also used discursively. The proximal and distal forms *nec* and *alê* are relativizers, and tend to work with *ke* and *ko* respectively which terminate the RC. Compound forms *necke* and *alêko* can be used as emphatic or 'selective' demonstratives, and *alê* shows evidence of functioning as a presentative. Evidence is currently lacking to say the same for *nec*. Manner demonstratives can be formed using the bound morpheme *bai-* in combination with any of the five primary demonstratives.

(1) ŋan   ninuc   **ke**
    thing   small.PL   PROX
    'these small things'

(2) Ku-ŋga pac **ko**.
2s.R-get stone DIST
'Get that stone.'

(3) Tale   le,   kwa-wot   yao   pa   ŋan   **nec**   yao
MED.ANA   FOC 2s.IR-ask   1s   about thing PROX.REL   1s
a-basaŋ   **ke**…
1s-prepare   PROX
'Hey, ask me about this thing I am working on here.'

(4) Ku-ndeŋ   tamô **alê**   munji **ko**   ne.
2s.R-go.to   male DIST.REL   stand DIST   3s.POSS
'Go to the man standing there.'

Motion Events with Two Path Verbs in Walman

Dryer, Matthew (University of Buffalo)

ABSTRACT

As in many languages, Walman (Torricelli) allows the possibility of coding a single motion event with a combination of a manner verb and path verb, as in (1).

(1)   Ngal krano **w-ka**   **w-arau**   wor.
        Bird   chicken **3SG.F-fly 3SG.F-go.up** on.top
        'The chicken flew up onto it (the roof).'

Walman does not fit the typology of Talmy (1972, 1985) in that the relationship between the two verbs is an equipollent one, with the two verbs having equal status.
The focus of this talk, however, is to describe instances where a single motion event is coded by two path verbs, each conveying different aspects of the path, as in (2).

(2)   Kum **m-ara**   **m-unau**   *pek*   …
        1SG   **1SG-come 1SG-go.landward** back
        'When I came back, …'

The first verb in (2) -*ara* 'come' codes direction relative to the deictic centre, while the second verb -*unau* 'go landward' belongs to a set of verbs that code direction relative to the coast or other body of water. The verb -*unau* denotes motion on the sea towards the land or motion on the land away from the sea. It contrasts with a verb -*iliel* which codes motion on land or sea in the opposite direction from -*unau*. However, -*unau* also contrasts with a verb -*ekiel*, which also codes motion away from water, but differs from - *unau* in that it is used (a) for motion away from any body of water, not just the sea, (b) for shorter distances, and (3) only for motion on

the ground (not in the air or in water). In (3), -*ekiel* combines with a second path verb -*arau* 'go up, enter a building'.

(3) To   runon **n-ekiel**   **n-arau**   n-na-re-y:

then 3SG.M **3SG.M-go.from.water 3SG.M-go.up**   3SG.M-speak-APPLIC-

3PL 'Then he went (landward) up (into their house) and said to them:'

(Becker 22)

The path verbs in Walman can be grouped into five sets, where two verbs from the same set cannot combine in a single motion event, but pairs from two sets are possible. These include a set containing -*ara* 'come', a set containing verbs denoting motion relative to water, like -*unau*, -*iliel*, and -*ekiel*, and a set coding vertical motion, like -*arau* 'go up'. However, this classification into five sets is strictly speaking a classification by sense, since different senses of the same verb can belong to different sets. In (4) is a combination of two verbs whose basic meanings are 'go down' and 'go up', but there is no contradiction since -*anan* here means 'go a short distance towards water' (the opposite of -*ekiel*), while -*arau* here means 'enter a building'.

(4) Runon **n-anan**   **n-arau**   nakol.

3SG.M **3SG.M-go.down**   **3SG.M-go.up** house

'He entered the house (with a door on the side of the house away from the sea)'

It is also possible to combine -*ara* 'come' with -*orou* 'go', as in (5), since it is common to use -*orou* immediately preceding a phrase denoting the intended endpoint of the motion.

(5) Runon **n-ara**   **n-orou**   Achapey.

3SG.M **3SG.M-come 3SG.M-go** Aitape

'He came to Aitape.'

Introducing the Sulka Collection: documentation through community engagement in the time of COVID-19

Gagau, Steven (PARADISEC),
Matthew Carroll (Centre of Excellence for the Dynamics of Language)

ABSTRACT

In this talk we introduce the *Sulka Pomio Culture Recordings,* a collection of culture and language documentation of Sulka language and people of Pomio District in the East New Britain Province of Papua New Guinea. Hosted on PARADISEC, the collection consists of a combination of legacy materials dating back to the 1970s and more recent recordings by community members. This unique collection has been compiled despite the ongoing COVID- 19 pandemic through close connections between community member documentarians and language archivists. We believe that this can serve as a model for community-lead language documentation.

The recordings have been made predominantly by members of the Kaimun clan of the Sulka Tribe in the Pomio District of East New Britain Province, Papua New Guinea. This documentation was initially initiated by the leaders of the Kaimun clan as part of a desire for cultural preservation and maintenance to ensure the consistency of intergenerational knowledge. From the 1970s, Paul Tevlone, a Sulka Speaker, has continued this initiative by making recordings of traditional practices and stories as a member of the community.

At present, the collection consists of 32 items comprising audio and video recordings along with images dating from 1975 until today. The recordings are a broad collection of cultural and linguistic data. These include interviews with Sulka Elders, recordings of traditional songs and dances, discussions of cultural objects and recounted traditional stories from multiple speakers and perspectives.

The long term intention of the Sulka collection is to document and archive legacy

recordings of music, language materials and photographs which can further develop into at a comprehensive documentation project of relevance to anthropology and human societies, linguistics and ethnomusicology. The Sulka collection can then support innovative and proactive future projects using the historical archival materials through its cultural preservation using a digital archive accessible to researchers, community members and archive users.

