A Sociolinguistic Profile of the Kaninuwa Language Group

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References
Abstract

Between the 13th and 14th of July 2004, Alison Kassell, Philip Lambrecht and Bonnie MacKenzie of SIL PNG conducted a sociolinguistic survey of the Kaninuwa language, located in Lower Wataluma ward, northern Goodenough Island, Milne Bay Province, Papua New Guinea. The goals of the survey were: to define any dialect boundaries, to investigate linguistic vitality and to investigate other factors pertinent to language development. This was achieved with the use of sociolinguistic interviews, interviews with religious and community leaders and the collection of wordlists. This survey took place during a longer survey of the dialects of western and northern Goodenough Island. See Kassell and Lambrecht (2012).

The team found that the Kaninuwa language does not have any clear dialect boundaries and although only having 400 speakers, it is vital. The Kaninuwa people are proud of their language and culture and are interested in (and practise) language maintenance.
1 Introduction

1.1 Language name and classification

At the time of the survey, Ethnologue (Grimes 2000:796) referred to the Kaninuwa language as ‘Wataluma’. However, the Kaninuwa speaking people refer to their language as ‘Kaninuwa,’ as now reflected in Ethnologue’s 16th edition (Lewis 2009). ‘Wataluma’ is a name the neighboring Iduna-speaking people use when referring to the Kaninuwa language area. ‘Kaokao’ is a derogatory name for the language that other groups on the island use to describe the Kaninuwa language (Anderson 2001). Kaninuwa is classified by Ethnologue (Lewis 2009) as Austronesian, Malayo-Polynesian, Central-Eastern, Eastern Malayo-Polynesian, Oceanic, Western Oceanic, Papuan Tip, Nuclear, North Papuan Mainland-D’Entrecasteaux, Are-Taupota, Are. Other languages in the Are sub-family are show below:

- Are [mwc]
- Arifama-Miniafia [aai]
- Doga [dgg]
- Gapapaiwa [pwg]
- Ghayavi [bmk]
- Ubir [ubr]

Ethnologue describes Kaninuwa as sharing 51% lexical similarity with Iduna [viv]. However, Iduna, and the other languages spoken on Goodenough Island, (Bwaidoka [bwd] and West Goodenough [ddi]) are in a different sub-family, the Bwaidoga family. Many people on the island say there are just two languages, Goodenough, and Kaninuwa. See Kassell and Lambrecht (2012) for further discussion on the linguistic situation in the western and northern wards of Goodenough Island.

1.2 Language location

The Kaninuwa language is located on the northeastern side of Goodenough Island in Milne Bay province.
There are two main villages: Kikwanauta and Sivesive. Sivesive is the larger village name given to 4 small villages (Sivesive, Kakaweyai, Dayakokona and Osuwe) located within a 10 minute walk of Wataluma Catholic Mission Station. Kikwanauta is located a 45 minute walk to the east of Wataluma Mission Station.
Map 2 Kaninuwa villages and facilities

NOTE: Location of ward boundaries and elevation figures are approximate on Map 2.

Map 3 Kaninuwa Area, as drawn by ADW participants

Note: ADW = Alphabet Design Workshop, 2001. See section 1.5.
Map 4 Languages surrounding Kaninuwa

Note: These boundaries are approximate. Note that the rest of the island is actually one large dialect chain, with few clear breaks. The dialects on the western and northern side are two smaller chains. See Kassell and Lambrecht (2012) for further details on linguistic borders in the western and northern areas.

1.3 Population

At an Alphabet Design Workshop (ADW) in 2001 the population given for the Kaninuwa area was 360.
The current population of Sivesive (including Kakaweyai, Dayakokona and Osuwe) and Kikwanauta was given as over 400. The majority of the Kaninuwa live in the Sivesive villages. Kikwanauta has only 10 houses and a reported population of 59.

1.4 Previous research

Lithgow and Staalsen

David Lithgow and Philip Staalsen conducted a survey of the languages of the D’Entrecasteaux Islands in 1964 (Lithgow and Staalsen 1965). They visited Fergusson, Normanby and Goodenough Islands, collecting wordlists and seeking to establish the level of lexical similarity between the various languages and dialects. They found Kaninuwa to be 44% similar to Bwaidoka, 48% with Iduna and 45% with Dobu.

Lithgow and Staalsen note that the Kaninuwa language comprises two hamlets, Wataluma and Budula and that “the Wataluma [Kaninuwa] language is reputed to be the most aberrant of the languages of the D’Entrecasteaux group and related most closely to Kiriwinan [or Kilivila, according to the Ethnologue], the language of the Trobriand Islands. We found it to be more closely related to the Dobu language than were any other of the languages of Goodenough Island, with 45% cognates. The percentage of cognates between Kiriwinan and Wataluma was only 32 percent” (Lithgow and Staalsen 1965:6).

Lithgow and Staalsen found that Bwaidoka, although only native to the south-eastern area of Goodenough, is used “as a lingua franca of the whole island and on the adjacent coast of Fergusson island” (Lithgow and Staalsen 1965:13). Both the Catholic and Methodist missions used Bwaidoka.

SIL Alphabet Design Workshop

In 2001 SIL ran an Alphabet Design Workshop in the Kaninuwa language area, as part of a contract with AusAID. This was run in conjunction with Theresa Peter, the Milne Bay Province Elementary Co-ordinator. There were 13 participants who were very committed to the workshop, and were given the full support of the community. The post-workshop report states that, “The staff were struck by the strength and viability of the Kaninuwa language!” And, “The speakers of Iduna, Bwaidoka and Diodio cannot understand the speakers of Kaninuwa.” They also noted that in the village they only heard Kaninuwa spoken and the elders and parents were insistent that in the elementary class their children be taught in the vernacular. The community had in fact been writing their language for many years, and even elderly men can read and write with accuracy and fluency.

