Kaluli
Andy and Sylvia Grosh

Part I — Cultural Information

1. Introduction

This report gives details concerning the work of Andy and Sylvia Grosh, of the Summer Institute of Linguistics (SIL), among the Kaluli people of Mount Bosavi in the Southern Highlands of Papua New Guinea. The Kaluli people (Ethnologue code, BCO) number approximately 2,500, and live on the northern and western slopes of Mount Bosavi in the southwestern corner of the Province.

The Groshes began work with the Kaluli people in February 1991, and have spent approximately fourteen months in the villages of Waiyu and Suganiga (as of January 1993). They have concentrated their efforts on language learning and analysis, as well as gathering information on the culture.

The Asia Pacific Christian Mission (APCM) began work in the area in 1964, and has had a significant impact in literacy, and development, and, to a lesser extent, affected nearly all the other topics with which this paper is concerned. The national church that is an outgrowth of the work of this mission, the Evangelical Church of Papua New Guinea (ECPNG), continues to be the only church working in the area.

2. Geography

At least four linguistic dialects of Kaluli are at times reported by speakers of Kaluli. They are Ologo, Kaluli, Walulu, and Kugenesi1. However, these divisions are not necessarily well born out by the lexicostatistical data of the analyst. Estimated population and reported linguistic dialect boundaries are as follows (population figures are rough estimates only as census figures are not yet available).

<table>
<thead>
<tr>
<th>Village</th>
<th>Pop.</th>
</tr>
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</table>

1 There is no extant village of Kugenesi speakers. They have all left their traditional lands to the west of Mt. Bosavi and are living in various other villages, the largest group being in Wanageso.
Kaluli

Ologo
- Wasu 40
- Didesa 150
- Wabamisen 210
- Wogodagan 70

Kaluli
- Suguniga 90
- Bona 100
- Muluma 90
- Orabia 100
- Tabili 150

Walulu
- Wanageso 200
- Gambano 90
- Sibalama 100
- Wasoweido 300
- ²Baniso 400

For maps, see Appendices A–D.

The area contains no major political, economic, or social divisions. Although the political and church divisions are widely known within the group, they are only relevant to their own sphere, i.e., the political divisions are used only to determine which villages have a councilor, and do not have noticeable influence on social interactions or living patterns, etc.

² People living in Baniso are Sonia speakers, a language that is, to all appearances, dying. Nearly all these people are bilingual in Kaluli. Some of the lexical differences between Kaluli and Walulu are actually a case of the Walulu using a Sonia word.
These divisions are all based on geographic placement of villages (see Map, Appendix C). The political divisions paralleled the church division exactly until an aid post was recently set up at Wanageso, at which time a new sub-division was created. The church sub-districts basically determine which villages gather for monthly communion services. Each political division has one councilor to represent that group in Muluma Sub-District meetings. There are five other groups (each with one councilor) from three of the neighboring language groups, which make up the entire area under the control of the Muluma Sub-District. The entire area is governed from the Muluma Sub-District Station, located approximately in the middle of the Kaluli language area.

There are airstrips at both Muluma station and Bosavi Station (see Appendices C and D). Both of these stations have some permanent facilities made of sawn timber and iron roofs, and both have community schools and small medical facilities. For a more complete description of these facilities, see Grosh (1991).

Currently there are no commercial enterprises operating in the immediate language area. People use most of the land surrounding villages for gardens and sago production. Gardens are divided into two general types, the first being large, unfenced gardens for banana and pandanus,
and the second being smaller, fenced gardens for growing pumpkins, sweet potato, sugar cane, greens, and some corn. The men make excursions up the slopes of the volcano to hunt for small game animals.

All of the Kaluli speaking villages are located at approximately 2,500 feet altitude, in a rough semicircle around the northern slopes of Mt. Bosavi. The temperatures are fairly constant year round, with a daily temperature of about 80° Fahrenheit. Rainfall averages 220 inches per year, with no pronounced wet or dry seasons. The Kaluli people recognize three seasons, based on growing cycles, although climatically there appears to be two primary seasons, delineated by wind direction. From April to October the winds are usually gentle southeasterly breezes, which bring very cloudy, drizzly weather. November through March bring very strong westerly winds, usually becoming strongest at night (sometimes destroying homes and crops). Rains during this period generally fall during the night, and days are generally clear.