This collection now resides on PARADISEC, the Pacific and Regional Archive for Digital Sources in Endangered Cultures. This was put together during the height of COVID though the collaboration of a multi-person international team. Based in Papua New Guinea, Paul Tevlone, Sulka speaker and cultural consultant, was responsible for recording, translating and compiling much of the data in the collection. Based in Sydney, Steven Gagau, archivist with PARADISEC engaged with the Melanesian community in Australia, collated and collected the materials within PARADISEC. Based in Canberra, Matthew Carroll, academic linguist, served to provide minor guidance in transcriptions and translations of the materials. This multi-level approach involving partnerships between community members, archivists and researchers demonstrates one possible model for building language and culture collections in the current environment.

The Lexeme 'Face' in Languages of Northwestern Papua New Guinea

Jódar-Sánchez, Jose Antonio (University of Buffalo)

ABSTRACT

The research discussed in this talk is an exploratory study of lexemes meaning 'face' in a set of languages of northwestern Papua New Guinea. This area comprises three main geographical areas, namely those around the Torricelli mountains and the Sepik and Ramu rivers. Data for 61 of the 200 languages spoken in this area (Foley, 2018), namely 30.5%, was collected, stored in a database, and coded according to various criteria. The main criterion was whether those lexemes were monomorphemic, that is, composed of one root, or analyzable, that is, composed of two or more roots. Colexification patterns are also documented (François, 2008). The results show that around two thirds of languages have monomorphemic 'face' lexemes while the remaining third of languages has analyzable 'face' lexemes. The pattern is reversed when only Torricelli languages are considered. A geographical rather than a genealogical pattern was found. Languages with analyzable 'face' lexemes cluster around three areas, which are the area on the coast to the west of the Torricelli mountains, the central area immediately south of the Torricelli mountains, and an area immediately south of the Sepik River. Toward the end of the talk, I will illustrate the use of analyzable 'face' lexemes in Srenge and Walman, two Torricelli languages. Srenge is interesting in its use of two 'face' lexemes, one in contexts of physical impact and violence and another one in contexts where the facial expression of the person is crucial to the situation.

Keywords: Face, body part, colexification, Papua New Guinea, Sepik, Torricelli, Srenge, Walman.

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How bi-lingual Early Childhood Education (ECE) can help preserve and revitalize the indigenous languages of Papua New Guinea

Kamene, Sakarepe (UPNG),

Olga Temple (UPNG)

ABSTRACT

In response to UNESCO's call for Global Action during the International Decade of Indigenous Languages (IDIL 2022-2032) designed to protect, promote, and revitalize the world's indigenous languages, LSPNG   drew up a comprehensive proposal detailing a two-pronged strategy for effective harvesting of linguistic data and traditional knowledge, currently existing at community level. This strategy proposed establishing a national **Institute of Indigenous Languages and Literature (IILL)** that would work in tandem with related national agencies and international organizations to organize, support and coordinate community-based initiatives in language documentation, creative writing and indigenous   literacy. To function effectively, however, IILL must be supported by a comprehensive and pragmatic education policy which alone can guarantee adequate supply of required expertise (HR).

This paper will present a paradoxical (at first glance) argument that the rich tapestry of PNG indigenous languages can only be saved from fading through ***bilingual*** (English + Tok Ples) **Early Childhood Education (ECE)**. Citing the success of the One Village One Preschool (OVOP) government-supported public intervention in China, I will present an evidence-based argument that sustainable national development and the success of all community initiatives (including revitalization of endangered languages) really depend on the accessibility of quality education to ensure adequate supplies of expert HR and guarantee people's individual and collective welfare.

Deictic-Marked Adpositions in Ap Ma and Waran

Killian, Donald (University of Helsinki),

Barlow Russell (MPI)

ABSTRACT

Deixis (how languages "point" to particular spaces, times, or even elements of discourse) is prototypically thought to be encoded in certain parts of speech, such as pronouns and determiners. However, other parts of speech, including adverbs and even occasionally verbs, have also been shown to encode deictic information in some languages. In this paper, we discuss a very unusual construction, in which adpositions are marked for deixis.

This rather rare feature occurs in two neighboring languages of the East Sepik Province, Papua New Guinea: Ap Ma (also known as Kambot or Botin [kbx]) and Waran (also known as Banaro [byz]). Although spoken in close proximity, the two languages are lexically very different from each other and are not closely related. Ap Ma belongs to the Keram family, whereas Waran belongs to the Ramu family (and these two families may in turn be distantly related to each other). In both languages, postpositions that govern nouns appear to be obligatorily marked with deictic prefixes. Both languages employ deictic morphemes that index whether a referent is near (PROXIMAL), far (DISTAL), or neither near nor far (MEDIAL). While these morphemes are used in many crosslinguistically common and expected ways (e.g., as determiners to index the deixis of a nominal referent), they also occur as obligatory elements in many adpositional phrases. In these two languages, for example, one may say the equivalent of "in this tree" or "in that tree", but it would be morphosyntactically impossible to say "in the tree" or "in a tree", without indexing the nearness or farness of the tree.

Following the descriptive work of Butler (1981), Wade (1984), Pryor & Farr (1989), and Pryor (1990), we attempt to place this unusual interaction of adpositions and

deixis in a typological context. After describing the behavior of deictic-marked adpositions in Ap Ma and Waran and pointing out some similarities and differences between the two languages, we will venture hypotheses as to the origin of these features. In the case of Ap Ma, we believe the development of adpositional deixis (indeed of a general proliferation of deictic marking) to have been influenced by the phonology of the language. Postpositions in Ap Ma belong to a class of enclitics that-remarkably-require proclitics as hosts. Whereas most nouns are not proclitics (and therefore cannot serve as hosts for these enclitic postpositions), deictic morphemes are indeed proclitics (and therefore help satisfy the prosodic requirements of the language). The origin of this unusual prosodic constraint may itself lie in a sweeping sound change that reduced many disyllabic words to monosyllabic words ending in vowels. In the case of Waran, on the other hand, we suspect that close contact with (and hence borrowing from) Ap Ma has played a role in the development of similar deictic constructions.