A trial spelling guide of 28 pages was produced. 50 copies of the book *Fona Kaninuwa Ginaganaga Kana Vigiginiviwa Fasinei* (Kaninuwa Language Trial Spelling Guide) were silk screened and distributed in the community and to officials.

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*Current residents in Sivesive said that Wataluma is the name of a cave down at the beach. Budula is an old Kaninuwa place where no one lives anymore. It is also called Buduna. On old maps it is located to the southwest of Wataluma Mission Station.*
2 Research Goals

In order to investigate the goals listed below, the survey team spent one day and night in Sivesive village, where people from Sivesive, Kakaweyai, Dayakokona and Osuwe gathered to help with group interviews and the elicitation of a wordlist.3

Determine language and dialect boundaries

The first goal of the survey was to determine the dialect and language boundaries for Kaninuwa. The survey team collected a wordlist in Sivesive and collected data on perceived dialect differences.

Investigate linguistic vitality

A second goal of the survey was to determine if the Kaninuwa language displayed signs of linguistic vitality. This was assessed directly by asking questions relating to language use and views of language shift. The team also observed language use. In addition, factors affecting language vitality were investigated, such as demographics, vernacular education and group identity.

The team also asked about bilingualism in neighbouring and other languages.

Collect other information pertinent to language development

In addition, the survey team sought to collect other information that would be relevant to personnel who might wish to work with the Kaninuwa.

3 Define Language and Dialect Boundaries

The first goal of this survey was to identify how many dialects are within the Kaninuwa language. In investigating dialect boundaries, the survey team took into account speakers’ perceptions of boundaries, stated attitudes, reported comprehension, and lexical similarity.

The team also sought to examine how related Kaninuwa is to the other languages on the island, and in particular if it had become closer to Bwaidoka since 1965, since Lithgow had reported a tendency for languages on the island to adopt more Bwaidoka words.

3.1 Reported

It was reported that there were only the two main Kaninuwa villages, Kikwanauta and Sivesive, with Sivesive comprising four smaller villages.

Respondents in Sivesive reported that both Kikwanauta and Sivesive residents speak the same. In Kikwanauta people reported that they use basically the same words as residents of Sivesive, but sometimes the Sivesive people speak faster.

3.2 Lexicostatistics

One wordlist was elicited, in Sivesive village. However, during the survey of the western and northern side of the island (Kassell and Lambrect 2012), many wordlists were elicited

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3 The survey team also visited Kikwanauta the following morning, but no formal interviews were conducted there.
and thus compared with the Kaninuwa language. The team used the 190 item standard SIL-PNG wordlist.

All wordlists were elicited in English by the same member of the survey team for the sake of consistency in transcription. The lists were elicited from a small group of informants. The surveyor chose one mother-tongue speaker of each dialect, who had grown up in the village in question and whose parents were also from the village, to be the main informant, and this person was recorded during elicitation.

In the Bwaidoka village of Afolegine (also known as Bwaidoka or Wailagi), the first village where a wordlist was taken on the survey, the surveyor sought to elicit as many synonyms as possible for each gloss. The word which best matched the meaning of the English gloss was then selected, and the surveyor aimed to elicit that form in the rest of the villages, but only if that form had the same meaning in the other villages.

In order to establish the lexical similarity between the wordlists elicited, the wordlists were compared using the standard for lexicostatistic similarity described by Blair (1990:31). Where possible, affixes were removed from the root of the word before the comparison was applied.

Of the 170 words on the SIL standard wordlist, five were not used in any comparison. In one case this was because there was no word in the language: cassowary (42). In two cases the same words had already been elicited elsewhere in the wordlist: fire (97) (combination of tree and burning) and not (161) (same as no). In two further cases there was too much confusion over the form of the word for a comparison to be made: five (127) and ten (128). Gloss 138, bilum, was replaced with basket since there is no word for bilum on the island.

There were also 22 glosses where a comparison was not made for at least one wordlist, because no word could be elicited or the word elicited was believed to be:

- the wrong word for the gloss
- a synonym
- the same word as given for a different gloss
- a Tok Pisin word

A list of these glosses can be found in table in the appendix, along with glosses for which no entry was given in at least one village.

There were 15 cases where words were considered lexically similar even though they do not meet the standards laid out above. A list of these can be found in table A.1 in the appendix. The number of comparisons between each wordlist therefore ranged from 148 to 160 lexical items.

A chart showing the phones recorded for Kaninuwa can be found in the appendix, table A.2 and table A.3.
3.2.1 Results

The comparison of the Kaninuwa wordlist with the other wordlists elicited on the island yielded the following lexical similarity percentages. It should be noted that wordlists were not elicited in all areas of the island, but in Iduna, Bwaidoka and then on the west and north coast, since that was the focus of the additional research done at the time (Kassell and Lambrecht 2012). Thus it could be that there are both higher and lower percentages with other areas on the island than shown in table 3.1. All the villages are marked on map 4.

