A SOCIOLINGUISTIC SURVEY OF WOM

Barry and Bonnie Moeckel
Summer Institute of Linguistics

0. INTRODUCTION

1. GENERAL INFORMATION

    1.1 Language Classification and Location
    1.2 Number and Distribution of Speakers
    1.3 Neighbouring Languages
    1.4 SIL Work in Related Languages
    1.5 Churches and Missions in the Area
    1.6 Schools in the Area
    1.7 Population Distribution, Accessibility, and Transportation
    1.8 Materials Published in or about Wom

2. PRESENT LANGUAGE USE

    2.1 Use of Wom
    2.2 Use of Tok Pisin
    2.3 Use of English
    2.4 Use of Urat
    2.5 Use of Southern Arapesh
    2.6 Use of Bumbita
    2.7 Use of Yambes and Kombio

3. ATTITUDES TOWARD LANGUAGES

    3.1 Attitudes Toward Wom
    3.2 Attitudes Toward Tok Pisin
    3.3 Attitudes Toward English
    3.4 Attitudes Towards Neighbouring Languages

4. PREDICTED CHANGES IN LANGUAGE USE

5. DIALECT SURVEY

    5.1 Aim
    5.2 Procedures
    5.3 Analysis
    5.4 Results

6. POSSIBLE ALLOCATION SITES

    6.1 Dialect Factors
    6.2 Village Factors

7.   SUMMARY

8.   ACKNOWLEDGEMENTS

     BIBLIOGRAPHY

     APPENDICES

0.   INTRODUCTION

The sociolinguistic survey undertaken among the speakers of the Wom language is part of an effort to collect information on those Sepik languages which are potential allocation possibilities for S.I.L. teams.   This paper will present and briefly interpret the linguistic and sociolinguistic data obtained during the survey.

The survey was conducted by Pirkko Luoma and Barry and Bonnie Moeckel during the period July 21-24, 1980.   It consisted of four sections:

(1) A 106-item word list was elicited in six locations.   The first 27 items of the list were also elicited in four additional locations as a check on reliability.

(2) The General Sociolinguistic Questionnaire was administered in eight locations.

(3) The Questionnaire on Language Use and Attitudes was administered in nine locations.

(4) A Tok Pisin literacy test (see Appendix B) was administered to one individual in each of seven locations.

1.   GENERAL INFORMATION

1.1   Language Classification and Location

According to Laycock (1973:73), Wom (also spelled "Wam" in some linguistic and government sources) belongs to the Kombio Family of the Kombio Stock of the Torricelli Phylum.   Data from Glasgow and Loving (1964), does not support such a close connection but rather a more distant one on the stock or phylum level.   The Wom language group is located about 22 kilometres (13 miles) WNW of Maprik in the Dreikikir Sub-District of the Maprik District of the East Sepik Province.

1.2   Number and Distribution of Speakers

Wom is spoken by about 2500 (Franklin, 1975:14) people living in a region divided into five areas, each with its own councillor.   Each area has two or three main population centres and numerous small hamlets.   The five areas with their main population centres and approximate populations are: Bana (Bana, Luwaite), 500; Warengame (Warengame 1,2, and 3), 600; Hambini (Hambini 1 and 2, and Bombosilme or Hambini 3), 400; Selni (Selni, Selnau, Dilahul), 500; and Arisili (Arisili, Tumamba, Bengil), 400.

1.3   Neighbouring Languages

The Wom language borders on four language groups (Laycock, 1975). Yambes, bordering Wom on the northwest, is member of the Kombio Family. Southern Arapesh, bordering Wom on the east, and Bumbita, bordering on the south, are members of the Arapesh Family of the Kombio Stock. Urat, on the southwestern side of Wom, belongs to the Wapei-Palei Stock of the Torricelli Phylum.

1.4 S.I.L. Work in Related Languages

At present S.I.L. is working in two language groups which adjoin
the Wom area, the Urat and the Southern Arapesh. Both belong to the
Torricelli Phylum. S.I.L. is also engaged in work in three other lan-
guages in the Torricelli Phylum: Mountain Arapesh in the Arapesh
Family of the Kombio Stock, Urim in the Urim Stock, and Au in the
Wapei-Palei Stock.

1.5 Churches and Missions in the Area

1.5.1 The Catholic Mission

The people of Arisili and Warengame and, to a lesser extent, the
people of Dilahul, Bengil, Selni, and Selnau identify themselves with
the Catholic Mission, which has a station located between Arisili and
Warengame.