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Semiotics of Cultural Signs in Nali Marriage Rituals

Minol, Kipli (UPNG)

ABSTRACT

Signs are present in all cultures of the world and their forms vary across cultures. They play a vital role in the representation and communication of meaning. In his 2006 lecture, Dr. R Seiler defined Semiotics as 'the study of signs'. This is a preliminary study into the semiotics of cultural signs used by the Nali language speakers of Manus Province. Based on the adaption of Charles Sanders Peirce's triadic model of Semiotics (semiosis) and Sign Theory, a semiotic analysis of cultural signs found in rituals associated with Kowas (*Nali Marriage Ceremonies*) is attempted. This study aims to discuss the significance of deeply rooted cultural signs to the overall concept of marriage in Nali by interpreting objects of meaning contained in these signs. An outline of Kowas related ceremonies and rituals is presented first under 2 broad phases: *Pre-Kowas and Kowas* (Muan and Drohas). Under these 2 phases, important cultural signs are identified. These signs are introduced, classified and analysed according to the Peircean 3 part model comprising **Representamen, Interpretant and Object** (Chandler 29). Finally, the roles or functions of each of these signs within the entire marriage process is established based on the semiotic analysis.

Signs analysed in this study are of 2 types, classified under the Peircean Model of Semiotics as **Symbols** and **Icons**. In the example below, an analysis of an iconical sign (*payambrue* - a cultural metaphor) is provided and the sign function discussed briefly after.
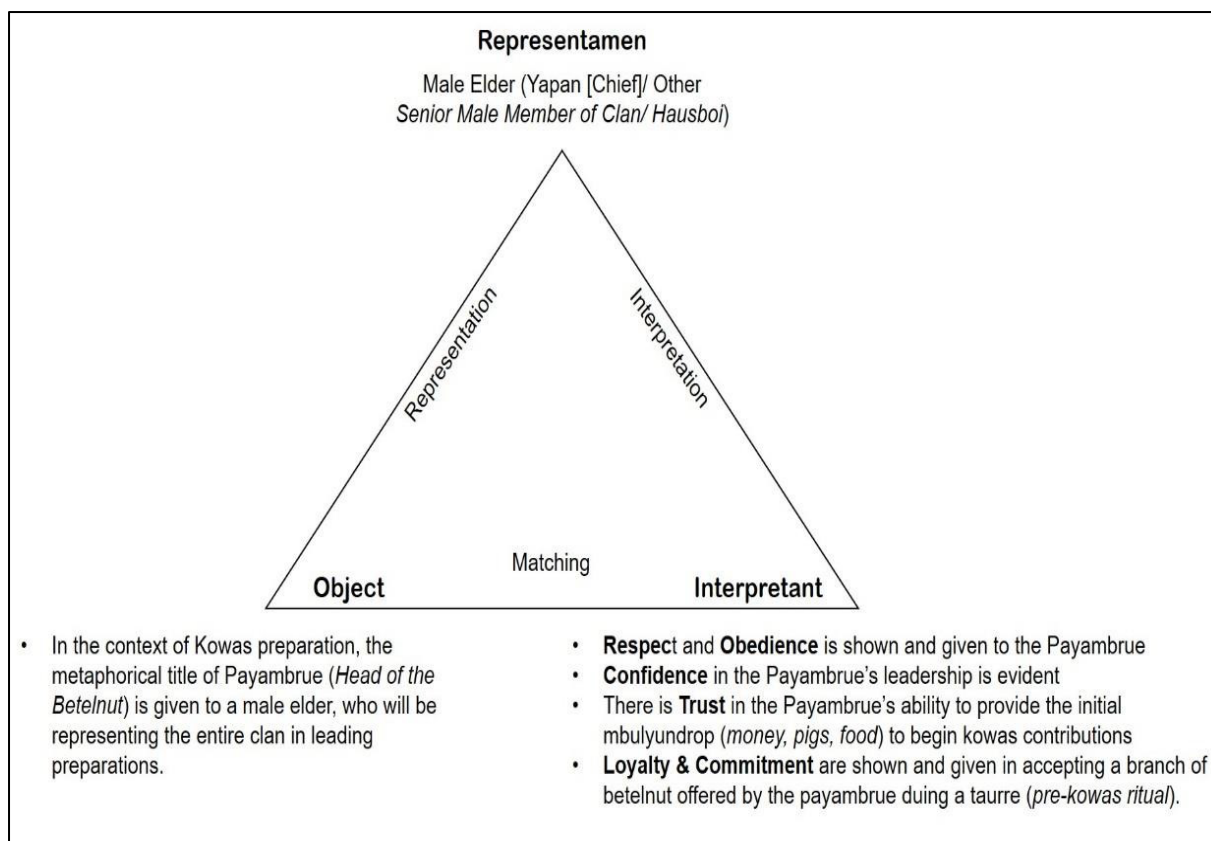
Figure 1. Sample analysis of the iconical sign 'Payambrue'

Sign Function: *To initiate kowas preparations by distributing betelnut to all family heads in order to commence work. Payambrue must maintain his status and support given by coordinating and monitoring all activities leading up to the actual kowas.*

The Peircean approach results in a detailed analysis of signs present in Nali. It provides a deeper and more complete understanding of their objects of meaning and the roles these signs play in the marriage concept. This approach also draws more meaningful insights into the relationships that exist between the Nali worldview, language and culture. Further research is required on the cultural signs found in other important rituals associated with events important to Nali society such as death, harvest, blessings, etc. A translation of the New Testament Bible was completed in 2020 and other unpublished translations have been carried out by Christian missionaries. There has been little other work carried out in terms of formal linguistic documentation and ethnographic descriptions of the Nali language and culture.

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A Preliminary Phonological and Acoustic Analysis of Vowels in Domung

Moe, Jonathan (SIL)

ABSTRACT

Background: The Domung [dev] language of Papua New Guinea is an underdocumented language whose speakers live in the Finisterre mountains of the Rai Coast District of Madang Province. Domung is a Trans New Guinea language belonging to the Yupna branch of the Finisterre-Huon sub-family. Very little documentation of Domung exists (see King 2015) and no in-depth phonological analysis has yet been conducted.