Table 3.1 Lexical similarity between Kaninuwa and other Goodenough wordlists

<table>
<thead>
<tr>
<th>Village</th>
<th>Language Area</th>
<th>Percentage of Lexical Similarity with Kaninuwa</th>
<th>Variance*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nimwaiyena</td>
<td>West Goodenough dialects</td>
<td>61</td>
<td>6.4</td>
</tr>
<tr>
<td>Tutufelana</td>
<td></td>
<td>61</td>
<td>6.3</td>
</tr>
<tr>
<td>Wafuwafuwa</td>
<td>North Goodenough dialects / Iduna</td>
<td>61</td>
<td>6.4</td>
</tr>
<tr>
<td>Lalaveya</td>
<td>North Goodenough dialects</td>
<td>59</td>
<td>6.6</td>
</tr>
<tr>
<td>Kelaiya</td>
<td></td>
<td>59</td>
<td>8.1</td>
</tr>
<tr>
<td>Molawe</td>
<td>West Goodenough dialects</td>
<td>58</td>
<td>6.5</td>
</tr>
<tr>
<td>Aimoli</td>
<td></td>
<td>58</td>
<td>6.5</td>
</tr>
<tr>
<td>Ukwabala</td>
<td></td>
<td>58</td>
<td>6.5</td>
</tr>
<tr>
<td>Wakonai</td>
<td>Iduna</td>
<td>57</td>
<td>6.4</td>
</tr>
<tr>
<td>Uwauwefo</td>
<td>West Goodenough dialects</td>
<td>57</td>
<td>6.5</td>
</tr>
<tr>
<td>Buwali</td>
<td>North Goodenough dialects</td>
<td>57</td>
<td>6.5</td>
</tr>
<tr>
<td>Afolegine</td>
<td>Bwaidoka</td>
<td>55</td>
<td>6.5</td>
</tr>
<tr>
<td>Lauwela</td>
<td>Bwaidoka</td>
<td>53</td>
<td>6.6</td>
</tr>
</tbody>
</table>

* The figures in this column are ranges of error for the above percentages. This range is calculated from the “cognate percentage, the sample size (that is, the number of words compared) and the reliability codes from the catalogue for each word list. The calculation is such that the higher the reliability of the lists, the narrower the range of error. The true cognate percentage is predicted to be within a range of the measure Percent plus or minus the Variance value” (Wimbish 1989:59-60). “Reliability codes” reflect how accurate the wordlist is likely to be. Factors such as the experience of the researcher, their knowledge of the language and whether they are able to double check the data are taken into account.

Table 3.1 confirms the reported data that Kaninuwa is indeed a language distinct from others on the island. The fact that the other wordlists all have over 72% lexical similarity amongst themselves (Kassell and Lambrecht 2012) demonstrates that there is a clear break between the other dialects on the island and Kaninuwa. The wordlists from Nimwaiyena, Tutufelana and Wafuwafuwa demonstrate the highest lexical similarity, and those of Bwaidoka (Lauwela is a dialect of Bwaidoka) the least.

It should be noted that no comparison has currently been made with any of the languages reported to be in the same language family as Kaninuwa (such as Gapapaiwa or Ubir).
3.2.2 Comparison with previous research

The current results for lexical similarity of Kaninuwa with Bwaidoka and Iduna are significantly higher than those of Lithgow and Staalsen’s 1965 figures. According to current calculations, Kaninuwa is 54% similar with Bwaidoka, whereas Lithgow and Staalsen only reported the two to be 44% lexically similar. In addition, their percentage of 48% lexical similarity between Iduna and Kaninuwa is 9% lower than ours, of 57%.

Lithgow and Staalsen note that there was a universal trend on Goodenough towards the replacement of local language words by those of Bwaidoka. They first noticed this in the northwest—which perhaps may refer to the Kaninuwa area—but found the trend to be “universal, less marked in secluded areas and more marked where there is extensive outside contact” (Lithgow and Staalsen 1965:13). Perhaps then, this is what is being shown in the comparison of the current percentages with those from 1965.

However, these differences could be due to a number of factors. The wordlists were taken and analysed by different people at different times, which will have resulted in some differences. In addition, with the case of Iduna, the percentage is based on the comparison of one wordlist from each language only, and more wordlists would need to be elicited and compared in order for a firmer conclusion to be reached. The differences may be due to the wordlists being elicited in different places. They may also be due to differences in methodology (in terms of which words were considered to be lexically similar) or due to synonyms being elicited. It is perhaps important to note that the percentage of similarity between the dialects of West Goodenough (Kassell and Lambrecht 2012), are also higher (about 10%) than those calculated by Lithgow and Staalsen’ and Gibson/Spaeth (1993), with the exception of the figures for the Central dialect, and Utalo, which are the same for 1965 and 2004.

3.2.3 Summary of Lexicostatistics

In conclusion, lexical similarity percentages indicate that Kaninuwa is not closely related to any other language on the island. It would appear that Kaninuwa has grown in lexical similarity with Bwaidoka since 1965, but due to possible differences in methodology and limitations of the current survey, this needs to be confirmed by further research.

3.3 Summary of Dialect and Language Boundaries

Although some differences between the speech of the two Kaninuwa villages was reported in Kikwanauta, these differences were not reported to be extensive, and people from both villages can understand each other. Comparison of wordlists confirmed speakers’ perceptions: that Kaninuwa is not closely related to any other languages on the island, with between 53% to 61% lexical similarity. From the wordlist data collected, Kaninuwa is

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1 Taking the average between Bwaidoka (Afolegine) and Lauwela (western dialect of Bwaidoka).
2 It is not clear whether Lithgow and Staalsen were comparing the Kaninuwa with one specific Iduna or Bwaidoka dialect, or a combination.
3 When wordlists elicited on Fergusson Island were compared with those taken by Lithgow and Staalsen (Lambrecht, Kassell and Potter 2004) it was found that the percentages achieved by Lithgow were in that case higher in similarity than those by the surveyors in 2004. When the older wordlists were reanalyzed according to the standards used by Blair, similar percentages to those of 2004 were obtained. Thus, the difference was believed to be in the analysis. However, in this case, the percentages of 2004 are much higher than those of 1965.
4 Notes on the wordlists indicate they were elicited in Molatau (Dioleo?) Awale Ukwabana (Ukwabala), Dioleo, Utalo, Auvana (Augana, – near Tutufelana, Iauiaula ward), Yauyaula (Iauiaula – this village no longer exists).
linguistically closest to the villages of Nimwaiyena and Tutufelana, in the northern area of the west Goodenough dialects. It is possible that there has been an increase in lexical similarity between Kaninuwa and Bwaidoka since Lithgow and Staalsen’s survey; however this is only a tentative conclusion.