1.5.2 The South Seas Evangelical Church

The dominant Christian influence in Bana, Hambini 1 and 2, and,
to a lesser extent, Bombosilme and Luwaite is the South Seas Evangel-
ical Church, which seems to be centred in Bana. Several national pastors
apparently live in Bana and work in out-lying areas. An S.S.E.M.
station directed by expatriates is located at Balif, about 10 km (6
miles) by road from Bana.

1.5.3 The New Apostolic Mission

The New Apostolic Mission has begun very recently to hold services
in Tumamba, Selni, and Selnau. This apparently has undercut Catholic
influence in Bengil, Selni, Selnau, and Dilahul. The latter two
villages claim to be almost entirely identified with this new mission
now.

1.6 Schools in the Area

1.6.1 Primary Education

The primary school located at the Catholic Mission and operated
by the Catholics is the only school in the Wom area. It includes
grades one to six. Judging by the responses to education-related
questions on the Sociolinguistic Questionnaire, most school-age boys
and many school-age girls attend the school from throughout the Wom
area.

1.6.2 Cultural Component in Primary School Curriculum

The curriculum of the school includes a time when the students
are instructed about the local culture - that is, customs and cultural
items such as bows and arrows, hand-drums, etc. People in several
places mentioned this instruction and seemed pleased that it was going
on.

1.6.3 Secondary Education

A total of about 60 students were reported to have gone on to
some form of secondary education from the nine places where education-
al data were gathered, with each place having at least one such student.

1.7 Population Distribution, Accessibility, and Transportation

1.7.1 Population Distribution

All of the principal centres of population except Luwaite 1 and Tumamba are located on, or north of, the one road going into the Wom area. Tumamba is southwest of this road and Luwaite 1 is located on the Wewak-Dreikikir road west of Balif.

1.7.2 Accessibility

The first Wom village on the Wom road is Bana, located about 10 km (6 miles) from Balif which is on the Wewak-Dreikikir road. The main part of Warengame is about 2 km west of Bana and about 2 km SE of the Catholic Mission. A new road is presently under construction, starting at the Catholic Mission, and running NW through the hamlets of Arisili as far as Bengil. This new road, like the road into the area from Balif, would probably be usable by two-wheel drive vehicles in dry weather, but would almost certainly require four-wheel drive in wet weather as it is very steep in places. Excluding stops, 4 hamlets of Arisili and the hamlet of Bengil were 32 minutes, 36 minutes 46 minutes, 53 minutes, and 1 hour, respectively, from the Catholic Mission, hiking on the unfinished road. It is planned that the road will be extended into the Kombio area. Tumamba is accessible only by trails branching off the road at main Arisili area hamlets.

A smaller road branches from the main Wom road just west of Warengame and goes to Selni. Given continuing upkeep, this road would probably be acceptable for four-wheel drive vehicles; however, unrepaired damage from rains made it at least temporarily impassible. The local residents said coffee buyers often used the road. There is also a road from Selni as far as the stream on the trail to Selnau, but it is so steep and badly eroded that it probably would not be suitable for vehicular use. The Catholic priest concurred with this opinion. Bombosilme is accessible by trail from Selni.

The Hambini area is approached on a small road that branches from the Wom road east of Bana. This road goes as far as the Amok River. From there one can hike to the top of the ridge on which the Hambini hamlets are located. The main hamlet of Hambini 2 can be reached in about 50 minutes. About 35 minutes more of hiking brings one to the main part of Hambini 1. From Hambini 1 it takes about an hour of hiking over steep trails to reach Dilahul. There is also a trail from Dilahul to Selni, both of which are on high, steep ridges. The Amok River flows between the ridges so the trail would be a diffi- cult one, as attested by local residents who advised us against going to Dilahul via Selni.

1.7.3. Transportation

1.7.3.1 Road

At least one vehicle (PMV village-owned or private), and in some cases two or three, operate out of Bana, Warengame, Selni, and the Catholic Mission. The current PMV rate to Maprik and to Dreikikir, where the DPI station, council meetings, court, health department, and source of goods for trade stores are located, is K1 one way.

1.7.3.2. Air

The airstrip at the Catholic Mission is now closed. The Catholic Mission and Hambini 2 each have areas of cleared, flat ground large enough for a helicopter to land.

1.7.3.3 Water

The Amok River runs through the Wom area, but is not used as a means of transportation.

1.8 Material Published in or about Wom

At present there are no published materials written in the Wom language (Franklin, 1975:14). Published materials on Wom include the following.

