

A SOCIOLINGUISTIC SURVEY OF BELI, YAHANG AND LAEKO-LIBUAT

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0. INTRODUCTION

This paper presents the results of a sociolinguistic survey conducted during October 1980 in the Maimai Namblo Census Division of the Nuku District of the West Sepik Province in Papua New Guinea. Although data was also gathered on the Pahi and Wiaki speaking villages located in this census division, this paper focuses on the Beli, Yahang and Laeko-Libuat languages which are all located completely within the census division.

1. GENERAL INFORMATION

1.1 Language Classification and Location

Five languages are spoken within the 450 square kilometers of the Maimai Namblo Census Division. They are Yahang, Beli, Laeko-Libuat, Pahi and Wiaki. However most speakers of Pahi, except for the tiny population of Maimai No. 3, reside in the adjoining Wan Wan Census Division to the south. Wiaki is spoken in the village of Wemil which was not included in the survey because it is close to the border of the West Palei Census Division where the Wiaki language is much better represented.

According to Laycock (1973:12), the Beli, Laeko-Libuat and Wiaki languages each belong to families with the same respective names and Yahang belongs to the Maimai family. These four language families belong to the Maimai Stock of the Torricelli Phylum.

Pahi belongs to the Sepik-Ramu Phylum.

The only known mention of these languages in published form is by Laycock (1968, 1973 and 1975). An English anthropologist was reported to have recently learned to speak Yahang while living at Imbiyip as part of his field study, but it is not known how much (if any) linguistic analysis he did.

1.2 Sources of Information

The information on which this paper is based came from the following sources:

- (1) The General Sociolinguistic Questionnaire administered in 11 villages.
- (2) The Questionnaire on Language Use and Attitudes administered on 16 occasions in 13 villages.
- (3) A Tok Pisin Literacy Test (Appendix C) administered to 9 people, each representing one village.

- (4) A 196 item survey word list elicited in 6 villages. The first 27 items of the word list were also elicited in 8 additional villages as a check on reliability.
- (5) Current census figures obtained from the West Sepik Provincial Government at Vanimo.
- (6) School enrolment figures obtained from the School Inspector at the Nuku District Headquarters.
- (7) Diary entries of walking times between villages.

Table 1 summarizes where the data was obtained during the course of the survey. The questionnaires are listed in order of administration and the villages are listed in the order they were visited.

Table 1.
SUMMARY OF SURVEY DATA

Village	Long Word List	Short Word List	Socio- Linguistic	Lang. Use Attitudes	Literacy
Wombiu	x		x	4x	x
Maimai 1		2x	x	x	
Maimai 2	x			x	x
Maimai 3	x		x	x	
Porowate	x			x	x
Wasapom		x	x	x	x
Yulem	x		x	x	
Libuat	x		x	x	x
Laeko		x	x	x	x
Yemereba		x	x	x	x
Mukili		x	x	x	
Makafim		x	x	x	x
Rangwei		x	x	x	x

The villages of Porowate and Wasapom are actually over the border in the Wan Wan Census Division and so were excluded from this study. The data, with that of Maimai No. 3 (the same language) was passed on to Ian Hutchinson who included it in his survey of languages in the Wan Wan Census Division.

1.3 Number of Speakers and Villages

The Census conducted in 1978 showed that the resident population of the Maimai Namblo Census Division was 3,254 and that there were 133 absentees. Table 2 sets out the village population figures for each language.

Table 2.
1978 CENSUS FIGURES BY LANGUAGE

Yahang		Beli		Laeko-Libuat		Wiaki	
Engiep (N)	151	Aimukili	75	Laeko	281	Wemil	220
Imbiyip (N)	241	Makafim	288	Libuat	237	(3 villages	
Kalem (N)	122	Mukili	248			in W. Palei	425)
Maimai 1		Rangwei	200				
Maimai 2	198*	Waniwomaka	236				
Maimai 3		Yemereba	208				
Teremes (N)	140	Yulem	145				
Wombiu (N)	264						
TOTAL	1116	TOTAL	1400	TOTAL	518	TOTAL	645
(Absentees	66)	(Absentees	53)	Absentees	20)	Absentees	27)
(N) These five villages form a close group known as Namblo.							
* Maimai No. 3 contains less than 20 speakers and their first language is Pahi.							

1.4 Neighbouring Languages

The languages bordering on the Maimai Namblo Census Division are Pahi and Heyo to the south, Mehek to the east, Siliput to the north-east, Wiaki and Nambi to the north and Gnau to the north-west.

Based on data obtained on similar surveys conducted in the Wan Wan and Makru-Klaplei Census Divisions by Hutchinson and Bugenhagen respectively, Yahang is 60% cognate with Heyo, 30% cognate with Siliput and 10% cognate with Mehek. Laeko-Libuat is 20% cognate with Siliput and 10% with Pahi. Beli is 13% cognate with Siliput.