4 Linguistic Vitality

The second goal of the survey was to determine if the Kaninuwa language displays signs of linguistic vitality. The team also investigated levels of bilingualism with English, Dobu and neighbouring languages.

4.1 Language Vitality

4.1.1 Current Language Use

The Kaninuwa reported that amongst themselves they almost always use Kaninuwa. People in Sivesive reported that they use only Kaninuwa when arguing, organising community events, joking, playing sports and holding local court and occasionally use English amongst themselves when they feel like it. They may use English when praying at home, in addition to Kaninuwa.

All children learn Kaninuwa first. Children sometimes mix English with Kaninuwa.

While in Sivesive and Kikwanauta, the survey team observed that people were speaking Kaninuwa to each other almost all of the time. Some use of English was observed in Sivesive, from adults to children, and one man was observed to be speaking Tok Pisin. However, the majority of the time people were speaking Kaninuwa.

4.1.2 Factors affecting language vitality

4.1.2.1 Education

The elementary school in Kaninuwa provides an opportunity for the strengthening of the Kaninuwa language. The elementary teacher, who is a Kaninuwa speaker, uses the vernacular to speak to the Kaninuwa children, and English to speak to the others. He has both groups in the same classroom and divides the blackboard in two. There are three times as many Kaninuwa children as those who speak English. However, it appears that only one child comes from Kikwanauta, the rest of the Kaninuwa children are from the villages around Sivesive.

At the primary school level, children attend Santa Maria Primary School at Wataluma Mission Station, where they are taught in English by teachers from Upper Wataluma Ward, Dobu Island and Sandaun Province, none of whom speak Kaninuwa. Just under 25% of the students at the primary school are from Kaninuwa, over 10% are from the station (so speak a variety of languages) and the remainder of the students are from the northern wards of Goodenough Island. Mixing with students from other wards may increase Kaninuwa children’s comprehension of other dialects of Goodenough Island.
4.1.2.2 Demographics

Out of a population of 400-plus, only 14 people are immigrants to the Kaninuwa language group. This is less than 4% of the current population. One-third of immigrants are women, and two-thirds are men. Most people moved to the group to marry. None of the immigrants are from other groups on Goodenough Island, with the exception of the pastor and his family who are from Belebele. All immigrants are reported to be learning the local language. The children of immigrants all speak Kaninuwa, with the exception of one family whose children are just learning.

Twenty-six people were reported to have emigrated from the Kaninuwa group to other areas. Most of the fifteen male emigrants had moved to Port Moresby for work. The female emigrants had mostly married into different areas in Milne Bay and Central Province. As with the immigration above, that there are no cases of intermarriage between Kaninuwa and other groups on Goodenough Island.

The children of emigrants were reported to speak mainly English although a few were reported to also speak Kaninuwa.

The Kaninuwa group is neither being swamped by a larger group, nor emigrating at such a rate that its population on the island is decreasing.

4.1.2.3 Group Identity

Although the Kaninuwa people are sub-divided into 10 clans, they see themselves as a unified group quite distinct from the rest of the island. The residents of Sivesive call the people at Kikwanauta Inatafi, and they in turn call the residents of Sivesive, Kaninuwa, but they all identify with being part of Kaninuwa.

When asked about their history, the Kaninuwa reported that they originally came from Gauyaba, which is near Bolubolu on the eastern side of Goodenough Island. In their migratory travels they have not joined with any other peoples, either from the island or from other islands.

The Kaninuwa are proud of their kastam (customs or culture). In Sivesive they said that they were proud of their customs, bride price, feasting, and abutu, these things are important to them, because “these things are our wealth and we benefit from them.” Singsing (traditional dances and songs) are still practised. While the Kaninuwa share some of their customs with the other groups on Goodenough Island (such as abutu, kaiwabu and fakili), some customs are unique to them, such as their system of bride price.

In conclusion, the Kaninuwa have a strong sense of group identity, and view themselves and their culture positively. While there are some customs they share with the rest of the island, they see themselves very much as a distinct group.

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8 Abutu is a special type of feast, where one group gives food to another if they have a good harvest, or if they want to ‘demote’ another group by showing themselves to be better gardeners or hunters.
9 The chief system.
10 A gourd that is struck by a stick. Fakili can also refer to the type of music of accompanying feast.
4.1.2.4 Language Attitudes

The Kaninuwa have a positive attitude towards their language. Several years ago the elders were concerned that the children might lose the language, so they started the elementary schools to give them a good grounding in their own language before bridging to English for primary school. The elders believe the presence of the vernacular elementary school is having a positive influence on language vitality. However, residents in Kikwanauta reported that the children in the future will not speak Kaninuwa well because they are mixing a lot since women were marrying in from other areas (but see section 4.1.2.2, Demographics).

The elementary teacher reported mixed attitudes towards the Kaninuwa language and people from others on the island. However, he also reported that the Kaninuwa are happy to speak their own language.

The Kaninuwa people have a positive attitude towards English, and many people speak English well. However they disapprove of mixing English with Kaninuwa because it could lead to their language fading away. While some people felt that perhaps their language would begin to die out, others expressed that the language itself could not, but could perhaps be dominated by borrowing from English, Bwaidoka or Tok Pisin. One man in Kikwanauta said they were no longer speaking Kaninuwa well because they were putting in words from English, such as “plate” which they pronounce [flati] to fit with their “tune”. At present, there is little indication however that Kaninuwa is giving way to English or Bwaidoka.

4.1.2.5 Language Change

There is some indication that Kaninuwa may be becoming more similar to Bwaidoka, although this is hard to verify. See section 3.2.2 for further discussion of this.

4.2 Bilingualism

With the exception of old people and young children, most people in the Kaninuwa area have a basic understanding of English, and can converse in it. Those with grade 10 or 12 have a relatively high comprehension and command of English.