Franklin, Joice, 1975. Towards a Language and Literature Directory of Papua New Guinea, *Workpapers in Papua New Guinea Languages* 11:5-36, Ukarumpa, P.N.G.:S.I.L.

Glasgow, David and Richard Loving, 1964. *Languages of the Maprik Sub-District,* Port Moresby, Territory of Papua and New Guinea: Department of Information and Extension Services.

Laycock, D.C., 1968. Languages of the Lumi Sub-district (West Sepik District), New Guinea, *Oceanic Linguistics* 7:36-66, *Sepik Languages: Checklist and Preliminary Classification.*

_____ 1973. *Pacific Linguistics* B-25:7,72-73, 80-127.

_____ *Languages of the Sepik Region, Papua New Guinea.* 1975. *Pacific Linguistics* D-26.

2. PRESENT LANGUAGE USE

2.1 Use of Wom

The Wom language is apparently known well and used throughout the Wom area. The few exceptions were young people whose fathers are Wom speakers who worked outside the Wom area during their children's early years.

Children either learn Wom first and some other language(s) later, or Wom and some other language(s) together. Either Wom only or Wom in combination with Tok Pisin is the children's language of play. School children are reported to use Wom, Tok Pisin, and English in play.

Young men and women showed no difficulty in using Wom and it was observed to be the language of choice for discussions among themselves. It was reported by some that young men in the bush use Wom only and by others that both Wom and Tok Pisin are used.

The middle-aged and older people were observed to use Wom almost exclusively. Repondents to the language use and attitudes question- naire reported that a few middle-aged men, many older men and middle- aged women, and virtually all older women are monolingual in Wom, particularly in areas not directly adjacent to population centres of other language groups.

S.S.E.C. services are conducted in a combination of Wom and Tok Pisin, with translation into Wom being provided in some cases. A few choruses have been translated into Wom. Prayer, both public and private, may be in either Wom or Tok Pisin.

The services of the New Apostolic Mission are translated from Tok Pisin into Wom but do not include any singing.

Some Catholics reported that their private prayers were sometimes in Wom.

2.2 Use of Tok Pisin

2.2.1 Oral Usage

Tok Pisin is the second most widely spoken language in the Wom area. Fluency in Tok Pisin seems to be centred around the Catholic Mission which has been in the area for over 25 years. Everyone, regardless of age or sex, in Warengame and the hamlets of Arisili close to the mission seems to be fluent in Tok Pisin. As one moves away from this centre the number of non-speakers of Tok Pisin increases, the determining factors being sex and age. That is, the number of women who speak Tok Pisin will decline with increasing physical isolation. Also, the older a person is, the less likely he is to speak Tok Pisin well and comfortably. In most places, there is apparent fluency in Tok Pisin among almost everyone under about age 25. But in Dilahul it was reported that even the younger women and girls do not speak Tok Pisin well unless they have attended school.

In areas where Tok Pisin is widely spoken by at least the middle-aged and younger men, it is used in combination with Wom in discussions of village political affairs. And some reports indicate that it is used by the young men in the bush, again in combination with Wom.

In most areas, Tok Pisin is learned at the same time as Wom or at least very early in a child's life. Many people say that Tok Pisin is used, in combination with Wom, between spouses, with children, and among children. It is also commonly used in talking with people who do not share with the speaker a vernacular in which both are comfortable.

The services of the Catholic Mission are conducted in Tok Pisin. Likewise, Tok Pisin is used in the hymns and public prayers. Some Catholics also pray privately in Tok Pisin.

The New Apostolic Mission conducts its services in Tok Pisin and some adherents report that their private prayers are also in Tok Pisin.

The S.S.E.C. conducts its services at least partially in Tok Pisin and the majority of its hymns and choruses are Tok Pisin as well. Some of the prayers, both public and private, are also in Tok Pisin.

2.2.2 Tok Pisin Literacy

Virtually every village reported a large percentage of people from their village could read and write Tok Pisin. They indicated that this percentage composed almost entirely of students from the Arisili school. But in most villages there were one or two men who had learned to read and write before the school was established, having learned in Maprik, Dreikikir, or other places.

In order to obtain some idea of what level of reading ability constitutes a good reader in the eyes of the people in the villages, one readily available person who had been previously identified as a reader was asked to take a simple reading test (see Appendix B).

