UNHAS-SIL SOCIOLINGUISTIC PAPER

NAPU LANGUAGE GROUP

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# TABLE OF CONTENTS

Preface.................................................................................................................. 2

0. Introduction........................................................................................................ 3

1. Geography.......................................................................................................... 3

2. Historical Sketch............................................................................................... 6

3. Demography........................................................................................................ 6

4. Society and Culture........................................................................................... 7

5. Religion.............................................................................................................. 10

6. Economy............................................................................................................ 11

7. Government....................................................................................................... 12

8. Education.......................................................................................................... 14
   8.1 Formal Education.......................................................................................... 14
   8.2 Non-formal Education................................................................................... 14

9. Health................................................................................................................. 15

10. Linguistic and Sociolinguistic Factors............................................................ 15
    10.1 Language Attitudes and Usage................................................................. 15
    10.2 Relationships with Other Languages....................................................... 16

11. Conclusion....................................................................................................... 17

Bibliography......................................................................................................... 18

MAPS AND TABLES

Map of the North and South Lore Subdistricts.................................................... 4
Map of the Napu Valley Area............................................................................... 5
Population Figures - North Lore Subdistrict...................................................... 7
We moved to the Napu area in June of 1989 and have conducted our research into the Napu language and culture for about one and a half years. The information in this paper has been collected primarily from our observations and conversations with the Napu people with whom we have had contact. By way of introduction, we would like to thank the Indonesian government and our sponsors at Hassanuddin University for the privilege of doing research regarding the Napu language and culture. We also want to acknowledge the numerous Napu people who have provided us with helpful information and insights. We would like to especially thank Darius Y. Mondolu, the former leader of the North Lore subdistrict, Harry S. Kabi, the current leader of the North Lore subdistrict, and Tr. Mondolu, the head of the Department of Education and Culture for the North Lore subdistrict. These men have gone out of their way to help us gather information and have become valued friends to us.
0. INTRODUCTION

The Napu language group consists of about 5,000 people most of which live in the North Lore subdistrict, Poso district, Central Sulawesi, Indonesia. The Napu language is an Austronesian language and is one of the Kaili-Pamona languages which are spoken in the western and central parts of Central Sulawesi. In this paper, the Napu people are described in terms of their land, history, culture, religion, economy, government, education, and language.

1. GEOGRAPHY

The Napu Valley, at an elevation of about 1000 meters (3,280 ft.), is located near the center of the island of Sulawesi, the fourth largest island in Indonesia. This valley consists primarily of rice fields and prairie lands surrounded by forested mountains and encompasses an area of about 45,000 hektare (or about 170 square miles). To the north lies the much smaller Sedoa valley and to the south is the large Besoa valley. The Napu valley runs for about 30 kilometers from north to south and about 15 kilometers from east to west. Mountain ranges lie to the east and the west. Vast prairie lands are located in the south-eastern portion of the Napu Valley. The Lairiang river, the longest river in Sulawesi, passes through the Napu Valley and many other smaller rivers flow into this main river.

Much of the Napu and Besoa valleys are still unpopulated. The government would like to use this land for its transmigration program, in which people are given the opportunity to move from a densely populated area in Indonesia to an area that is less densely populated. The government provides each family that joins this program with a plot of land and a small house.
Map of the North and South Lore Subdistricts
Map of the Napu Valley Area
2. HISTORICAL SKETCH

The Napu people, also known as the Pekurehua people, have lived in the Napu Valley in Central Sulawesi, Indonesia, for hundreds of years. The Napu valley is where the majority of the population still resides. It is unclear as to the date when the Napu people arrived or where they originated from. The name Pekurehua is also the name of a mountain which is near the Napu village of Watutau. According to local legend, the people ate their rice from banana leaves which they discarded in a certain place. Over a period of many years, this place became the mountain now called Pekurehua.

In the late 1800's and early 1900's the Napu people were greatly feared by those around them. They were known to be fierce head-hunters who often attacked neighboring tribes and brought back plunder and slaves. They were fierce warriors and seldom lost in battle.