In contrast, only the old people can understand or speak Dobu, largely due to the use of Dobu by church leaders.

The residents of Sivesive reported that all sections of the community can communicate in Bwaidoka. They do not know the hard words (e.g. specific tree names) but use Bwaidoka in their communication with other residents of the island. In Kikwanauta it was reported that the children can understand Bwaidoka but they don’t speak it.

People in Sivesive reported knowing all of the “tunes” (accents or dialects) on Goodenough Island, to a certain extent. They try to use the “tune” of the specific people they are talking to. People in Kaninuwa know Bwaidoka better than Iduna. They know the Upper Wataluma dialect as well as or better than Bwaidoka.
4.3 Summary

In summary, despite being small in number, the Kaninuwa people are proud of their language and are working to maintain it. They have a positive attitude towards English, and a working knowledge of Bwaidoka, but neither language is replacing the use of Kaninuwa. There is no language they use more than, or understand better than, their own. The group is neither being swamped by immigrants, nor emigrating at a high rate. They have a strong sense of group identity.

5 Religious Organisations

The survey team sought to identify all religious organisations currently active in the area, get a brief overview of their history, learn about current leadership including leaders’ training and whether or not they speak the vernacular, and ascertain what languages are used in religious services. This is important as the church is the largest institution in this area and therefore its language use is of significance.

There is only one church in the Kaninuwa villages, the United Church based at Kamoyava (which is the name of the land where the church is, ten minutes’ walk from Sivesive). People from both Sivesive and Kikwanauta attend this church. The team spoke to the pastor there, using the Church Questionnaire developed by the Sociolinguistics section of SIL-PNG to guide their interview.

5.1 History of mission work

Information in this section reflects data as reported by church leaders to the survey team, in addition to information from Williams (1972:186).

Now, there is only one church in the area: the United Church. However, the Methodist Church was the first mission to come to Goodenough Island. Missionary Dr. Bromilow arrived on Dobu Island in 1891 and later on Goodenough Island in 1900, accompanied by Mr. and Mrs. Fletcher and missionaries from Dobu, Tonga and Samoa. They first landed at Bwaidoka, and founded a mission station there. As missionaries moved out from Bwaidoka across the island, they took the Bwaidoka language with them. The United Church in Sivesive (Kamoyava Station) was founded around 1940. Thus the heritage of the United Church on the island rests largely on Bwaidoka roots. Even today, many of the United Church pastors on the island are from the Bwaidoka area.

Wataluma Catholic Mission was founded in the 1940’s by Australian missionaries. From there, the missionaries spread out, later starting the mission station at Bolubolu.

5.2 Present religious leaders

The pastor for Kamoyava United Church is originally from Kalauna, near Belebele, and is a Bwaidoka speaker. He understands Kaninuwa but does not speak it. Pastors in the United Church usually work at one church for 3 years, and then rotate to a different church within the same circuit.

11 In 1968 the Methodist church combined with the then-London Missionary Society and Papua Ekalesia to form the United Church.
5.3 Language use in religious services

Hymns and songs are sung in both Bwaidoka and Dobu. There are some local composers who have written songs in Kaninuwa which are often sung in church. Spontaneous prayers are in Bwaidoka; scripture readings are in English and Dobu. Announcements may be in either Bwaidoka or Kaninuwa. Other meetings such as women’s fellowship, Sunday school and youth services are conducted in Kaninuwa.

No church services were observed (due to the survey team being in the villages on a Tuesday and Wednesday).

5.4 Summary

The vernacular language is used in services, although not to a great extent as the current pastor does not speak Kaninuwa. He is open to using Kaninuwa-language literature in services. However, as pastors rotate, by the time anything is produced a new pastor will probably be leading the church.

6 Other Information Pertinent to Language Development

The fourth goal of the survey was to collect other information pertinent to language development.

6.1 Education levels

Adult education levels

The 2000 Census reports that 93.8% of the population of Sivesive over 10 years old have been to school, with 60% of these having completed grade 6. Of the 93.8% who are over 10 years old and have been to school, 14.5% were reported to have completed grade 10. There is no significant differences between male and female education levels. Currently, in Sivesive (including the surrounding villages) there are two grade 8 leavers, eight grade 10 leavers and two grade 12 leavers. It is hard for people finishing grades 6-10 to find work.

Literacy levels

The 2000 Census gives a figure of 82.4% literacy level for people over 10 years old. Respondents in Sivesive could only think of one family where the parents and children were illiterate. It was reported that most of the older Kaninuwa people know how to read in Dobu and Bwaidoka. The younger people can read in English. Before the elementary school opened in Sivesive, there was a Tok Ples Pre-School (vernacular pre-school), and the teachers tried to do adult literacy classes during that time. However, at the time of the survey there were no adult literacy classes.

Current educational opportunities and trends

There is an elementary school in Sivesive. It opened in 2000 and at the time of the survey had 47 students enrolled.

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12 When the pastor gave the interviewer this information, he may have been referring to just his own prayers rather than the congregations.

13 Kikwanauta is not featured separately in the 2000 Census.
Children from Kaninuwa attend Santa Maria Primary School. Out of a total of 260 students at the school, 60 are from the Kaninuwa area. The 2000 Census reported that 46.2% of people aged between 5 and 29 in Sivesive are currently attending school.

After completing grade 8, students may remain on the island and attend Santa Maria High School, St Joseph's Technical Training Centre (for Boys) at Wataluma or Bolobolu Vocational School for girls. There are currently three students from Kaninuwa completing grade 9 at Santa Maria High School.

Some students leave the island to attend Wesley High School (grades 9-10) at Salamo, Hagita High School (near Gurney Airfield), Holy Name Grammar School, Dogura (near Rabaraba) or Cameron Secondary School (Alotau) on the mainland.