The text consisted of two short texts, and was designed to measure reading speed, accuracy, and comprehension. Each text was given to the reader, who read it silently first, then aloud. The reading was timed, errors noted, and four questions were asked on each text to check comprehension. Results are tabulated in Table 1, which follows.

Text A dealt with malnutrition due to excessive consumption of low-nutrition foods from trade stores. The readers, with one exception, seemed to have little trouble reading and comprehending this one.

Text B dealt with the desire of students in China to learn English. This proved to be slower, more difficult reading for most of the readers with many pauses, repetitions, and mis-reading of numbers, all of which were counted as reading errors. However, comprehension still was quite good for this text.

2.3 Use of English

2.3.1 Oral Usage

Few people were observed to speak English in spite of the fact that most villages had many children in school, and some people who participated in the survey had attended high school. It was reported that school children sometimes speak English, as well as Wom and Tok Pisin, when they were playing.

An S.S.E.C. pastor in Bana mentioned that English choruses are sometimes sung in worship services.

2.3.2 English Literacy

Most villages reported that many of the children and young adults, especially men, could read and write English well. Some people said they had English reading books in their houses which they had obtained during their time in school. The member of the provincial parliament, who is living in Warengame, says that people from that village buy and read the *New Nation* magazine. He also mentioned that some people do buy books in Dreikikir.

TABLE 1

Village	Text	Words read per min.	Reading errors	% of Words read correctly	No. of questions answered correctly
Arisili	A	78	11	92	4
	B	43	19	86	2
Warengame	A	55	10	94	1
	B	143*	0	100	4
Selni	A	114	2	98	3
	B	128	4	97	4
Selnau	A	90	13	90	4
	B	77	5	97	3
Bana	A	57	18	90	3
	B	37	54	68	3
Dilahul	A	57	7	97	3
	B	**	8	96	3
Hambine 2	A	**	9	96	3
	B	**	27	89	2

* change of reader

** no times recorded due to watch malfunction

2.4 Use of Urat

The men from Tumamba who provided information say that many wives of the men in that village are Urat speakers. As a consequence, the children grow up speaking Urat as well as Wom. It is also reported (Hemmila and Luoma, 1979) that some people at Luwaite speak Urat as well as Wom. Since wives are exchanged between Luwaite and nearby Urat, Urat speakers in Luwaite would be expected.

2.5 Use of Southern Arapesh

Several Wom villages including Bana, Luwaite, and Hambine, are very close to the border of the Southern Arapesh language and maintain social relationships with Southern Arapesh villages. The village of Wareli is apparently composed of some Wom-speaking hamlets, and some Southern Arapesh-speaking ones. So it is not surprising that a number of people in these border areas speak at least some Southern Arapesh. However, people in Bana seemed to indicate that much of the communication between the groups is carried on in Wom.

2.6 Use of Bumbita

The village of Luwaite is the only place which is located close to the Bumbita area. It is reported that some people in Luwaite also speak this language.

2.7 Use of Yambes and Kombio

Although the villages of Bengil, Arisili, and Selnau carry on quite extensive social contact with Yambes and Kombio villages, feedback indicates that only a few of the oldest men know much of these languages.

3. ATTITUDES TOWARD LANGUAGES

3.1 Attitudes Toward Wom

The attitudes expressed by people throughout the Wom area showed a high degree of support for the continued use of Wom. The people seemed to see their language as an essential part of their relationship with the past and with each other. Even those who openly repudiated some of the traditional customs and beliefs were most emphatic that the language was very important and should be preserved.

Some people expressed the opinion that it might not be possible to learn to read and write Wom but that it is an important language nonetheless.

3.2 Attitudes Toward Tok Pisin

Most people chose Tok Pisin as the language they would most like to see their children learn to read and write. It is clearly regarded as the language of economic opportunity. All cash crops, coffee, cocoa, and some rice, are sold to buyers from outside the language group, and Tok Pisin is the language of commerce.

Most parents said their children learned to speak Tok Pisin at the same time they were learning Wom. In addition, many parents spoke both Wom and Tok Pisin to their children.

3.3 Attitudes Toward English

Although English is the language of instruction at the primary school, if it was mentioned at all, parents almost consistently ranked it behind Wom and Tok Pisin as the language that they pre-ferred their children to read and write. Only in Warengame was there any indication that people were reading English outside of school. As mentioned before, English is not the language of choice as a spoken medium either.