Argument: The Domung language has six phonemic vowels as shown by example (1) as well as one prominent allophone [ɛ]. Figure 1 summarizes the results of acoustic measurements of vowel quality via the correlate of formant frequencies (F1/F2) performed via PRAAT (Boersma & Weenink 2018) for 215 tokens.

(1)   Examples of Phonemic Vowels:

/i/	[idit̚]	/idit/	'sit down'	0150
	[wip̚]	/wip/	'bow'	0780
	[ɢwi]	/ɢwi/	'tobacco/smoke'	0904
/e/	[emat̚]	/emat/	'make.1DU.PRES'	1458
	[pʰɛn]	/pen/	'rain'	1335
	[qʰuwe]	/quwe/	'dry'	1548
/u/	[uɾop̚]	/uɾop/	'shade'	1350
	[but̚]	/but/	'tree (sp)'	1158.9
	[du]	/du/	'dream'	0129
/o/	[opma]	/opma/	'yesterday'	1371
	[woɴ]	/woɴ/	'fence'	0676
	[saso]	/saso/	'chinese taro'	1228
/ə/	[əɴ]	/əɴ/	'make.2SG.PRES'	1458
	[bət̚]	/bət/	'pig'	0987
	[mebə]	/mebə/	'last'	1626
/a/	[adat̚]	/adat/	'stand up'	0169.2
	[tʰamo]	/tamo/	'field'	0743
	[maɾa]	/maɾa/	'gorge'	---

Figure 1 Vowel Space Plot of Phonetic Vowels
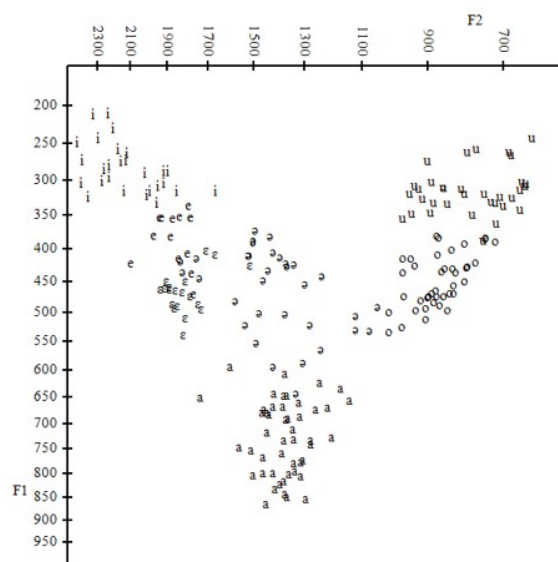
Domung also exhibits phonemic lengthening of five out of six phonemic vowels as evidenced by the presence of several minimal pairs and also by vowel duration measurements of 344 vowel tokens conducted via PRAAT. Typological comparison reveals that phonemic vowel lengthening ccurs in 41% of documented Finisterre family languages and may thus be considered a rather common feature of Finisterre family languages.

Significance: Domung is an underdocumented but vital language and this preliminary phonological analysis is the first in-depth descriptive work conducted for the language. Furthermore, acoustic analysis is an under- utilized tool which has not been used extensively in previous phonological descriptions of Finisterre family languages. This analysis of Domung illustrates some of the benefits of acoustic analysis and may serve to improve future phonological descriptions of other underdocumented languages.

Further Research: Analysis of the Domung language is ongoing and next steps include detailed investigation of vowel sequences as well as stress and syllable structure.

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A Distinct Variety of Tok Pisin Spoken amongst Young People in the Townships of Kiunga & Tabubil in Western Province

Noreewec, Andreas (UPNG)

ABSTRACT

This paper aims to debunk a distinct variety of Tok Pisin spoken in Kiunga, Western Province of Papua New Guinea. This research established this variety as a slang of Tok Pisin given that it is a Tok Pisin register used in a situation of extreme informality. In this paper, the author labels this particular variety of Tok Pisin as "*Kiunga/Tabubil Tok Pisin Variety (KTTPV),"* considering that it is not spoken in other parts of Western Province and Papua New Guinea. This research further provides a record of sociolinguistics practice of language variation in a Tok Pisin speech community to meet the communication purpose. This research was established due to the author's personal encounter with this variety of Tok Pisin, which was later discovered as an argot of mostly young females and understood by young males. The data of this research was documented using a digital voice recorder then later translated into text.

Keywords: *Tok Pisin, Language variety, argot, KTTPV*

Examples of Tok Pisin words and their Equivalent KTTPV

Tok Pisin	KTTPV
Anis	Apanipis
Buai	bupuapai
dok	dopok
em	epem
faiv	fapaiv
go	gopo
hait	hapait

Brief Morphological Description

To describe the KTTPV, it can be seen from the above examples that in every word of KTTPV, a consonant 'P' + a vowel (either a,i,e,o,u excluding y) is added to every syllable of the Tok Pisin word without affecting the first and the last letter of the word. For example, the Tok Pisin word 'anis' has two syllables /a/ and /nis/, so, the KTTPV version of anis would be; a+ pa + ni

+pi +s ⟶ apanipis.