**Summary of education levels**

The Kaninuwa people have many opportunities for education since they are located so close to Wataluma Mission Station, with its primary and high schools. There is also an elementary school in the village. There are many children attending school and many educated adults in the village who could potentially work on a language development programme.

**6.2 Community commitment**

As far as human resources, there are many educated people who could work on a language development project. The community works well together on community workdays, and on special workdays for the school and church.

When the ADW took place in 2001, the 13 participants were reported to be extremely committed to the workshop, and were given the full support of the community. During the time the survey team was in the language area, several people brought out the books produced during the ADW and showed them to the team. From other reported data outlined above, there is evidence that the Kaninuwa are committed to maintaining their language and teaching their children vernacular literacy.

**7 Conclusion**

The data collected on this survey confirms that the conclusion Lithgow and Staalsen came to over forty years ago regarding language vitality is still true today: the Kaninuwa language seems vital. There is no language they understand or use as much as their own and they are not shifting towards another language. Also, there are no clear dialect boundaries.

There are many well-educated individuals amongst the Kaninuwa. The community works well together and values their language. The Kaninuwa people have a positive attitude towards their language and they are interested in preserving it and producing literacy materials.
## Appendix A: Lexicostatistics

### Table A.1 Exceptions and disqualifications for lexicostatistics

<table>
<thead>
<tr>
<th>Gloss number</th>
<th>Gloss</th>
<th>No entry or disqualification</th>
<th>Reason for no entry or disqualification</th>
<th>Exceptions to Blair’s standard</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Head</td>
<td>abkjm</td>
<td>confusion between head and hair</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Hair</td>
<td>b</td>
<td>confusion between head and hair</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Knee</td>
<td></td>
<td></td>
<td>✓</td>
</tr>
<tr>
<td>13</td>
<td>Breast</td>
<td>g</td>
<td>“chest”</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Thumb</td>
<td>acdefh</td>
<td>“finger”</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>Heart</td>
<td>hk</td>
<td>Different internal organ?</td>
<td>✓</td>
</tr>
<tr>
<td>28</td>
<td>Girl</td>
<td>bcde</td>
<td>Different age from other entries</td>
<td>✓</td>
</tr>
<tr>
<td>29</td>
<td>Boy</td>
<td>bcdeg</td>
<td>Different age from other entries</td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>Older brother</td>
<td>ek</td>
<td>General word for brother</td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>Cassowary</td>
<td>ALL</td>
<td>no word could be given</td>
<td></td>
</tr>
<tr>
<td>44</td>
<td>Flying Fox</td>
<td>df</td>
<td>Different types</td>
<td></td>
</tr>
<tr>
<td>50</td>
<td>He is sitting</td>
<td>dfi</td>
<td>“He is staying”</td>
<td>✓</td>
</tr>
<tr>
<td>54</td>
<td>He is walking</td>
<td>a</td>
<td>“He is walking around”</td>
<td>✓</td>
</tr>
<tr>
<td>56</td>
<td>He is eating</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>63</td>
<td>He drinks</td>
<td></td>
<td></td>
<td>✓</td>
</tr>
<tr>
<td>69</td>
<td>He is swimming</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>73</td>
<td>He coughs</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>76</td>
<td>Big</td>
<td>kl</td>
<td>“Huge”</td>
<td></td>
</tr>
<tr>
<td>81</td>
<td>Short</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>84</td>
<td>Cold (water)</td>
<td>b</td>
<td>“Cold (person)”</td>
<td></td>
</tr>
<tr>
<td>87</td>
<td>Old</td>
<td></td>
<td></td>
<td>✓</td>
</tr>
<tr>
<td>90</td>
<td>Dry (clothing)</td>
<td>jk</td>
<td>“Dry fruit”</td>
<td></td>
</tr>
<tr>
<td>97</td>
<td>Fire</td>
<td>ALL</td>
<td>“Tree and lighting” – entered elsewhere</td>
<td></td>
</tr>
<tr>
<td>118</td>
<td>Feather</td>
<td>k</td>
<td>“decorative feather”</td>
<td></td>
</tr>
<tr>
<td>119</td>
<td>Horn</td>
<td>beeghijklmnop</td>
<td>No word given</td>
<td></td>
</tr>
<tr>
<td>121</td>
<td>Claw</td>
<td>abg</td>
<td>“long nail on hand” (rather than foot)</td>
<td></td>
</tr>
<tr>
<td>125</td>
<td>Three</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>127</td>
<td>Five</td>
<td>ALL</td>
<td>Confusion</td>
<td></td>
</tr>
<tr>
<td>128</td>
<td>Ten</td>
<td>ALL</td>
<td>Confusion</td>
<td></td>
</tr>
<tr>
<td>134</td>
<td>Bean</td>
<td>an</td>
<td>No word given</td>
<td></td>
</tr>
<tr>
<td>135</td>
<td>Axe</td>
<td>deh</td>
<td>Use of Tok Pisin</td>
<td></td>
</tr>
<tr>
<td>141</td>
<td>Morning</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>144</td>
<td>Yesterday</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>152</td>
<td>All</td>
<td>bjk</td>
<td>“many”</td>
<td></td>
</tr>
<tr>
<td>156</td>
<td>Who?</td>
<td></td>
<td></td>
<td>✓</td>
</tr>
<tr>
<td>158</td>
<td>Where?</td>
<td></td>
<td></td>
<td>✓</td>
</tr>
<tr>
<td>161</td>
<td>Not</td>
<td>ALL</td>
<td>Same as word for “no”</td>
<td></td>
</tr>
<tr>
<td>165</td>
<td>We two (exclusive)</td>
<td>bjkl</td>
<td>Different form</td>
<td></td>
</tr>
<tr>
<td>166</td>
<td>You two</td>
<td>dgk</td>
<td>Different form</td>
<td></td>
</tr>
<tr>
<td>167</td>
<td>They two</td>
<td>jkl</td>
<td>Different form</td>
<td></td>
</tr>
<tr>
<td>169</td>
<td>You (plural)</td>
<td>j</td>
<td>Different form</td>
<td></td>
</tr>
</tbody>
</table>

a = Wailagi b = Lauwela c = Awale d = Ukwabala e = Uwauwefo f = Kelaiya g = Molawe h = Nimwaiyena i = Tutufelana j = Buwali k = Lalaveya l = Wafuwafua m = Waconai n = Sivesive.
Table A.2 Consonantal phones in Kaninuwa