3.4 Attitudes Toward Neighbouring Languages

The only two neighbouring languages in which there seemed to be much interest were Southern Arapesh and Urat. Interest even in these large and potentially prestigious languages seemed to be restricted to communities adjacent to them and then only at a level which would allow perpetuation of trade relationships and communication with non-Wom-speaking in-laws.

4. PREDICTED CHANGES IN LANGUAGE USE

Based on the sentiments expressed by even the young adults, the vernacular should be strong for at least two more generations. The extent to which Tok Pisin could undermine Wom depends on the extent to which English becomes the language of economic opportunity and the extent to which economic opportunities are made available in the immediate area. If the up-coming generation can capitalize on their English education, and do so without moving out of the area, the vernacular should be strengthened as the mainstay of the culture. If Tok Pisin continues to hold the dominant economic role, the future of Wom is less certain.

The churches in the area also may prove to be quite an influen-tial factor in the viability of Wom. The present priest at the Catholic Mission has expressed some interest in making use of the vernacular in some way. His support could be a great boost to the use of Wom. The S.S.E.C. could also be an encouragement to the use of Wom by continuing and expanding its use in worship services. It is the authors' opinion that there are individuals in both the Catholic Mission and the S.S.E.C. who would have the educational background necessary to undertake a national translator program.

The total lack of Wom literature, of course, militates against its survival. But this factor, too, could be remedied from within the group since there is such a high level of education among the young people in the group. All that is lacking is a means of motivat-ing a capable person to get the necessary additional training in order to do the job.

5. DIALECT SURVEY

5.1 Aim
The aim of the dialect survey was to determine how many dialects of the Wom language there are, and which villages belong to each one.

5.2 Procedures
A lexicostatistic approach was followed, using the "Standard SIL 190-Word List", after making the 84 deletions suggested by R. Loving in "Information For Conducting Sociolinguistic Surveys In Sepik Language Groups". This resulted in a sample of 106 words, 6 of which were deleted prior to calculating the percentage of "cognates", as described below. ("Cognates" in this paper refers to "phonetically similar words for which historical reconstructions have not been carried out".) This list was elicited through Tok Pisin (by Bonnie Moeckel) in 6 villages from adults in their home village, 4 men and women. One man was probably mid-fifties or more, while the age range of the other 5 was about early twenties to mid-thirties.

As a further check, the first page only of the list (27 words) was elicited for 4 other villages.

Sometimes, the one responding would talk it over first in vernacular with bystanders; sometimes, he would receive unsolicited help. All those from whom lists were elicited seemed to have a good command of Tok Pisin.

5.3 Analysis

Cognates were determined according McElhanon's criterion as summarized by Sanders on page 34 of *Workpapers In Papua New Guinea Languages Vol. 21*: "if 50% or more of the phonemes correspond,... by phonetic similarity for the inspection method, then the two forms are considered to be cognate".

The six long lists were placed side by side for comparison. The first word from the first list was assigned the numeral "1". Then the first of each remaining list was compared with this one. If cognate, it was also assigned "1". The first non-cognate was assigned number "2", then each remaining word would be given the same number as the one with which it was cognate (1 or 2) or given the next number in sequence if it was not a cognate of any preceeding word. This was done for each of the 106 words. A zero (0) was assigned if no response or a wrong response was given, so that these would not be compared in the percentages. In general, words could readily be assigned as cognate or not. One or two "marginal" ones were considered cognate. In the one instance where a Tok Pisin word was given instead of a vernacular one, the Tok Pisin response was considered a non-cognate of the vernacular responses. Only 2 zeroes were assigned, both in the same list. The man gave no response for #77, "name", and gave "everyone" instead of "you pl." for #169. (Thus, the percentages of cognates with this list were based on 98 rather than 100 words.)

Next, 6 words were eliminated, so that percentages could be figured easily with 100 words. In consultation with R. Conrad it was decided to eliminate one of each pair of multiple cognates, of which there were six pairs: ['ɛˇkɛ] was given for both #1, "hair" and #2, "head" in 5 lists, though many qualified it with an additional word for "hair" when we got to #2; #14, "bite" was sometimes cognate with #44, "eat" and #148, "drink", and sometimes with #157, "hit"; #64, "wing" was cognate with #52, "shoulder"; #104, "seed" was sometimes cognate with #42, "fat", and sometimes with #28, "teeth"; #44, "eat" and #148, "drink" were cognate. Thus, the following items were eliminated before calculating percentages of cognates: #2, "head", #14, "bite", #64, "wing", #104, "seed", #148, "drink".

5.4 Results

Table 2, shows the resulting percentages of cognates among the villages from which the six long lists were taken.