The Dutch came to the Napu area in 1905 during the time when Indonesia was still a Dutch colony. When they arrived, there was a war between the Napu people and the Dutch that lasted just one day. Many people were killed, and the Dutch with their superior weapons quickly won the battle. From 1909 to 1919, a missionary/teacher, Ten Kate, lived, preached, and taught in the Napu village of Watutau. Churches were built and the Napu people accepted the Christian faith. Ten Kate was replaced by the Dutch missionary/teacher J.W. Wesseldijk who stayed until he was captured by the Japanese in 1942 during World War II. After being captured, he was imprisoned in Menado where he died.

During WORLD WAR II, the Japanese came to the Napu valley. They were brutal to any Napu people who did not capitulate to their demands. They stayed wherever they pleased in Napu homes and took rice and whatever else they needed from the Napu people.

In the 1950's, the Bugis people came to the Napu area and established small shops selling necessary goods. This group being of the Islamic faith built mosques and have become an established part of the community to the present day.

3. DEMOGRAPHY

The majority of the approximately 5,000 Napu people live in the Napu valley. Others have left for the city to attend school or work in government jobs. Approximately 85% of the Napu people live in the Napu valley. The other 15% of the Napu people have settled primarily in the cities of Palu and Poso both located in Central Sulawesi.
In the early 1900's the largest Napu village was Watutau, the political and cultural center of Napu. However after Indonesia became an independent nation, a man from the village of Wuasa was assigned to be subdistrict leader and Wuasa became the subdistrict capital. Today Wuasa is the largest village (population 1,548) and employs the services of many government workers.

Below is a chart of population figures for each village in the North Lore subdistrict based on the 1990 census. The population figures for each village are broken down by language group based on rough estimates by a North Lore census official. This information was provided by the subdistrict leader's office in Wuasa. The population figures for Dodolo and Toe are combined. Toe is a small resettlement project located in the Napu valley. Some Rampi people from the village of Dodolo in the Besoa valley were relocated to Toe as part of a government program to better utilize the available farm land.

### POPULATION FIGURES - NORTH LORE SUBDISTRICT

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**TOTALS**  
4472  2945  486  402  188  518  9011

4. SOCIETY AND CULTURE

In Napu job roles vary according to age and gender. Men plow the fields, gather wood, build houses and repair roads. Often men will spend the entire day in the rice fields and take along a lunch of rice and vegetables wrapped in banana leaves. Women generally stay
at home to watch the children and perform housework such as cooking, cleaning dishes, washing laundry, cleaning house, and gardening. Children are expected to help with housework and to guard the rice plants from birds when harvest time is near. Government office workers are almost exclusively men whereas both men and women work as teachers.

About once a week, there are group work days in the village. Community projects include cutting the grass on the soccer field or landing strip, cleaning out village drainage canals and cleaning up the graveyard. It is primarily the men who are called together on community work days but on certain occasions, entire families are called to work together on a task such as cleaning up the graveyard or preparing the foundation of the new church. People seem to enjoy working in a group and rarely work alone. Often a group of women will be assigned a task, and the men will work as a group on a different task. Community work days generally last for just a few hours on Saturday morning.

During a normal work day, people rise at daylight and work until afternoon. Breakfast is generally a light meal. The noon and evening meals are the big meals of the day, consisting of rice, spicy vegetable and meat when it is available. In the late afternoons, people often go out visiting or play sports. The evening meal is generally eaten about 7 pm and people often socialize afterwards. Rice is harvested twice a year. During harvest time, people are busy all day and often sleep in a shelter near their rice field.

The biggest times of celebration come in August when Indonesian Independence Day (August 17th) is celebrated and December when Christmas is celebrated. Children are let out of school for vacation during these celebrations which last for several weeks. During August, young people from all of the villages in the North Lore subdistrict arrive in Wuasa, the subdistrict capital, to compete in a diversity of activities such as soccer, volleyball, table tennis, chess, Bible knowledge, traditional dances, and singing groups. Trophies are awarded at the closing ceremony. In the month of December, there are many Christmas tree lighting ceremonies in addition to local sporting events.