<table>
<thead>
<tr>
<th>Pulmonic</th>
<th>Bilabial</th>
<th>Labiodental</th>
<th>Dental</th>
<th>Alveolar</th>
<th>Palatal</th>
<th>Post alveolar</th>
<th>Velar</th>
<th>Glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plosive</td>
<td>b</td>
<td>t</td>
<td>d</td>
<td></td>
<td></td>
<td>k</td>
<td>g</td>
<td>?</td>
</tr>
<tr>
<td>Nasal</td>
<td>m</td>
<td>n</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trill</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tap or flap</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fricative</td>
<td>f v</td>
<td>ð</td>
<td>s</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>γ</td>
</tr>
<tr>
<td>Approximant</td>
<td>j</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lat. approx.</td>
<td>l</td>
<td>ñ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Labialised plosives [gw] [kw], [bw], [mw] and fricative [fw] are also present in Kaninuwa. The notes from the ADW stated that whilst [ð] appeared to be present in some words, the people do not distinguish it from a [j]. There were some examples of the glottal stop on the wordlist, but it is not thought to be phonemic. It is not mentioned in the ADW Orthography Worksheet.

Table A.3 Vocalic phones in Kaninuwa

<table>
<thead>
<tr>
<th></th>
<th>Front</th>
<th>Central</th>
<th>Back</th>
</tr>
</thead>
<tbody>
<tr>
<td>Close</td>
<td>i</td>
<td>u</td>
<td></td>
</tr>
<tr>
<td>Close-mid</td>
<td>e</td>
<td>o</td>
<td></td>
</tr>
<tr>
<td>Open-mid</td>
<td>€</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Open</td>
<td></td>
<td>a</td>
<td></td>
</tr>
</tbody>
</table>

The difference between [e] and [ɛ] is not thought to be phonemic.

Note: Kaninuwa has an SOV word order.

E.g. gloss 180

Namoya wauwa ikanikania
man yam is eating
‘The man eats the yam’
Appendix B: Kaninuwa Wordlist