Table 2

	Bana	Selni	Dilahul	Arisili	Warengame
Hambini	100	100	98	98	97
Bana		100	98	98	97
Selni			98	98	97
Dilahul				97	97
Arisili					95

According to G. Simons' Lexicostatistic Tables in *Workpapers in Papua New Guinea Languages Vol. 21*, these figures would indicate two dialects: one including Hambini, Bana, and Selni, and the other Dilahul, Arisili, and Warengame. This does not seem to be an accurate representation of the language situation, however. Warengame is the geographic centre of the language group, yet the percentages show it to have fewest cognates with other villages.

I hypothesize that the primary cause of this unrealistic picture is language change. That is, the Warengame list was elicited from a man probably in his mid-fifties, while all the other lists came from much younger people. As a check on this hypothesis, another word-list taken from Warengame, by R. Hemmila and P. Luoma in 1979, was compared (though they do not state the age of the person from whom it was elicited).

In each case where the older man's response was the only non-cognate among the six 1980 lists, the response from the 1979 list was cognate with the other 5. It was not possible, however, to simply use the '79 list to figure cognate percentages with, since several words on the list are blank; so it would not be possible to have 100 words to compare. If, however, we use the 1980 list, and substitute words from the '79 list in 4 places, more realistic results are obtained. The four substitutions are for #20, "stone" and #30 "root", where the older man's words are the only non-cognates among the lists; #25 "name", where the older man gave a Tok Pisin rather than vernacular response, and; #169, "you pl.", where the older man gave "everyone" instead of "you pl.". This last one had been counted a 0-response, so this change increases the sample to 99 from 98.

Table 3, following, shows the resultant percentages of this approach.

Table 3

	Bana	Selni	Warengame	Arisili	Dilahul
Hambini	100	100	100	98	98
Bana		100	100	98	98
Selni			100	98	98
Warengame				97	97
Arisili					97

According to the Lexicostatistic Tables, two dialects are still indicated, but the breakdown is somewhat different this time: Hambini, Bana, Selni, and Warengame are all in one dialect, with Arisili and Dilahul in the other. The four short word lists, combined with information from the sociolinguistic portion of the survey, indicate that the dialect breakdown for the whole group is:

East Dialect	West Dialect
Warengame	Arisili
Selni	Tumamba
Hambini	Bengil
Bana	Selnau
Luwaite	Dilahul

The statistics for Dilahul are somewhat incongruous: Dilahul identifies very closely with Selni - in fact is considered a hamlet of Selni - and uses the same third person masculine singular pronoun as Selni (different from the one used by the other villages in the West Dialect), yet the statistics put Dilahul in the West Dialect. Perhaps this is due to their comparative geographic isolation, or due to the idiolect of the person from whom the list was elicited. No further data (such as other word lists from Dilahul) is presently available with which to pursue this question.

Although two dialects are indicated by both the dialect survey and the sociolinguistic parts of the survey, the difference between them does not appear to be great, either linguistically or socially. According to Table 3, the villages with the greatest difference still have 97% cognates. Even in Table 2, which we do not consider as reliable as Table 3, the lowest percentage is 95.

6. POSSIBLE ALLOCATION SITES

6.1 Dialect Factors

The differences between the East Dialect and the West Dialect are so slight that the dialect factor alone would not have any influence on a team's allocation decision. However, about 70% of the population lives in the East Dialect area. The largest and most centrally-located Wom village, Warengame, also is located within the East Dialect. The Catholic Mission and school are located on the main road and could be considered the border between the two dialects. The West Dialect has the only aid post in the area at present, but a new aid post has been built at Bana in the East Dialect and is expected to start operation soon.

6.2 Village Factors

Four factors - accessibility, centrality, attitude of the predominant church, and attitude of the local residents - seem to be the key determinants of the best allocation site. Eliminating all places

which probably could not be reached year-round by vehicle leaves only
Bana, Warengame, Luwaite, and the Wom hamlets of Wareli. To be assured
of getting to any of these villages in the rainy season would ever pro-
bably require a four-wheel drive vehicle.

Bana and Warengame, the two largest villages, are located close
together and are central in terms of access to the population. Luwaite
and Wareli are both small, located away from the major population
centres, and border other language groups. These latter two are there-
fore probably not good allocation sites.

Bana is the main centre of S.S.E.C. influence in the area.
S.S.E.C. leaders have expressed a real interest in having an S.I.L.
team allocate in the Wom area, and the local church leaders were most
co-operative and hospitable during our stay in Bana.