Overall the Napu people are progressive-minded and receptive to change. They are interested in modernization and self-development. They would like to improve local health care, transportation, agriculture, education and are open to help from the outside. The Napu people are also interested in learning of events outside the Napu area. In the subdistrict capital of Wuasa, they enjoy watching shows on the public TV set in the town hall. They especially enjoy watching sporting events and both national and world news.

Innovations in Napu society usually come from those who have traveled outside the Napu area to pursue educational opportunities or government jobs. New ideas are introduced and approved through
the subdistrict leader. Recent subdistrict leaders have been very progressive-minded and often are the ones to instigate changes which help to improve the health, education, economy, and standard of living of the Napu people in line with governmental goals. The pastor, village head and the head of the Department of Education and Culture are also respected leaders. New ideas and changes are brought before the people at community meetings or at church. One example of change and modernization can be found in the subdistrict capital of Wuasa. People in Wuasa now enjoy running water during daylight hours and electricity for six hours at night. These projects were funded by the government and users pay a monthly fee which includes repayment of credit for installation charges.

There seems to be little in the way of cross cultural tensions between Napu people and others who have come to live in the Napu valley. The Napu people are open to outsiders and the help that they can provide. They have welcomed both the Dutch (after initial contacts) and the Bugis people and have incorporated them into their society. Most people seem in favor of the transmigration program as long as the newcomers are responsible, law-abiding citizens. Although a century ago, the Pekurehua people were feared by their neighbors, now there is no noticeable tension between the Napu people and other neighboring ethnic groups. For instance, the Napu and Besoa peoples enjoy celebrations together in which they compete in soccer and other events.

Music and dance are enjoyed by the Napu people. There are some traditional Napu dances that are done at special times such as rice harvest celebrations, weddings, Independence Day celebrations, and when entertaining visiting officials. In one Napu dance called the Dondi, the men and women act out the planting and harvesting of rice. During this dance, traditional dress is worn. Women wear head bands, traditional sequined blouses, traditional layered skirts, and if they have them, wrist bands and ankle bands. Men wear a head cloth, vest, decorated knee-length pants and they carry a sword. Singing in the local language accompanies the dance. There is another dance called the Dero which was introduced from the Poso area about 45 years ago. In this dance, men and women from the whole community hold hands and dance around in a circle while singing both Napu and Indonesian songs. A drum beat and the clanging of a gong accompany this large group dance.

Napu people enjoy singing traditional Napu songs, hymns, and popular love songs from the radio in large groups, vocal groups and sometimes solos. Singing as a group is a form of celebration. Often a group of Napu people can be heard singing late into the night. The Napu people are also interested in drama and poetry recitals which are performed on special occasions.

When outside officials visit, the young people are generally called upon to sing and perform traditional dances. For informal celebrations such as rice harvest, young and old alike participate in the singing and dancing, and everyday clothing may be worn. The
dancing is traditional and modest. Songs are traditional or spiritual.

The Napu people still maintain some of their traditional customs. The older women regularly wear traditional dress, and the younger women enjoy the opportunity to wear the full traditional dress on special occasions. Men wear traditional clothing for dances or a wedding. Many traditional funeral practices are still followed and weddings include a traditional ceremony in which elders give advice to the couple and traditional gift exchanges are performed.

5. RELIGION

In the days before the Dutch came, the Napu people were animistic. They believed in a creator God ('Alataala') and also believed in many other spirits both good and bad. They attributed special power to corpses of their kings. When a king died, they did not bury the body but rather stored the body in a coffin in a special house. They appealed to the spirit of the king for help before they went to battle. When the Dutch came in the early 1900's, Christianity was introduced, and the Napu people embraced this religion. Protestant churches were soon established in various villages. People of the Islamic faith moved to the Napu area beginning in the 1950's but only a few Napu people have embraced the Islamic faith. Since the introduction of Christianity, most traditional practices of animism have been rejected. It is difficult now to learn about past animistic practices because people have either forgotten them, or are uncomfortable about sharing them with outsiders.