Source:

Primary Data/Information

The world's hotspot of linguistic and biocultural diversity under threat

Novotny, Vojtech (University of South Bohemia),
Ben Ruli (New Guinea Binatang Research Centre)

ABSTRACT

Around the world, more than 7,000 languages are spoken, most of them by small populations of speakers in the tropics. Globalization puts small languages at a disadvantage, but our understanding of the drivers and rate of language loss remains incomplete. Papua New Guinea is home to >10% of the world's languages and rich and varied biocultural knowledge, but the future of this diversity remains unclear. We measured language skills of 6,190 secondary school students speaking 392 languages (5.5% of the global total) (Fig.1) and modelled their future trends, using individual-level variables characterizing family language use, socio-economic conditions, student's skills, and language traits. This approach showed that only 58% of the students, compared to 91% of their parents, were fluent in indigenous languages, while the trends in key drivers of language skills (language use at home, proportion of mixed-language families, urbanization, students' traditional skills) predicted accelerating decline of fluency, to an estimated 26% in the next generation of students. Ethnobiological knowledge declined in close parallel with language skills. Varied medicinal plant uses known to the students speaking indigenous languages are replaced by a few, mostly non-native species for the students speaking English or Tok Pisin, the national lingua franca. Most (88%) students want to teach indigenous language to their children. While crucial for keeping languages alive, this intention faces powerful external pressures as key factors (education, cash economy, road networks, urbanization) associated with language attrition are valued in contemporary society.
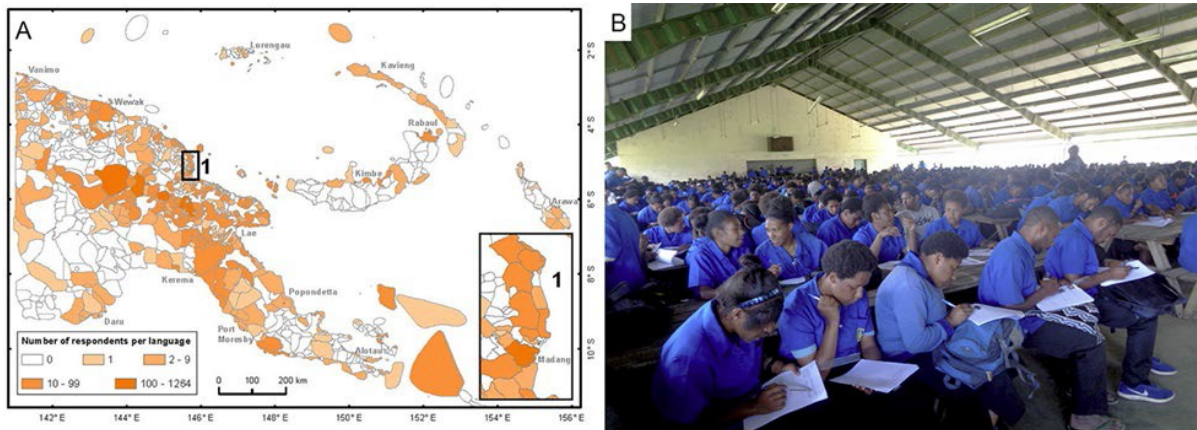
Fig. 1. Languages studied in Papua New Guinea. (A) Language map (Ethnologue) with the number of students surveyed, (B) Survey of 486 students, speaking 37 indigenous languages, at the Mt. Hagen Secondary School.

Polite Plurals and Kinship in Lote, Papua New Guinea

Pearson, Mary (SIL)

ABSTRACT

Culture is the stage where language is expressed. The two are inseparable. This reality permeates Lote society where a person must understand kinship relationships before he/she can politely address or refer to another individual. In Lote, an Oceanic language of Papua New Guinea, the pronominal system richly demonstrates this language/culture link.

Cultural politeness, a universal feature of society, is one way culture and language display their indisputable bond. Politeness can be referenced by socially appropriate behavior as well as socially appropriate speech. Lote has widespread use of polite plurals used both for address and reference that are linked to a matrilineal system in which certain relationships are subject to various behavioral and linguistic constraints. A demonstration of the pronominal system in Lote provides clear evidence of how intimately language and culture entwine. It is the aim of this paper to describe the kinship framework of Lote society and demonstrate through examples that culture influences language - born out in the daily, common speech and actions throughout the Lote community. A person must know their relationship to another person in order to use appropriately polite speech that bestows proper esteem.

Key words: kinship, clan, moiety, polite plurals, alienable (indirect) possession, inalienable (direct) possession, dyad, honorific, reciprocal.

Onnele number beyond number

Pehrson, Benjamin (SIL)

ABSTRACT

The Torricelli language of Onnele (onr) includes a remarkable set of strategies to indicate number, and to express other related semantic notions of extendedness and pluractionality that go well beyond the paradigmatic categorization of number. Nominal plurals are rare, and the number of a particular referent is generally inferred from context. For   object referents, the normative strategy is little interested in precision of count, which stands in stark contrast to the geographically closest Torricelli language of Olo, which includes over fifty subclasses of nouns based on number markings (Staley 15). The Onnele counting system   only includes 'one' (*wokera*) and 'two' (*plainren*), and then combines these to go a bit further   (e.g. *plainrikera* 'three'). Nevertheless, Onnele exhibits over fifteen different strategies to indicate some kind of number.

Number is shown in a wide variety of ways among Onnele nouns, adjectives, possessive pronouns, question words, verbs, conjunctions, and pronouns. A compound noun   includes each of the singular parts to form the resulting plural complex (e.g. *ino* 'younger.brother' + *rani* 'older.brother' = *inrani* 'brothers'). This strategy allows for greater   disambiguation than a mere singular/plural distinction, for another construction adds a plural   suffix to some kinship terms (e.g. *rani* 'older.brother' + *-mpi* 'PL' = *ranimpi* 'older.brothers').   Many kinship terms use different roots for singular and plural (e.g. *awa / mokapi* 'mother's.younger.sister(s)'). A few nouns can show plurality through partial or full reduplication, yet this often shows plurality in the sense of a large degree, or in a distributive sense. The same is true of adjectival suffixes. Possessive pronouns can sometimes indicate the number of the possessed noun, but this is still mostly determined from context. Question words can indicate number (e.g. *fina* 'who.SG', fopi 'who.PL'). Most verbs are regularly marked with a portmanteau subject agreement morpheme across a

paradigm that distinguishes singular and non-singular. Some verbs can also be marked for object number agreement, and these suffixes exhibit the greatest divergence of number-marking concord among the closely related Onnele dialects. The Onnele pronoun system exhibits a complex system of number – almost an open class in its use of the 'and'-verb to form compound pronouns – in order to track numbered referents among dual forms as well as any other   combination of numbered referents (e.g. *wuyape* '3SG.and.2PL'). A verbal prefix *yem-* conveys some kind of pluractional meaning of reciprocity or coordinated action among its actors, depending on the lexical and contextual constraints. Finally, separate verb lexemes are   sometimes used to indicate whether the action is done to one object or to a plurality of them.