3. Demography

Although the Kaluli people recognize an eastern and sometimes two western dialect groupings, Ologo and Walulu/Kugenesi respectively, these divisions are not borne out either by lexicostatistical data, or by sociolinguistic behavior. Thus the following statistics (which are approximate at best) relate to the group comprised of all Kaluli speakers.
Population: 2,500

<table>
<thead>
<tr>
<th>% male/female</th>
<th>45/55</th>
</tr>
</thead>
<tbody>
<tr>
<td>% monolingual</td>
<td>~75%</td>
</tr>
</tbody>
</table>

### Bilingualism

<table>
<thead>
<tr>
<th>Language</th>
<th>% partial</th>
<th>% complete</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tok Pisin</td>
<td>5%</td>
<td>20%</td>
</tr>
<tr>
<td>English</td>
<td>8%</td>
<td>3%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Attitude to Kaluli</th>
<th>% negative</th>
<th>% positive</th>
<th>% indifferent</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>0%</td>
<td>95%</td>
<td>5%</td>
</tr>
</tbody>
</table>

4. Language

Three languages are in use in the Kaluli area. The first is, obviously, Kaluli. The second is Tok Pisin, and the third is English.

English is used in the classroom situation in the community school, and on the radio during ECPNG and MAF traffic time. Tok Pisin is used to communicate with non-Kaluli speakers, such as teachers and Health Workers. It is also used to read the Scriptures in church. All communication between Kaluli speakers is carried out in Kaluli. Tok Pisin and English are used only in the limited domains mentioned above, never for communication between Kaluli people.

The majority of the ladies and younger children speak neither Tok Pisin nor English. They seem perfectly content in not knowing either. Most young men do speak Tok Pisin, although a fairly large portion of the population over thirty is monolingual. The school children speak Tok Pisin, and a smattering of English. As English and Tok Pisin are the languages of education, they do hold some prestige. However, Kaluli speakers are proud of their language, and in communication with people from surrounding language groups (Onobasulu, and Kasua, Sonia, and Hansef), Kaluli is generally the language of choice. So within this area, Kaluli is a prestigious language.

Tok Pisin has been introduced to the area primarily within the last ten years, but has had little impact on intra-group communication. The language changes in the next ten to twenty years are heavily dependent upon future development of roads and commerce in the area. Without
ready access to other areas, I would expect the use of Kaluli as the language of choice to remain fairly stable.

5. Problems & Felt Needs

Basic needs among the Kaluli (food, shelter, security, etc.) are almost universally fulfilled. Most of these needs are being met within the traditional lifestyle. Although the church is currently deeply ingrained in the social structure, I would say that people do not generally regard religion or ritual as necessary for meeting most daily needs.

There is a general interest expressed in various development projects such as a road into the area, gold mining, or logging. However, many people are rather ambivalent as to whether these things would be of significant benefit to the Kaluli people. Some vocally oppose such “improvements”.

Outsiders in the area generally express needs as they are relevant to their own sphere. The headmaster primarily sees the need for better cooperation with the community school, and likewise the health workers feel the need for better cooperation with the health center. Most of these people agree that the Kaluli people are generally more satisfied with the “status quo” than many other groups with whom they have worked.

As mentioned above there is very little commercial enterprise in the area. Some men do leave the area to work for a short period, but most see this as a diversion rather than a means of meeting needs. Some vernacular literature has been produced on various health and development topics (see Section 10), but this has not been widely read. Since the large majority are not literate, there is not much interest expressed in other new vernacular literature.

6. Cross-Cultural Contact & Change

The Kaluli are quite accepting of outsiders, possibly because they have had rather limited contact up to the present. Currently most of the outsiders are ones who are residing in the area with the express purpose of providing services to the Kaluli people (education and health workers). The only others are women who are married into the group and most of these come from adjacent language groups and often have distant kin ties with the Kaluli, and are at least passively bilingual.
Both the church and the government have had significant impact on the culture in the last thirty years. In a broad sense, I would say that the Kaluli people have usually responded in a very compliant manner to outside forces. They have set aside much of their cultural music, body decoration, and ritualistic practice during the past thirty years without noticeable struggle. Currently there are a select few among the group who may try to reverse some of these trends, or to show resistance to outside pressures, but to date, these individuals have usually been overcome by group compliance.