Now the Napu people gather together for worship at church on Sunday and other special days such as Christmas and Easter. Each week believers meet together at different homes for small group worship meetings. All believers are affiliated with either the Protestant church (GKST - Gereja Kristen Sulawesi Tengah) or the Pentecostal church of Indonesia.

About 90% of the Napu people belong to the GKST Church. One pastor / leader is responsible for all the GKST churches in the North Lore subdistrict. He reports to the GKST Church Senate and leaders located in Tentena, Central Sulawesi. The church in Wuasa has a full-time pastor who has graduated from seminary. All other GKST churches in the North Lore subdistrict have lay pastors. It is the church elders who lead the weekly home worship services.

Both Indonesian and Napu are used in church services. In the GKST church a liturgy is used which is written in Indonesian. Both Indonesian and Napu hymns are sung in church. In sermons a mixture of Indonesian and Napu is used. In the GKST church at Wuasa, Indonesian is almost exclusively used. This is probably due to the significant number of non-Napu people who attend church in Wuasa.
6. ECONOMY

The vast majority of the Napu people work as farmers. The staple food is rice. They plant and harvest rice using traditional labor-intensive methods. To prepare the soil for planting, a group of eight or more water buffalo are driven around the rice field to churn up the soil with their hoofs. The rice is planted and harvested by hand. Then the rice is either milled by hand or taken to the rice mill located between the villages of Wuasa and Watumaeta. When the rice is milled manually, it is accomplished by pounding the rice hulls off and sifting away the chaff using a basket. Most of the rice crop is utilized locally for food. Surplus rice is transported and sold in Palu.

Other crops include coffee and a variety of vegetables such as potatoes, corn, tomatoes, cucumbers, green beans, spinach, kidney beans, soy beans, and peanuts. Citrus fruits and bananas are also plentiful in the Napu valley. Apple trees have been planted as part of a government agricultural pilot project. The Napu people raise cows and horses, and the area is known for its abundance of water buffalo. The water buffalo are used to plow and prepare the soil for planting new crops. Lumber, bamboo, and rattan from the Napu valley are transported by truck and sold in Palu.

A normal day's wage is Rp. 1500 - Rp. 2000, or about a $1.00 a day. The average annual per capita income is Rp. 600,000 or about $325.00 per year. Wealth is normally accumulated in the form of water buffalo, cows, horses, pigs, chickens, and land. Another sign of wealth is the size of one's house and the building materials used such as woven palm leaves, wood, cement or some combination thereof. Wealth can be acquired through inheritance and also through the acquisition of a government or teaching job. In obtaining government and teaching jobs, a high school education is an important requirement. Wealthy individuals are expected to put on occasional celebrations for special events in which a large number of people are invited for a feast of rice, meat and vegetables.

Goods are both sold and bartered. People buy, sell, or exchange farm animals, meat, produce, and handcrafted items such as baskets and brooms. Goods such as sugar, flour, salt, kerosine, cooking oil, coconuts, and soap are bought from small village stores which are generally owned and run by the Bugis people. These store goods are transported from Palu by truck and sold in the Napu valley. Once a week, people also bring produce to the market to be sold.

Until recent years, there were no roads leading into Napu. To travel from the Napu valley to the nearest city (either Palu or Poso) took about three days of traveling on foot or horseback. In 1981, a road was completed between Palu and Wuasa, a trip that takes about 4 to 5 hours. Most of this road was built by lumber companies which established lumber camps just north of the Napu valley. Later the road was turned over to the government to
maintain. A four-wheel drive vehicle is strongly recommended for this trip. Privately owned vehicles serve as taxis between Wuasa and Palu. Trucks carrying loads of rattan, rice and other goods also travel this road. An airstrip was built in Wuasa and was serviced by Missionary Aviation Fellowship (MAF) pilots from 1979 until 1983. By plane the trip to Palu or Poso takes about 15-20 minutes. The airstrip is currently not in service.