The semantic category of number is much more complex than simply identifying the singularity or plurality of nouns. Rather, number may include various semantically related notions to plurality across many word classes, and this complexity deserves more attention,   as indicated by such recent typological volumes as Storch and Dimmendaal 2014 and Mattiola 2019. For the Onnele data, I need to look further into those nouns that do exhibit nominal plural distinctions and classify them accordingly. Also, some number markings were previously labelled as 'plural' when some other kind of extendedness or pluractionality may   really be at play (e.g. adjective suffixes). The distinction between *ompla* 'thing' and *ommo* 'things' may really be something other than singular/plural since local speakers frequently use them interchangeably for singular and plural referents. Since this noun can also be used in various senses to indicate 'food' and 'work', perhaps the distinction is more along the lines of countable vs. uncountable.

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Kope Tone Patterns

Petterson, Robbie (SIL)

ABSTRACT

Many languages of PNG – maybe most – are tonal, that is, pitch patterns associated with the words of the language can make a difference to their meanings. In the Kope language, too, knowing the tone of a word is an important part of knowing the word.

Kope belongs to the Northeast Kiwai group in the Gulf Province. Kope phonemes have been described by John Clifton (1991), the tones have been partly described by Julia Martin (2016), and the verb morphology by Hanna Schulz (2018). This paper extends the work of Martin.

The tone patterns found in Kope are like tunes, and there are four of them:

(1)   a single-note (<u>level</u>) tune at a high pitch (written HH), e.g. /hépátó/ 'ear'

(2)   a <u>rising</u> tune consisting of a single step up from a low note to a high note (LH), of about two musical semitones, e.g. /keèbàrí/ 'tusk'

(3)   a <u>falling</u> tune taking place gradually from a high note to a low note (HL) over about a five musical semitones, e.g. /dódōrò/ 'river bank'

(4)   a combination of rising and falling tunes (LHL), which I call "<u>peaking</u>", e.g. /ìdómāì/ 'eye'.

In Figure 1 I show sound waveforms and pitch graphs (produced by Praat software) of the four example words given above. The pitch graphs show the rise and fall of the tones.
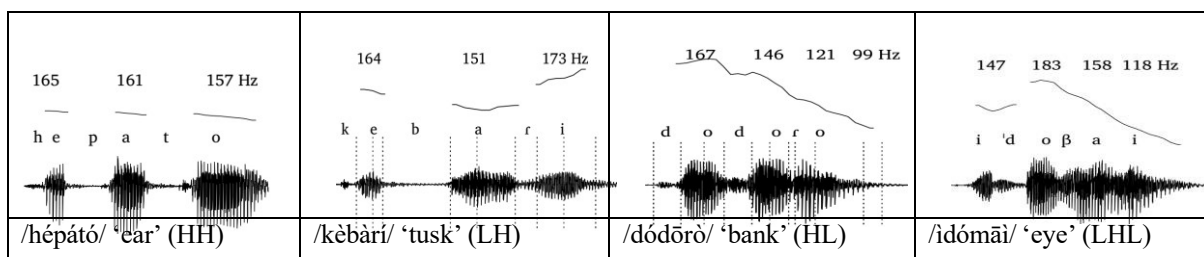

Figure 1. Waveforms and pitch graphs showing four tone patterns on Kope 3-

syllable words

Two-syllable words usually show only the three shorter patterns (HH, LH, and HL). E.g. /úmá/ 'sore', /ùmú/ 'dog', /pítò/ 'possum'. A LHL pattern *can* occur on a two syllable word, but *only* if it has a long vowel, e.g. /tètéè/ 'stranger'.

Also one-syllable words definitely only show only the three shorter patterns, e.g. /rúú/ 'he/she', /mòó/ 'I/me', /dúò/ 'night'. (These one-syllable words have long vowels or diphthongs.)

These restrictions show us that each L or H tone needs at least one short vowel in order to express the whole tone pattern – in other words, the tone bearing unit in Kope is the mora.

In Kope, every noun, adjective, and particle has its own tone pattern, and many verb affixes too. Interesting things happen when such words come together in phrases, for example, the LH tone pattern can flatten down to LL, or turn upside down to HL, depending on the context. In the paper I will explain how these interesting sorts of changes work.

Knowing the tone pattern of each word is as important as knowing its consonants and vowels, and needs to be recorded in the lexicon as part of the full specification of the word, but it is difficult to do this without understanding what the tone pattern repertoire is, and how to categorise words according to the repertoire. Tones need to be studied!

This study has studied only the noun phrases. Tone in verbs has yet to be studied.

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Vernacular-first versus English-only bilingual education: the EGRA studies

Petterson, Robbie (SIL)

ABSTRACT

I have undertaken a careful comparison of reports of school literacy surveys carried out in four different PNG provinces in 2011-2013. The key finding of this comparison is that the school children of East New Britain were way ahead of those in the other three provinces surveyed – Madang, NCD, and Western Highlands. A closely related finding is that East New Britain was also the only province where vernacular-first education was being carried out, in spite of that being the official policy at the time (see Marape, 2013); the other provinces were all carrying out an Engish-only policy, and were getting disappointing results. My paper contends that the teaching of beginning literacy in the home language of the children of East New Britain was the most important factor for the relative success that the children of that province had in learning to read English.

The four survey reports (The World Bank 2014a-d) were part of the Read-PNG project, which was organised by the National Department of Education with support from The World Bank. The project was very large, costing 19.2 million USD. The surveys followed a methodology called Early Grade Reading Assessment (EGRA), which is used by various agencies all over the world (see RTI International, 2015, and Dubeck & Gove, 2015).