Current innovations are usually a result of people who have gone outside the group and returned with new or borrowed ideas. Some build new style houses, or introduce new crops or flora to the area. Others generally find these innovations interesting, but not necessarily to be imitated. Various responses to innovations have been documented by Schieffelin (1981a, 1981b).

Nearly all outside information enters the group originally through the medium of Tok Pisin, and then is dispersed via the Kaluli language.

Because of the high value on the autonomy of the individual, any individual is generally able to try to be an innovator; however, because of this same value, there is little guarantee that others will support a new idea, irrespective of the innovator. Any innovator thus risks having his idea rejected. However, there does not seem to be much risk of personal rejection on this basis. Those who return to accepted standards are almost universally accepted, no matter what breach was committed.

It appears, then, that change agents and leaders are determined primarily by personality and specific situations, rather than by more rigid standards.
Part II — Literacy

7. Education

7.1 Children’s Education

The following statistics are taken from the Bosavi Community School, which has been in operation since 1970. It is run by ECPNG. English is officially used for instruction, although a great deal of instruction occurs in Tok Pisin. Children attending this school are nearly all Kaluli speakers, and so this is naturally the language used in most inter-student communication. At present there is not a vernacular component in the program. The present Headmaster is quite willing to include such a component if local involvement makes it feasible. The school teaches Grades 1–6, with about four classes taught each year in a rotating cycle. Most years there are either three or four teachers at the school, with a very high turnover rate. For the past two years there has been at least one Kaluli speaker teaching. The following statistics are based on enrollment in the five year period 1983–1987 (data for earlier years was not readily available, and students enrolling subsequent to 1987 have yet to complete Grade 6), and are taken from the official roll books. The Muluma School only began in 1987, and so long term statistics are not yet available.

<table>
<thead>
<tr>
<th>% children starting school</th>
<th>60%3</th>
</tr>
</thead>
<tbody>
<tr>
<td>% completing Grade 6</td>
<td>51%</td>
</tr>
<tr>
<td>% completing Grade 8</td>
<td>10%</td>
</tr>
<tr>
<td>% completing Grade 10</td>
<td>4%</td>
</tr>
<tr>
<td>% completing Grade 12</td>
<td>0%4</td>
</tr>
<tr>
<td>% completing tertiary</td>
<td>2%?</td>
</tr>
</tbody>
</table>

7.2 Adult Education

The following statistics are taken from Suguniga village, but can be judged to be fairly representative for the group as a whole. Statistics from

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3 No accurate data is available, but it could be safely assumed that those villages near to the school would have a larger percentage enrolling, while the more distant villages (some ten hours’ walk) would have a much lower percentage.

4 The first two Kaluli students to attend National High School began their studies in 1992, and are now in their second year.
Suguniga village are based on personal acquaintance with the seventy or so members of the village.

<table>
<thead>
<tr>
<th></th>
<th>% illiterate</th>
<th>80%</th>
</tr>
</thead>
<tbody>
<tr>
<td>number represented</td>
<td>70</td>
<td></td>
</tr>
<tr>
<td>% illiterate men</td>
<td>75%</td>
<td></td>
</tr>
<tr>
<td>% illiterate women</td>
<td>85%</td>
<td></td>
</tr>
</tbody>
</table>

| % semi-literate | English | 5% |
|                | Tok Pisin | 10% |
|                | Kaluli | 10% |

| % fully literate | English | 3% |
|                 | Tok Pisin | 10% |
|                 | Kaluli | 5% |

| Reading preference | Tok Pisin | 1 |
|                   | Kaluli | 2 |
|                   | English | 3 |

| % 25–40 years old | illiterate | 92% |
|                  | semi-literate | 3% |
|                  | literate | 5% |

8. Literacy

Previously, Norma Briggs (APCM) held somewhat extensive literacy classes primarily for adults, and taught Kaluli literacy in the Community School. This work probably began about the mid-1970s and continued into the 1980s, but specific details about this work are not known. Most of the literate adults in the target group became literate through those efforts.