Road construction is currently underway on a road from Wuasa to Doda. Doda is the main village in the Besoa valley to the south. There are also plans to complete a road from Wuasa to Poso. Currently those traveling from Wuasa to Poso by car must travel through Palu, a trip taking about 10 hours.

7. GOVERNMENT

The Napu valley is located in the North Lore subdistrict. The subdistrict leader (camat) is responsible for coordinating all programs in the North Lore subdistrict. The North Lore subdistrict leader reports to the district leader (bupati) of the Poso district. The North Lore subdistrict is one of 20 subdistricts in the Poso district. The Poso district leader reports directly to the governor of the Central Sulawesi province. The Poso district is one of four regencies in the Central Sulawesi province. Below the various levels of government are listed from the province level down to head of household.

1. Province (Propinsi) - Central Sulawesi
2. District (Kebupaten) - Poso
3. Subdistrict (Kecamatan) - North Lore
4. Village (Desa)
   5. Neighborhood (Rukun Tetangga)
   6. Head of Family (Kepala Keluarga)

In the North Lore subdistrict there are 21 villages. Each village head reports to the subdistrict leader. Each village is also broken down into neighborhoods which consist of 15 - 30 families. Each head of neighborhood reports to the village head.

In addition to the subdistrict leader's office, there are also subdistrict offices for the Department of Education and Culture, Department of Forestry, Department of Health, and Department of Agriculture located in the subdistrict capital of Wuasa. The army and police also have subdistrict offices in Wuasa as well.

The neighborhood level plays a significant role in the process of local government. People meet weekly in their neighborhood groups for church home group meetings. Information regarding taxes,
community workdays, visiting officials or other public information is generally relayed during these meetings or during the Sunday church service. This information is also relayed to local Muslim leaders. Often the neighborhood groups are assigned different work. For instance, one neighborhood work group might be assigned the job of preparing food for a special occasion and another group assigned the job of fixing holes in the road. The head of each neighborhood is in charge of making sure that each household in his neighborhood keeps their yard in decent shape.

At the local level, the head of neighborhoods are appointed by the village head and do not receive salaries. The village head is elected by the people of the village and receives a small salary of Rp. 20,000 month (just over $10/month). Village leaders, like most other government workers, must farm in order to meet their families' needs. The subdistrict leader is selected by the district leader and receives a more substantial salary.

In the past the Napu people were ruled by a king. The descendants of the king are still given special status. The last direct descendant of the king died in 1989. His name was Kunio Kabo and he was given an elaborate traditional funeral service with many people in attendance and buried in a special graveyard in Wanga reserved for the descendants of the king. After the funeral, there was a 40 day period of mourning in which people were prohibited from singing and dancing, catching fish, slaughtering animals, or creating any loud noises. At the end of this mourning period, a great feast was held. As these traditions were carried out, no expense was spared. Many water buffalo and pigs were killed. His grave stone is the largest and most elaborate in the cemetery. Before he died, Kunio was often asked to speak at weddings, funerals, and other occasions as the royal figurehead. Although some descendants of the king remain, there is no longer a royal figurehead like Kunio who officiates at ceremonies. It appears that 1989 marked the end of an era in the history of Napu culture.

In every village there is a person who is appointed by the village head to oversee that local traditions are carried out properly especially in the performance of the traditional marriage ceremony. In addition to the official marriage ceremony and a church ceremony, most couples also engage in an elaborate traditional marriage ceremony involving the exchange of many gifts between the family of the bride and the family of the groom. It is the head of local tradition who oversees this ceremony ensuring that each family meets its obligations and that the ceremony is performed in accordance with Napu customs.
8. EDUCATION

8.1 Formal Education

All children are required to attend elementary school. In the North Lore subdistrict, there are government primary schools (grades 1-6) in every village and there are two government junior high schools (grades 7-9). One of these junior high schools is located in the Besoa valley in the village of Doda. The other junior high is located in the Napu valley between the villages of Wuasa and Watumaeta. In the villages of Wuasa and Doda, there are also government sponsored kindergarten programs. All government schools are managed by the Department of Education and Culture.