During the EGRA surveys, 5,500 children in 120 elementary and primary schools were tested for nine skills: phonemic awareness, listening comprehension, letter naming, knowing letter sounds, syllable naming, nonsense word reading, familiar word reading, oral reading fluency, and reading comprehension. In my study I compared how the children of each province were doing in each literacy skill, relative to the children of the other provinces. I also combined the results of each

skill into an overall literacy score, and compared each province by that score too. The graph below shows the result of this combined score:
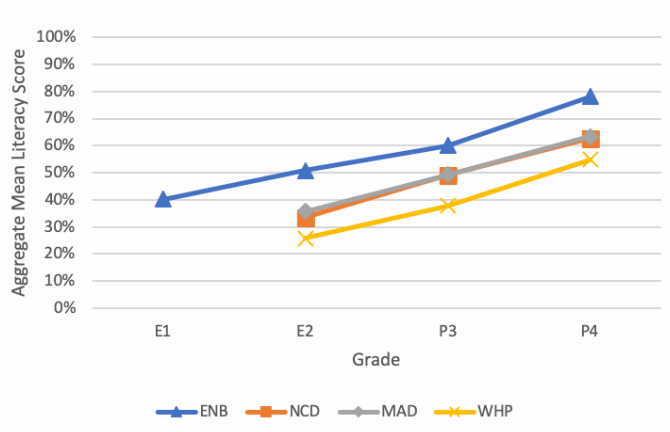

Figure 1. Mean literacy scores (aggregated over nine sub-tests) for four provinces, showing progress through the grades tested.

The graph shows that the children of East New Britain (the blue line) are doing best, and in grade 1 they are at a higher level, on average, than those in grade 2 in the NCD and Madang, and then the children in grade 3 in the Western Highlands.

The children of East New Britain were also learning to read in their Kuanua language in grades 1 and 2, and in spite of transitioning to English after that, they were still doing far better in English in grade 4 than the children of the other provinces who had been learning to read in English from the start – English being a language they were just learning to speak.

This is a very important result, and should inform the language-of-literacy policies of education departments of every province and the whole nation.

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The Syllable Profile and Glide Formation in Sob [urw]

Ryan, Harty (Pioneer Bible Translators)

ABSTRACT

The Sob [urw] language is spoken in the foothills of the Finisterre Mountains in Madang Province, PNG. The language belongs to the Rai Coast family, and is spoken by about 4,000 people.

In this paper, I will propose a canonical syllable profile of (C)V(C). A previous Sob OPD (Urton 2007) did not include a canonical syllable profile or the glides /j/ and /w/ as phonemes of the Sob language. The syllable profile that I propose will simplify the phonological data proposed by Urton (2007), and it will eliminate the need for VV type syllables or triphthongs. This simplification will be by proposing phonemic status for /j/ and /w/.

I have collected my own Sob data in 2020 and 2021, which I will use for this paper and presentation. The figure (1) below is an example that I will include in my paper as evidence of the Sob syllable profile.

(1) Syllabification examples				
	Single syllable	#___	$___$	___#
V	e 'or'	**e**.ge 'eye'	keb fu.gi.**a**.ga 'light	fi.**o** 'fog'
CV	mi 'louse'	**ta**.ba 'head'	u.**di**.ge 'sand'	su.**be** 'mouth'
CVC	nur 'nose'	**keb**.kaj 'water snake'	a.**buïs**.kaj 'old woman'	si.**bim** 'stomach'
VC	am 'what'	**ag**.fe.re.ja.ga 'he	***	gi.tu.**ar** 'dusk'

For glides /j/ and /w/ as phonemes of the language, I will propose the following data:

(2) /j/		(3) /w/	
token	gloss	token	gloss
jaj	taro	wa.de	fish
je	I, 1sg subj.	wa.gaj	crab
go.jam	old man	so.ro.waj	beetlenut
ku.bi.ja	kaukau, tuber vegetable	dawaj	pig
joj	kunai, tall grass	si.de mo.we.gi.aw	sunrise, east
o.ja.bej	great-grandparent	saw	greens (kumu)

This research is a crucial step toward describing the Sob language to other researchers. Recognizing the phonemic status of glides will simplify Sob orthography, and may aid future readers in easier comprension of written texts.

Dialectical Analysis method in teaching linguistics @ UPNG

Temple, Olga (UPNG),

Sakarepe Kamene (UPNG)

ABSTRACT

Modern linguistic theory is the product of a deeply rooted tradition of scientific analysis of observable facts. However, its method of analysis has differed significantly from that used by other sciences. Descriptive methods of analysis, largely based on the principle "We understand something, when we know the atoms that compose it, and the laws of combination" (McGinn 1999), have been used in attempting to unlock the 'combinatorial system' of language by focusing first on its 'atoms' (phonemes). This atomistic method of analysis, while providing a wealth of observable detail, has left many fundamental questions unanswered, because, literally, 'The Whole is *more* than the sum of its parts.'[1]

By contrast, natural and physical sciences focus on the ***functional units*** of their objects of study (i.e., *molecules* in chemistry). We argue that it is high time for linguistics to follow suit and to recalibrate its analytical tools by adopting a similar "***analysis into functional units***" approach. Based on a synthesis of ideas, voiced in the past by David Hume, Ferdinand de Saussure, and Lev Vygotsky, a ***dialectical*** method of linguistic analysis has been developed and used in teaching linguistics at UPNG since 2007. This paper will state the key principles of our unorthodox method and outline its far-reaching implications for our understanding (and teaching!) of syntax and semantics. We will also compare dialectical linguistics course structure with that of traditional courses in linguistics and analyze our students' attitudes and feedback so far.

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[1] Aristotle: Metaphysics Book I

Inflectional verbal morphology in Malol

van den Berg, Lydia (SIL)

ABSTRACT

Malol [mbk] is an Austronesian language spoken by about 5,000 people on the north coast of Sandaun Province, Papua New Guinea. The language is part of a dialect chain: Malol-Arop-Sissano-Sera.