1.5 Missions in the Area

The only mission officially represented in this Census Division is the Catholic Centre at Mukili which supervises services in most of the

villages. There is also a protestant church at Yemereba which was initiated by Christian Missions in Many Lands and has had an indigenous pastor for at least 18 years.

1.6 Schools and School Attendance

Both schools in the Maimai Namblo Census Division were begun by the Catholic Mission and are now administered by the West Sepik Provincial Government. In 1980 the one at Mukili had 135 students in 4 grades. The school at Wombiu was started in 1971 and alternates annually between grades 2, 4, 5 and 1, 3, 5, 6. The 1980 enrolment was 86 in 3 grades.

There are no high schools in the area, the nearest being St. Francis High School east of Nuku.

Table 3 summarizes school attendance from each village.

Table 3.
SCHOOL ATTENDANCE BY VILLAGE

Language	Village	Primary School			High School	School
		Boys	Girls	Totals		
Yahang	Wombiu	11	11	22	10+	Wombiu
	Maimai 1	1	2	3		Wombiu
		8	3	11	0	Mukili
Laeko-Libuat	Libuat	0	0	0	0	-
	Laeko	6	0	6	4	Ningil
Beli	Yulem	4	3	7	4	Mukili
	Yemereba	4	4	8	5	Nuku
		2	1	3		
	Mukili	?	?	?	3	Mukili
	Makafim	3	1	4	2	Mukili
	Rangwei	?	5	?	6	Mukili

The school at Ningil is in the East Au Census Division and the school at Nuku is in the Makru-Klaplei Census Division.

The two primary schools are much better attended by children from Namblo and Mukili where the two schools are located. The data shows a direct inverse relationship between the travelling time to the nearest school and the number from any one village who attend.

High school attendance from most villages is generally less than half the number who attend primary school.

Always more boys than girls attend primary school. Where the school is not close by, the parents and girls are not pleased with the girls commuting. Many expressed that neither the girls nor their parents were interested in girls being educated. I suspect they see little value in educating their girls when they can normally only expect to stay and work in the village gardens. Usually only boys go on to high school.

1.7 Transportation Facilities, Accessibility and Relative Distances

The only airstrip in the Maimai Namblo Census Division is at Mukili. However, the five Namblo villages are closer to the Nuku than to the Mukili airstrip.

The only road which is currently suitable for even four-wheel drive vehicles is one which runs south from Nuku, through Wombiu and Kalem. Further on, a branch road runs west to Maimai No. 1, while the main road continues south on into the Wan Wan Census Division and ends at Yimut.

Also branching off this road is a trail, suitable for bikes only, which leads to Maimai No. 3. The road running east from Mukili through Makafim and Rangwei and continuing on to Kalem and Wombiu is in a state of disrepair and at this time is no longer suitable for anything other than a trail bike.

Tracks connecting all other villages in the area are suitable for walking only. Some, for example Yulem to Libuat and Laeko to Yemereba, are especially rugged and not well-marked.

Table 4 shows the time it took to walk between each village.

Table 4.
WALKING TIMES BETWEEN VILLAGES

Language	Village	Walking Time (Hrs.)
Mehek	Wilwil	1½
	Wati	1½
Yahang	Wombiu	3½
	Maimai 1	1
	Maimai 2	1
	Maimai 1	1
	Maimai 3	1+
Pahi	Porowate	1
	Wasapom	3+
Beli	Yulem	3
Laeko-Libuat	Libuat	½+
	Laeko	3½+
Beli	Yemereba	1+
	Mukili	1
	Makafim	1
	Rangwei	3+
Yahang	Wombiu	

2. PRESENT LANGUAGE USE

The three languages which this paper will cover are Yahang, Beli and Laeko-Libuat.

Most observations on the use of and attitudes towards each of these languages contrasted with Tok Pisin or English and also discussion of projected trends were found to be quite consistent throughout the area. For this reason, where a statement can be made that is equally true of each language (or where lack of evidence gives that impression), I will refer to them collectively. Where there is a significant difference between one or more of the languages, I will draw attention to this difference and specify the language(s) concerned.

2.1 Oral Usage

In every village the vernacular is the language of primary importance. A subjective estimate would be that it constituted at least 95% of the conversation overheard during the survey. It is the language best known by all, the first one learned by small children, and the only one known by some of the older people.

Speakers of Laeko-Libuat were unanimous in their response that the vernacular is the language used in the home and with children. However, some speakers of Yahang and Beli (especially the younger, more educated ones) admitted that Tok Pisin is also spoken in the home.