In addition to government sponsored schools, there are also several church sponsored primary schools. In the North Lore subdistrict, the GKST (Gereja Kristen Sulawesi Tengah) Church sponsors three primary schools in the villages of Wuasa, Talabosa, and Hanggira.

In all these schools, the primary language of instruction is Indonesian and all textbooks utilized are written in Indonesian. The Napu language is used on an informal basis in schools in the Napu valley. In the North Lore subdistrict literacy is very high. Official figures put the literacy rate at 100%. While this figure may be exaggerated, the vast majority of the people are literate.

There are no high schools in the North Lore subdistrict. Most students that go on for a high school education attend high schools in Palu or Poso. It is estimated by local education officials, that of those students who complete elementary school, about 90% go on to junior high school and of those who complete junior high school, about 85% go on to high school. When students graduate from high school, there are some who go on for further education, some who find jobs in the city, and some who return home to the village. It is usually difficult for a new high school graduate to find a job in the city. Many return to farming in their village.

8.2 Non-formal Education

The main non-formal education program in the Napu valley is in the area of health care. In each village, health care workers provide monthly baby clinics and give nutrition counseling. These workers also educate people regarding birth control and proper sanitation practices to prevent the spread of schistosomiasis.

Other non-formal education programs include agricultural programs, English classes, and church seminars to instruct lay pastors. Recently, pesticide spraying equipment was given to each village. Training was also provided in the use of this equipment to enhance crop yields. The local government and the Department of Education and Culture sponsored a six month English course given in Wuasa last year by a native speaker of English.
9. HEALTH

Major illnesses or health problems among the Napu people include schistosomiasis, malaria, and worms. Another problem is the lack of dental hygiene and dental services. The government has developed programs to address the major health needs. A health clinic has been established near the village of Wuasa with a temporary doctor, nurses, and a stock of necessary medicines which are available for a nominal fee. A local women's volunteer group has established a monthly weigh day/immunization day for children under five years of age in most villages. Some health care and dietary teaching is also given to Napu mothers by this volunteer women's group.

Schistosomiasis is a disease caused by skin exposed to snail-infected water. Schistosomes are microscopic worms with fecal-skin transmission. They use snails as intermediate hosts. The larvae live in water, and people become infected when they get wet with contaminated water. Some schistosomes infect the urinary system and others the liver or bowel. Initial symptoms include hives and fever, some facial swelling, abdominal pain and cramps, loss of appetite and later diarrhea. After 3-5 years, the person has an enlarged liver or spleen. The organism may invade the brain causing seizures, crazy behavior and possibly a coma. The government and other civic organizations such as the Indonesian Rotary Club have provided funds toward the prevention and elimination of schistosomiasis in the Napu Valley. A medical laboratory has been built next to the health clinic to test people for the disease. The governor's wife of Central Sulawesi, Mrs. Any Lamadjido, has been involved in promoting village sanitation such as the use of latrines and other health measures in conjunction with the women's volunteer group to help in the fight against this disease. The government is particularly eager to stamp out this disease before it spreads to other areas in Indonesia. In Indonesia this disease is only known to exist in the Napu Valley and the Lake Lindu area, both in Central Sulawesi. Schistosomiasis also exists in other parts of the world.