Malol is an SVO language, has mainly (C)V(C) syllable structure, where V can be any one of five vowels and four diphthongs. There is little morphology in the language, except for inflection on verbs.

This presentation will focus on both the formal and the functional features of verbal inflection. Formally, each verb is obligatorily prefixed with a TAM/person marker. These prefixes show partial vowel harmony with the first vowel in the verb stem. The verb stems themselves show vowel raising for first and second person singular.

Malol has a three-way contrast between realis, irrealis and imperfective. In terms of their functions, **realis** prefixes are used for past and for present (perfect). **Irrealis** is used for future, imperatives, conditionals, purpose and after the modal verb *-loan* 'can'. **Imperfective** is used for aspects like habitual, continuous and inchoative, for present continuous, and with verbs of saying, thinking, wanting and expressions for feelings. There is possibly also a historic present, but this remains to be confirmed.

Examples that will be discussed include:

(1)

Elinka, re lin **ke-r-tera** *i, ean kopanan tapo nakoa pum ajiyn kos…*
but 3PL not REAL-3PL-find 3SG because crocodile DEM3 big very and
'But they didn't find him, because that crocodile [was] very big and ⋯' (A2-01)

Example (1) shows the use of **realis** for **past tense**. It is taken from a story about a fisherman who gets dragged off by a huge crocodile (and is never seen again).

(2)

Yia	***tok-u***	*i*	*oa*	*nekea*	*iyn*	*i*	***awa-mar***	***wa-ntaw*** ···
1SG	IMPF-do	3SG	thing	DEM1	PURP	3SG	IRP-grow	IRR-do.properly

'I habitually do these things for her so that she will grow properly···' (F4-01)

Example (2) shows the use of **imperfective** to express **habitual aspect**, and of **irrealis** after the **purpose** marker *iyn*. It also shows the **adverbial verb** -*ntaw* ('to do something properly or thoroughly') which agrees in its TAM marking with the main verb that it modifies. This sentence is taken from a booklet on proper care of small children.

Un-Austronesian features of Malol, an Oceanic language of North New Guinea

van den Berg, René (SIL)

ABSTRACT

Malol [mbk] is an undescribed Oceanic language, spoken by around 3,000 people who live on the north coast of Sandaun Province in Papua New Guinea, west of the town of Aitape and east of the Sissano lagoon. The Malol area was heavily affected by a local tsunami in 1998 with considerable loss of life. Malol is one of the westernmost languages of the North New Guinea cluster (itself a subgroup of Western Oceanic), and until around 2005 was considered a dialect of Sissano, one of the seven Siau languages in the Schouten linkage. The information presented here is based on three short periods of fieldwork in 2016, 2020 and 2021.

Malol shows various regular Oceanic features, including five vowels, dual pronouns, subject-marking prefixes, a three-way demonstrative system, realis and irrealis mood, SVO word order and serial verb constructions. But Malol also has a number of features which are distinctly un-Austronesian in appearance, six of which are listed below.

- Four falling diphthongs acting as units: /iɛ̆ uɔ̆ ɛɤ̆ ɔɤ̆/.
- Word-final palatal consonants: /rutʃ/ '3 dual' and /rɑɲ/ 'water'.
- Absence of a clusivity distinction among the pronouns.
- No valency-changing morphology (no passive, causative, reciprocal, applicative).
- A simple binary numeral system, distinguishing only 'one' and 'two'.
- A light verb -*ho* 'do', used to make various verb adjunct phrases.

The paper will illustrate each of these features and also try to answer the question: how did some of these unusual characteristics develop? There are two avenues for research.

a) Some of these features were already present in Proto-Schouten. Ross (1991) shows several phonological and morphosyntactic innovations in the Schouten languages. These include the gradual reduction of the Proto-Oceanic numeral system as one moves westward, building on Proto-Schouten which had already lost the numerals 6-9.

b) There has been convergence with neighbouring Papuan languages belonging to the Torricelli family, such as Walman (Foley 2020, M. Dryer, p.c), and languages of the Skou family, such as Barupu (Corris 2005). Promising candidates for Torricelli influence on Malol are word-final palatal consonants; Skou influence can be discerned in the light verb. Both families might have played a role in the loss of clusivity and the minimal number system.

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A century of Tok Pisin lexicography

Volker, Craig (James Cook University)

ABSTRACT

As part of its documentation of German loanwords into languages around the world, colleagues at the Institute for German Language in Mannheim, Germany have collected a large number of Tok Pisin dictionaries dating from 1911 to the present. For their internal research purposes, these were scanned and used as PDFs. I was given this collection of PDFs to use as the core of a wider collection of Tok Pisin dictionaries that includes online dictionaries and trilingual dictionaries of PNG vernacular languages to be made available to the general public at a dedicated website. The dictionaries vary greatly in a number of ways:

- Length
- Purpose and intended audience (linguists, foreign travelers, foreign specialists such as medical workers, general foreign public, translators/interpreters, indigenous learners of English, learners or speakers of vernacular languages),
- Format (fully bi- or trilingual, bi- or trilingual with Linderlists, one-way only; monolingual)
- Orthography (English-based or independent orthography, after 1955 use of the Department of Education approved standard orthography used later in the *Buk Baibel*)
- Medium (manuscript, reproduced for local use, publicly published, online)
- Accuracy (of translations, examples, or pronunciation; obsolete vocabulary, regionalisms, neologisms, slang)
- Level of analysis (phrasebook, individual lexemes, grammatical appendix, pronunciation appendix)
- Authors (indigenous, non-indigenous)

An examination of the wide range of and different levels of usefulness of these dictionaries, indicates a continued need for Tok Pisin dictionaries for both general and specialised purposes. At the same time there seems to be a lack of Linancial, professional, or social incentives for indigenous linguists to engage in

Tok Pisin lexicography. Government support similar to that given in other countries to vernacular language lexicography, for example by the Indonesian government, would help to raise lexicographic awareness and would decrease the reliance on overseas publishers and personnel to document and develop the most widely spoken of Papua New Guinea's national language.