Warengame is a largely Catholic village located close to the
Catholic Mission. The priest at the mission was very hospitable and
expressed some interest in making use of Wom vernacular materials in
the church.

We found community leaders and local residents in both places
eager to help. The level of education of adolescents and younger
children was comparatively high, and there were also some young and
middle-aged men in both villages who could read well in Tok Pisin.

Both villages have several trade stores, at least one village
truck, one or two rain water tanks, and adequate food supply and
building materials, as far as could be determined. Each village also
has a good government rest house, though the one in Warengame is at
least temporarily occupied by the local member of the provincial
parliament and his family.

Traditional culture is probably stronger in Warengame than in
Bana. However, the strongest centres of traditional culture would be
places like Tumamba, Selni, and Dilahul where neither the Catholics
nor the S.S.E.C. are strong influences.

7. SUMMARY

The Wom language group, which consists of about 2500 people, is
composed of two distinguishable, but only slightly different, dialects.
Many older men and most older women are monolingual in Wom. The
younger adults are mostly bilingual in Wom and Tok Pisin, though the
proportion of bilinguals among the men is higher than that among the
women. A large majority of the school-age children attend the primary
school located in the Wom area. In addition, about 60 students have
gone on to receive secondary education. Consequently, the literacy
rate in Tok Pisin, and presumably in English as well, is quite high
among the generation which now consists of adolescents and children.
An exception to this trend is those living in a few isolated hamlets. There
seems to be a positive attitude toward the vernacular as a source of
identity even among some who repudiate certain aspects of the tradition-
al beliefs and practices. Although access by road year-round could
probably only be assured with a four-wheel drive vehicle, either of
the two largest villages, Bana and Warengame, would probably prove to

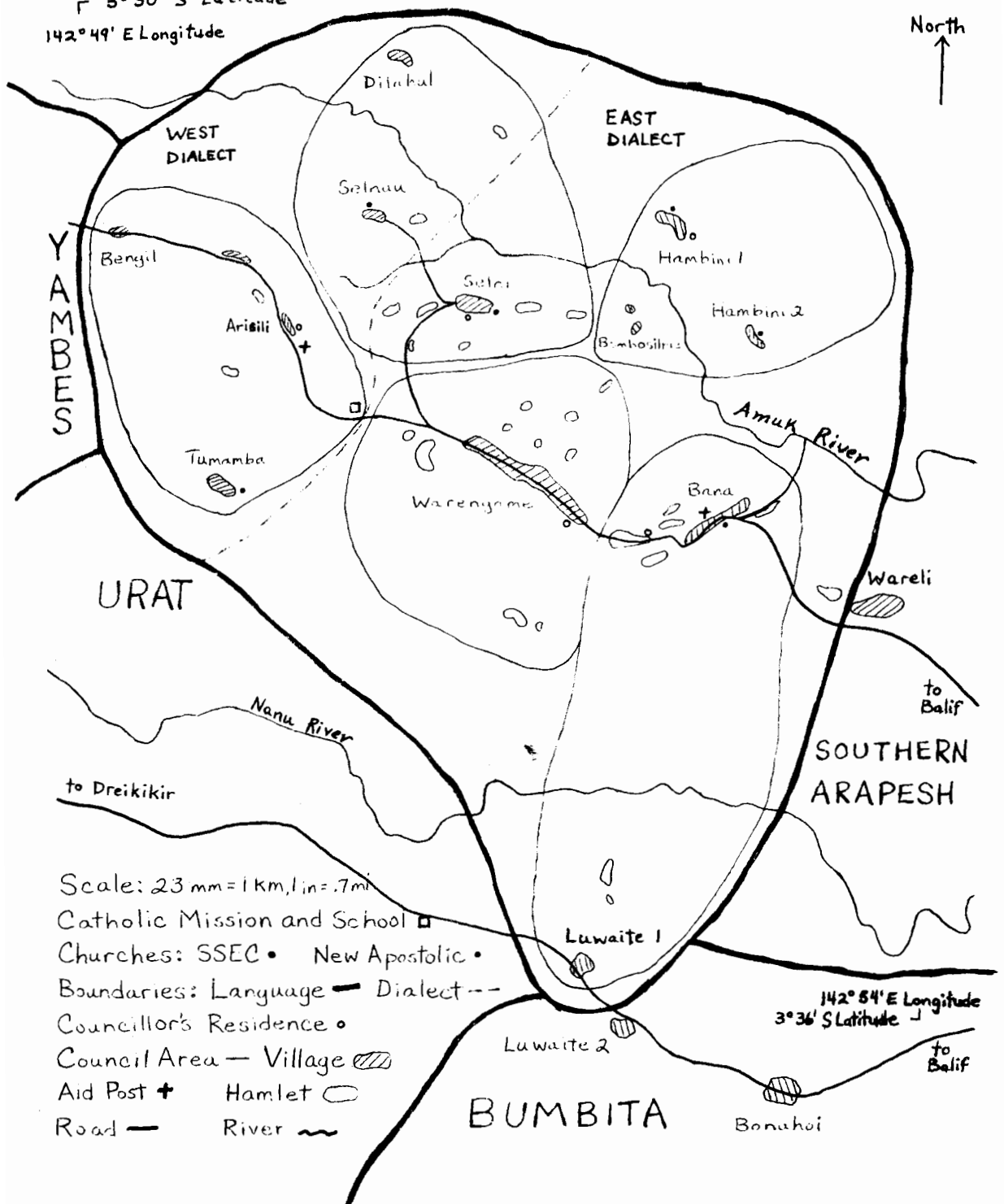be suitable allocation sites.