Currently, literacy programs have been established through two venues in the Kaluli area. The first, and most successful, is literacy through the community schools. The community school at Muluma is run by the government, whereas the school at Bosavi falls under the auspices of ECPNG. The age groups being reached are school-aged children only. They are instructed in English. As of this point, there is no vernacular component included in the schools, although they have taught vernacular literacy at the Bosavi Community School in the past. The majority of the teachers are non-Kaluli men, although there is usually at least one Kaluli speaker teaching each year. These schools are meeting with a degree of success, as indicated by the number of sixth grade graduates.
To complement the schools' efforts at literacy, the Bosavi District ECPNG appointed a Literacy Coordinator, to plan and effect literacy programs for the Kaluli community. This position of Literacy Coordinator is currently filled by a young man named Yalibi Baiya, about twenty-seven years of age. He works under the indirect supervision of Barbara Wadson of APCM. Yalibi has attended numerous training courses by APCM and SIL, and has held a teacher-training program at Bosavi, to train a handful of adults to teach others. Other than this, we have not seen evidence of any particular adult literacy classes. Yalibi received a sizable grant in 1992 (K 900) for promotion of literacy and the production of materials. However, he needs a bit of encouragement to produce. We anticipate working fairly closely with the Literacy Coordinator in the future, with a goal to expanding the work that is currently being done.

As it has been above stated, both the Kaluli church and the schools have an interest in literacy education. The church has an interest in vernacular literacy in order that the people may be able to read the Kaluli Scriptures when they are finished. The church operates a small Bible School for Kaluli speakers, and puts a significant effort into teaching pupils at this school to read and write, although the emphasis is usually placed on literacy in Tok Pisin, since they are currently using the Scriptures in Tok Pisin. The schools do not have a high interest in vernacular literacy. Since the majority of the schools' instructors are non-Kaluli nationals, their interests are focused elsewhere.

There is some interest in the grass-roots level of the literate and semi-literate Kaluli community to read their mother tongue. When we show our notebooks filled with Kaluli words and sentences to literate friends, they eagerly read them. There is very little Kaluli literature in the hands of the people. Recently we had two Writers' Workshops in two different villages. We produced two small books of Kaluli stories. Each was well-received.

The non-literate adults show no overt interest in reading themselves. At this point, the most successful literacy program would be one targeting the literate and semi-literate community, (both children and adults), focussing on transfer methods (from Tok Pisin to Kaluli, and from English to Kaluli), and on increasing fluency in reading the mother tongue.
The people’s idea of a “literate person” generally means someone who can read Tok Pisin, since at present Kaluli literature is not widespread.

There are no other agencies interested in providing literacy help. The potential for a good literacy program is fair, given a little encouragement in the right direction, as personnel and funds received from a grant are currently available. Buildings and equipment are available at Bosavi station. In other villages, literacy classes could easily be held in the local church or in a home. Teachers could work on a volunteer basis, or receive a stipend from the grant mentioned.

9. Literature

There is a minimal interest in reading English. On a scale from one to three, with three indicating high, the interest level probably would be marked at one. English material that is easy to read, such as a young child’s book, is readily picked up and read. However, once the text gets more advanced, there does not seem to be much interest in reading it. For example, the villagers here come and pore over our National Geographics, however very few of the literate have attempted to read any of the text.

The interest level in reading Tok Pisin would rate higher on the scale above, perhaps a strong two, but again, this interest decreases rapidly as the text becomes more complicated. The Bible is read in Tok Pisin in church. Tok Pisin is more readily understood than English, so it is of more interest to those who can read.

The interest level in reading Kaluli would fall into the two range, also. Literates perk up when they see our language-learning notes written in Kaluli, and are interested to see what they say. Literate people have a harder time reading Kaluli than Tok Pisin, but the interest is there in spite of the difficulty.

In the village situation, Kaluli is used exclusively among the villagers. When relating to us, those who know Tok Pisin will include it after the Kaluli communication to make sure we understood the essence of what was said, if they are particularly concerned about transmitting the message. Occasionally a school child will “show off” to us with some English. Among themselves, Kaluli is used exclusively with an occasional Tok Pisin word included in church or at play.
Very few people own books. The pastors and deacons own a New Testament, and possibly a couple of other church-related printed materials. A few other people also own New Testaments. These are in Tok Pisin, and are used in church. They were undoubtedly bought at the standard price. There is no indication of any of the villagers possessing any other books.

Most villages have several functioning radio/cassette players.

10. Vernacular Literature

The book room in the ECPNG church office at Bosavi is full of vernacular books. Somehow these are not getting into the hands of the people. A good working relationship between the schools’ headmasters, and the Literacy Coordinator would be beneficial in circulating some of the available material. At present however, there does not appear to be a large interest in buying these books.