10. LINGUISTIC AND SOCIOLINGUISTIC FACTORS

10.1 Language Attitudes and Usage

In addition to Napu, other major mother tongue languages used in the North Lore subdistrict are Besoa, Rampi, Sedoa, and Bugis. Nearly all Napu people are proficient in the use of Indonesian, the national language. In our estimate, approximately 30% of the Napu people are coordinate bilingual and approximately 70% of the Napu people are subordinate bilingual. Coordinate bilingual refers to those who are equally proficient in Indonesian and their mother tongue whereas subordinate bilingual refers to those who are more proficient in their mother tongue than in Indonesian. Many Napu people are also proficient in neighboring languages or dialects.
Indonesian and Napu each have different domains of usage. Indonesian is used at government ceremonies, in school, and in communications with outsiders. Napu is generally used between Napu people in informal settings such as at home or in the rice fields. Napu children generally use Napu when they play together. Some Napu parents use Indonesian with their children to prepare them for school. In church services and traditional ceremonies, both Napu and Indonesian are used. Napu people who have married speakers of other languages use a mixture of Napu, Indonesian and the mother tongue of their spouse.

The Napu people seem proud of their language and eager to see more literature written in their language. Young people in Napu have a positive attitude towards their language. They speak it to each other, and in their homes. Young people often speak a mixture of Indonesian and Napu and this annoys some of the older speakers of Napu.

10.2 Relationship to Neighboring Languages

Napu is classified as part of the Kaili-Pamona Subgroup of the Austronesian Language family. The Napu, Besoa, and Bada languages, because of their close relationship, have been referred by some as the Badaic languages (Martens, 1988). These three language groups are located in three different valleys. Napu is the northern most valley, Bada is the southern most valley and the Besoa valley is located between Napu and Bada. Napu and Besoa are located in the North Lore subdistrict whereas Bada is located in the South Lore subdistrict. The Rampi and Sedoa languages which are spoken in the Napu area, are also part of the Kaili-Pamona Subgroup but are quite distinct from the Badaic languages. The Napu, Rampi, and Sedoa languages are not mutually intelligible.

From a linguistic point of view, using the criteria of mutual intelligibility, the Badaic languages may be considered three dialects of the same language. It is apparent that the people from these three groups can understand each other when using their mother tongue. However since each of these three language groups are geographically and socially distinct, it is more profitable from a sociolinguistic point of view to refer to them as three distinct language groups rather than one language group with three dialects.
Lexicostatistically the three languages are quite similar as can be seen from the results of two different lexicostatistical surveys using the Swadesh 100 word list:

Degree of lexical similarity among Badaic languages
(100 word list)

<table>
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<tr>
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<tbody>
<tr>
<td>Napu</td>
<td>91</td>
<td>Napu</td>
</tr>
<tr>
<td>Besoa</td>
<td>88</td>
<td>Besoa</td>
</tr>
<tr>
<td>Bada</td>
<td>80</td>
<td>81</td>
</tr>
<tr>
<td></td>
<td>85</td>
<td>85</td>
</tr>
</tbody>
</table>

These statistics show a close relationship between the three languages and the chaining effect between them. This chaining effect might be illustrated by a three link chain in which Napu is on one end, Bada is on the other end and Besoa is the middle link. From the chart above, it can be seen that Besoa, the middle link, is very close lexicostatistically to both Bada and Napu. Napu and Bada being the outer links are farther apart lexicostatistically. This three link chain corresponds also to the geographic location of these three language groups, Napu being to the North, Bada to the South, and Besoa located in the middle.

11. CONCLUSION

The Napu people are very progressive-minded and many changes are taking place in Napu society. Education, transportation, the economy, and health care have all seen significant progress and development during the past 10 years. During this time, there has also been a significant rise in the population of non-Napu peoples in the Napu valley. This trend can be expected to continue with the addition of three new transmigration settlement programs. As a result of this progress, most Napu people are quite fluent in Indonesian, the national language. Although bilingualism is high, most Napu people still use Napu in their day-to-day activities at home and at work. There is also interest among the Napu people in developing their language and culture. In addition to retaining their traditional dances and costumes, a Napu language committee has been formed to develop the Napu language and to preserve Napu folk tales, songs, and other literature in the form of Napu books.
BIBLIOGRAPHY