8. ACKNOWLEDGEMENTS

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APPENDIX A. MAP OF WOM AREA

3° 30' S Latitude
142° 49' E Longitude

North

WEST
DIALECT

EAST
DIALECT

Dirakul

Selnau

Y
A
M
B
E
S

Bengil

Arisili

Sutoi

Hambini 1

Hambini 2

Bomhosiloi

Tumamba

Warenyama

Bana

Amuk River

Wareli

URAT

Nanu River

to Dreikikir

to
Balif

SOUTHERN
ARAPESH

Scale: 23 mm = 1 Km, 1 in = .7 mi
Catholic Mission and School ▢
Churches: SSEC •   New Apostolic •
Boundaries: Language ▬ Dialect ---
Councillor's Residence ○
Council Area ▬ Village ▨
Aid Post ✛   Hamlet ◠
Road ▬   River ∿

Luwaite 1

142° 54' E Longitude
3° 36' S Latitude

Luwaite 2

to
Balif

BUMBITA

Bonuhoi

APPENDIX B.   TOK PISIN TEXT USED IN TESTING COMPREHENSION

Text A - Kaikai Nogut

Wanpela work painimaut i soim olsem planti pikinini long Is Sepik
i save gat sik bun nating long wanem ol i no save kisim gutpela
kaikai. Ol pikinini i no kisim gutpela kain kaikai i ken kisim sik
nogut isi tru na tu bai i mekim ol i les na i no inap long lainim gut
samting long ples na long skul.

As bilong dispela samting long wanem planti ol papa na mama, i wok
long baim ol rabis kaikai na i givim long ol pikinini bilong ol.

Ol gutpela kaikai ol pikinini i ken baim long ol stua em pinat, bisket
wantaim pinat bata, kokonat bisket, na olgeta dring i gat susu long en.

Questions:

1.   Bilong wanem planti pikinini i gat sik bun nating?
2.   Sapos ol pikinini i no kisim gutpela kaikai, wanem santing bai i
     kamap long ol?
3.   Dispela man i tok planti ol papa na mama i wok long baim wanem
     kain kaikai na i givim long ol pikinini bilong ol?
4.   Wanem kain dring ol pikinini i ken baim em long ol stua na kisim
     gutpela kaikai?

Text B - Saina

Planti pipel bilong Saina i seksek tru long lainim tok Inglis. I luk
olsem tok Inglis bai kamap namba tu tokples bilong Saina. Namba wan
tokples bilong ol, ol i kolim Mandarin. I gat ripot olsem planti
sumatin i karim ol buk i gat tok Inglis long en na ol i save pasim ol
man long rot na askim ol long paitim tok Inglis wantaim ol. Olsem bai
ol i lainim Inglis hariap. Namba bilong ol sumatin i laik lainim
Inglis i bikpela tru. I gat 150 milien sumatin long praimeri skul,
65 milien long hai skul na 860 tausen sumatin long biskul olsem
yuniversiti na kolis.

Questions:

1.   Planti pipel bilong Saina i seksek long wanem samting?
2.   Namba wan tokples bilong Saina i wanem samting?
3.   Bilong wanem ol i save pasim ol man long rot?
4.   Hamas sumatin i gat long hai skul?