The following titles have been produced in the vernacular:

**Kaluli To Book**, Norma Briggs & Kulu Fuale, Primer Series, Books 1 & 5, Evangelical Printers, Tari. 1982 (480) (Books 2–4 published but not currently available)

**Malolo: To Ho:gi We Gino:**, Kulu Fuale & Norma Briggs, Bible Society of Papua New Guinea, New Reader Series Books:

- Bugo: 1, 1979 (75)
- Bugo: 2, 1980 (100)
- Bugo: 3, 1990 (300)
- Bugo: 4, 1990 (300)

**Binado: Gelan Asuluma:no Buga**, Kulu Fuale, Evangelical Printers, Tari. 1978, (120)

**Hamule E Walaf Bo:lo:**, Kulu Fuale & Norma Briggs, Evangelical Printers, Tari. (50)

**Bita Midi Go:fo: Imilisi Kilili**, Kulu Fuale & Norma Briggs, Evangelical Printers, Tari. (100)


**Asulowa: Agelan Bugo:**, Book 1, Kulu Fuale, Sunday School Activity Series, Evangelical Printers, Tari. 1984 (400)

The orthography used for all titles is the one devised by Murray Rule in 1964. Unfortunately, spelling consistency in most of these books is very poor, and as a result people find them difficult to read. They have been distributed via the APCM missionaries and the ECPNG church. All copies in stock (numbers in parentheses) are held at the ECPNG Bosavi District Headquarters.

No vernacular material is presently planned or being produced other than small scale books produced as the result of Writers’ Workshops. There would possibly be an interest in seeing a Kaluli songbook, for use in church. People enjoy traditional stories, but few have sufficient skills to read a complex traditional story, and enjoy it.

The Kaluli man who did most of the work on the published materials (Kulu Fuale) recently died. The current Literacy Coordinator (Yalibi Baiya) has done work on a new primer, but it is not yet up to production quality. Most of the young people (unmarried) that have written stories did not produce quality work. A few men who have developed interesting material in print are Meiyo Beuwe, Wasio Delebiye, and Mei Howe. Many others may have skills in this area of which we are not aware.

11. Production, Promotion, & Distribution

There are several local means of producing books that the people themselves could operate. Typewriters are available at Bosavi Station. A silkscreen press is stored there. And there are three Gestetner duplicators on site, some of which work better than others. At our Suguniga Writers’ Workshop, we produced the books on the silkscreen press. At our Bosavi...
Writers’ Workshop, we produced the books on the Gestetner duplicator. After the second set of books had been printed and stapled, the Literacy Coordinator, who was involved in the effort asked, “Now are you going to take them to Ukarumpa and get them printed up into real books?” He was not happy with the quality of the production, and wished to see it perfected in a printshop.

New literature could be promoted at church and community meetings. As there are no local markets, it would have to be sold through the individual trade stores, or by individuals. It could also be distributed through the two community schools.

12. Orthography

The existing orthography was prepared by Murray Rule (of APCM) in 1964. All the material produced in Kaluli (see list above) uses this orthography, although Rule did not develop detailed orthographic conventions, so the spelling tends to be quite inconsistent. A great deal of literature has been published using this orthography (see above), but none of the printed materials have been widely distributed to our knowledge, although some may have been in greater use prior to the introduction of Tok Pisin into the area. This orthography is generally accepted by those who are literate and by those who are not.

Individuals who are literate in Tok Pisin seem to be able to read the present orthography, although not nearly as fluently as Tok Pisin (possibly just because of not using it regularly). The Kaluli orthography uses seven vowels, with the sixth and seventh being represented by “a:” and “ɔː”. Kaluli does have tone and nasalization that is not symbolized in the orthography as it is presently used (although they were included in Rule’s rules). Kaluli has no consonant clusters, which causes some problems in reading Tok Pisin. Kaluli words are generally much longer than Tok Pisin words, and this is a difficulty for all Kaluli readers. Also, verbal morphology in Kaluli is quite complicated, and there has been little standardization of rules concerning the writing of these morphological changes.

The Kaluli people who have had interaction with this orthography generally agree that it is a good orthography, and although some complain
of difficulty with the two additional vowel graphemes, others tend to see those graphemes as the identifying mark of Kaluli literature.