1. (his) head - debabo
2. (his) hair - kunukunu
3. (his) mouth - kawa
4. (his) nose - niu
5. (his) eye - mata
6. (his) neck - kaño
7. (his) belly - kamokamo
8. (his) skin - kwafini
9. (his) knee - kaetutu
10. (his) ear (external) - tania
11. (his) tongue - meöa
12. (his) tooth - nigo
13. (her) breast - susu
14. (his) hand - nima
15. (his) underside of foot - kaʔeʎafajafa
16. (his) back - kwao
17. (his) shoulder - kavana
18. (his) forehead - kafakai
19. (his) chin - ɡumi
20. (his) elbow - nimasisi
21. (his) thumb - nimakuʔu
22. (his) leg - kaε
23. (his) heart - katekate
24. (his) liver - kanisof
25. (his) bone - lulu
26. (his) blood - ufaufa
27. baby - fwefwea
28. girl - nekaɣaba
29. boy - tufunakata
30. old woman - silakai
31. old man - silakai
32. woman - vivine
33. man - namoya
34. (his) father - amaʔ
35. (his) mother - aðo
36. brother (older of man) - unaku
37. sister (older of man) - nouku
38. name - wava
39. bird - manuwa
40. dog - anukeka
41. pig - fono
42. cassowary - DISQUALIFIED
43. wallaby - DISQUALIFIED
44. flying fox - maŋiŋawebu
45. rat - kwεkwεjalu
46. frog - tanatana
47. snake - mwata
48. fish - ږaŋa
49. person - namoya
50. he is sitting - inunuvitoyɑ
51. he is standing - imisimidinija
52. he is lying down - imatamataveča
53. he is sleeping - ihanuhanuwa
54. he is walking - ininidacana
55. he is biting (a dog) - ikanakanavasija
56. he is eating - nikaŋa
57. he gives it to me - ivenikuwa
58. he sees - ɨkitakita
59. he comes - inenemija
60. he says - ibwadubwaduwa
61. he hear (listens) - inowanowana
62. it is lighting (fire) - ikanakanata
63. he drinks - ɨjuʔuwa
64. he hits - inunumanuwa
65. he kills - inunuvimateja
66. he dies - imateja
67. it is running - idibwadibwana
68. it is flying - inoyonoystone
69. he is swimming - ɨyaŋoʔowoa
70. he is running - inenemija
71. he falls down - ifekuwa
72. he catches - iɡamoɡamobųa
73. he coughs - isegaseqana
74. he laughs - isegaseqana
75. he dances - ivayavaya
76. big - nakasina
77. small - kabeqona
78. good - dewadewana
79. bad - gojona
80. long - nubwajoʔu
81. short - mwakufoną
82. heavy - dauna
83. light - meδameδanina
84. cold (water) - tutuma
85. hot (water) - ɡanaɡanavina
86. new - kiyouna
87. old - manatuwaina
88. round - ɫewaŋewafoną
89. wet (clothing) - buta
90. dry (clothing) - kasakasanina
91. full - imaya
92. road - keta
93. stone - gabana
94. earth (ground) - fwaʃaʃawaʃa
95. sand - numagama
96. mountain - koʃa
97. fire - sijou
98. smoke - kausibi
99. ashes - vanavana
100. sun - ɬamaʃama
101. moon - ɬamaʃama
102. star - kinavinavi
103. cloud - busibusi
| 104 | rain          | bwbwau   | 155 | what?          | avana       |
| 105 | wind          | fonimana | 156 | who?           | aitevana    |
| 106 | water         | ukowa    | 157 | when?          | avitova     |
| 107 | vine          | kunava   | 158 | where?         | namai       |
| 108 | tree          | kai      | 159 | yes            | jika        |
| 109 | stick         | NO ENTRY | 160 | no             | muka        |
| 110 | bark          | kwafini  | 161 | not (he is not standing) | DISQUALIFIED |
| 111 | seed          | nuqi     | 162 | I              | ija         |
| 112 | root          | kikwanakwanama | 163 | you (singular) | kwaya       |
| 113 | leaf          | dada     | 164 | he             | tanake      |
| 114 | meat          | vijo     | 165 | we two (exclusive) | lamanuwa   |
| 115 | fat           | viginafoya | 166 | you two       | naminiwa    |
| 116 | egg           | sine     | 167 | they two      | naminiwa    |
| 117 | louse         | kutu     | 168 | we (plural exclusive) | kima       |
| 118 | feather       | daqubewaʔ? | 169 | you (plural)  | kwami       |
| 119 | horn          | NO ENTRY | 170 | they (plural) | tasike      |
| 120 | wing          | fefena   |     |                |             |
| 121 | claw          | kaewaka  |     |                |             |
| 122 | tail          | giiju    |     |                |             |
| 123 | one           | tamokaɗa |     |                |             |
| 124 | two           | nuwesi   |     |                |             |
| 125 | three         | tonusi   |     |                |             |
| 126 | four          | nufunina |     |                |             |
| 127 | five          | DISQUALIFIED |     |                |             |
| 128 | ten           | DISQUALIFIED |     |                |             |
| 129 | taro          | fwe'ha   |     |                |             |
| 130 | sugarcane     | gobu     |     |                |             |
| 131 | yam           | uwauwa   |     |                |             |
| 132 | banana        | moke     |     |                |             |
| 133 | sweet potato  | kaini    |     |                |             |
| 134 | bean          | NO ENTRY |     |                |             |
| 135 | axe           | kinama   |     |                |             |
| 136 | bush knife    | kwasiwkasi |     |                |             |
| 137 | arrow         | NO ENTRY |     |                |             |
| 138 | basket (woman’s) | feðawa |     |                |             |
| 139 | house         | numa     |     |                |             |
| 140 | tobacco       | jauwai   |     |                |             |
| 141 | morning       | nuwabuna |     |                |             |
| 142 | afternoon     | navinavi |     |                |             |
| 143 | night         | nuwabuna |     |                |             |
| 144 | yesterday     | foma     |     |                |             |
| 145 | tomorrow      | kumana   |     |                |             |
| 146 | white         | kwaakwakačana |     |                |             |
| 147 | black         | bowabowana |     |                |             |
| 148 | yellow        | ʎaoʎaona |     |                |             |
| 149 | red           | ʎabeʎabenina |     |                |             |
| 150 | green         | matamataina |     |                |             |
| 151 | many          | jagwanina |     |                |             |
| 152 | all           | matatafuna |     |                |             |
| 153 | this          | nofe     |     |                |             |
| 154 | that          | noko     |     |                |             |
Appendix C: Additional anthropological information

During the course of the survey some information on the Kaninuwa’s history and traditions was collected. It does not relate directly to any of the survey goals but may be of relevance to some readers.

When asked about their history, the Kaninuwa reported that they originally came from Gauyaba, which is near Bolubolu on the eastern side of Goodenough Island. From Gauyaba they went to the Bwaidoka area near the hot springs at Fai’ava. From there, they moved in clans, some along the coast and some into the mountains. Then they went towards Wataluma and settled where the current clan area is (between Sivesive and Kikwanauta). They were the first to live in that area. Later they moved to Buduna (alternative spelling Budula), but no one lives there anymore. They have not joined with any other peoples, either from the island or from other islands. The grandparents of the current Kaninuwa adults fought the Dobuans who came to Goodenough Island.

The Kaninuwa reported that they used to be a larger group. The group shrank in size for several reasons, one being because they had a custom where the brother had to kill and eat the firstborn child of his sister. The people at Kikwanauta told a story explaining why they were a small group:

*Kikwanauta used to be bigger. But the women got tired of the men always going off to hunt and never bringing them any meat. The men would say that they had been unsuccessful, when really they were eating the meat before they returned to the village. There was one man however who would bring back some meat for his wife. Through this lady, the other women found out what was really happening. One day, when all the men had gone hunting, the women decided to pack up and leave the village, taking all the children with them. They sailed away on a boat to an island near the Trobriand Islands. When the men returned from hunting they found only one woman left, the woman whose husband used to give her meat. Eventually, this lady had other children and the men married this lady’s daughters when they grew up. Even so, the group shrank considerably in size.*

In addition, it was reported that there was a group called the Baguna group who were part of Kaninuwa, living at Kikwanauta. However this group has died out.

The Kaninuwa people reported that their system of bride price is distinct from surrounding language groups. The first thing after marriage is *Kawaita*, when the woman goes to the man and reciprocation of gifts is practised. After that is *kufama*, when the man’s family gives raw food to the woman’s family. After this there is *nuwa’adadana* which is the bride price itself. There is no reciprocation in this third stage; the man’s family give gifts to the woman’s family to pay for her leaving them.

In the past, the Kaninuwa would trade pots and sago for food and grass skirts, with the Simsimla people (Trobriand Islands). They no longer do so.

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14 Budula is mentioned in Lithgow’s work as Buduna. On old maps it appears to have been located to the south west of Wataluma Mission Station.
References