As an analyst, it appears that this orthography is definitely workable, although further analysis of the tone/stress patterns may produce something which is easier for the people to read (but probably more difficult to teach).

13. Motivation

The Evangelical Church of Papua New Guinea (ECPNG) is the only church working in the area. The local leaders/pastors of ECPNG (Bosavi District) expressed their interest in vernacular Scriptures prior to the arrival of SIL, and appointed two young men to begin working toward that goal. Meiyo Beuwe and Yalibi Baiya have been working now for about two years and have drafted about one third of the New Testament in Kaluli. They have access only to Tok Pisin as a source language and have not had any other training or experience, so the quality of the work is questionable. However, they are eager to begin working with SIL translators, and to further their training as national translators.

At present, Scripture is read in Tok Pisin in church and is interpreted verse by verse into Kaluli. At least some individuals also read the Tok Pisin Bible in their own homes.

Letters are written to others within the group to court potential spouses, and are sent elsewhere, primarily to seek grant funds. The former are written mostly by those who have attended or are attending high school (this practice is strongly discouraged by adults, who prefer to arrange marriages in the traditional manner, but it seems well entrenched). These letters are usually written in Tok Pisin, to my knowledge.

A majority of the adult readers are men who are in some way connected with the work of the church. Their motivation was to have access to various written material circulated among church leaders, and ability to read Scripture. Of the others who participated in early literacy classes, many failed to maintain interest, probably due to a lack of perceived value.
14. **Attitudes to Education**

The adults of the community\(^5\) have fairly consistently supported the two local community schools (Bosavi & Muluma), and seem to feel that education is a good potential means for advancement for the young. Adult education has not been a significant issue, and where adults have sought education it has been primarily due to individual motivation or church involvement.

Pastors (as a group) have the highest literacy rate of any Kaluli category (nearly 100%), and have all had some education beyond community school. All pastors have attended Bible School held at Bosavi Station, which is taught in the vernacular, and many have gone on to other Bible Schools elsewhere in PNG (primarily those taught in Tok Pisin). Pastors seem more inclined than the others to push their children to succeed in school.

The adults generally view education as one spoke of a new wheel that will help provide a better future for all of them. Other spokes include politics, missions, and health services. All of these things are new, and all have been initiated from beyond their sphere of experience. As a result, the Kaluli have taken very little initiative in developing their own programs in these areas.

A number of school leavers have gotten jobs in other areas, mostly being those who have gotten further schooling such as medical, educational, or vocational training. Those who do not get specialized training usually return to their villages and follow traditional patterns of life. Those who are able to read will read Scripture in church and the occasional political literature that is circulated.

15. **Traditional Methods of Teaching/Learning**

Traditional skills continue to be taught to all Kaluli children. These include the skills needed to make homes and gardens. Primarily their fathers and male kin teach the young boys the skills of cutting trees, making fences, building houses and procuring wild game. Girls are taught to make bilums and grass skirts, and to plant, harvest and prepare food.

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\(^5\) Kaluli society is egalitarian, and has no leaders in the sense of one individual consistently influencing the whole.
Children are taught skills when they are old enough to be able to handle the tools and materials required. Instruction can be by any caregiver (adult relative, older sibling, playmate, etc.) Some adults learn specific crafts from other adults, primarily ones that were traditional to other areas and have been introduced locally.

Skills are nearly always taught “hands-on” as part of the daily workload. The more complex skills are taught one aspect at a time, usually as a natural part of completing that task (i.e. fence building would only be taught when there is a need for a fence). Teaching traditional skills to a younger generation is part of an ongoing reciprocal relationship between individuals whereby the teachers will eventually benefit from the learners’ skills by receiving adequate care when they are no longer able to function productively in the society.

Motivation seems to be primarily the responsibility of the learner. This ties in with a cultural theme of autonomy, so that individuals rarely impose their will on another.


Bibliography of Kaluli Materials


Schieffelin, B., and Ochs, E. 1986. Language socialization. In *Annual review*


———. 1985d. Anger, grief and shame: Towards a Kaluli ethno-


Appendix A — General Placement Map
Appendix B — Neighboring Languages Map
Appendix C — Facilities & Services Map
Appendix D — Trail & Distances Map

Numbers in parentheses indicate approximate walking times in hours (not drawn to scale).