The language of pre-school children reflects, perhaps, the true relative importance of vernacular and Tok Pisin in the home. Except for a couple of opinions in Wombiu, where a school is situated, everyone agreed that pre-school children use the vernacular when they play together.

School-age children who speak Yahang and Beli are reported to use Tok Pisin when they play together, whereas those who speak Laeko-Libuat normally use their own language while playing. Opinions varied at random as to which language the young men know best, so obviously by the time they have grown up, they have achieved a good degree of competence in Tok Pisin. However, when young men go hunting together, they say that their general preference is clearly the vernacular.

The prevailing opinion is that the young women are normally less competent than the young men in their use of Tok Pisin.

For Council or Government matters, speakers of Laeko-Libuat say that they always use the vernacular, whereas in the Yahang and Beli areas Tok Pisin seems to be generally preferred as a vehicle of political communication, especially in the more developed villages.

The language in which church services are conducted is almost exclusively Tok Pisin. In Maimai No. 1 (Yahang) it was reported that the sermon was preached in the vernacular, but singing and public prayer is always in Tok Pisin, as is private prayer in the home.

Knowledge of English is quite minimal throughout the area, usually being restricted to those who attend or who have attended high school.

2.2 Literacy

None of the languages have any vernacular reading material.

The literacy rate in Tok Pisin was undetermined because in every village the number of literates was high enough that none of the interviewees would say how many could read in Tok Pisin. The unanimous response was always "many".

Adult literacy classes in Tok Pisin were provided for most villages by catechists from the nearby Catholic mission stations (at Mukili, Wati and Ningil) in the late 1950's and early 1960's and again in the mid 1970's at Wombiu.

In order to obtain some idea of the level of Tok Pisin reading ability, a simple reading test (see Appendix C) was administered to the individual who by consensus was considered to be the best reader in the village at the time of the survey. The test was designed to measure reading speed, accuracy and comprehension. The individual was asked to read two short texts in turn (of approximately 100 words each). For each test he was asked to read it through once to himself (to familiarize himself with the content) and the second time aloud to all the others who were standing around.

The second reading was timed and a count kept of the number of errors made. The testee was then asked four questions (to test his comprehension of the test), and his responses were scored.

Both texts were identical to the ones used by Moeckels. The first generally yielded better results because it was more culturally relevant than the second, which included numbers and foreign words.

Table 5 presents the results of the tests.

Table 5.
RESULTS OF TOK PISIN LITERACY TEST

<u>Language</u>	<u>Village</u>	<u>Speed (w.p.m.)</u>		<u>Errors</u>		<u>Correct</u>	
		<u>1</u>	<u>2</u>	<u>1</u>	<u>2</u>	<u>1</u>	<u>2</u>
Yahang	Wombiu	82	80	6	4	4	3
	Maimai 2	80	53	1	3	4	3
Laeko-Libuat	Libuat	68	68	5	4	3	3
	Laeko	76	56	7	10	3	3
Beli	Yemereba	94	82	7	11	4	3
	Makafim	79	46	8	12	4	2
	Rangwei	61	36	10	24	3	2

Laeko-Libuat speakers are less literate than the others, and Beli speakers displayed the greatest variation.

Literacy in English seems to be generally restricted to those who attend or who have attended high school.

3. ATTITUDES TOWARDS LANGUAGES

The discussion in Section 2.1 makes it quite clear that throughout the Maimai Namblo Census Division one's own vernacular is preferred to any other language for general day to day conversation. Tok Pisin is of secondary importance as it is usually only resorted to for special purposes (educational, trade, ecclesiastical, etc.).

The consensus of opinion was that "The vernacular is clearer than any other," "God-given", "sufficient", and "It will remain our first important language." Most said that they found the Nupela Testamen hard to understand. On the other hand, however, there was the strong opinion throughout the region that Tok Pisin was adequate for anything about which they wished to converse.

Taken at face value, this statement would imply that Tok Pisin was on a par with the vernacular, and one might argue that the only reason the vernacular is used more is that,

- (1) it was learned first,
- (2) it is tied in with their traditions and culture, and
- (3) it gives them a certain amount of group identity.

But while these three reasons may be true, I suggest that there is still another reason why the vernacular is "number one" in the eyes of the people. That is, I feel that Tok Pisin lacks the depth and richness that is necessary for the discussion of profound issues. True, it is adequate to convey information (as most of them said), but it lacks the colour and conviction that their vernacular language provides.

This might explain why they say that the Nupela Testamen is hard to understand. Also, Tok Pisin is more ambiguous and less profound than the vernaculars. It is therefore not surprising that in 11 of the 12 interviews the speakers of Yahang, Laeko-Libuat, and Beli were unanimous in the opinion that, despite the professed adequacy of Tok Pisin, the Word of God would be more clear if it was in their own language.

As widespread and useful as Tok Pisin may be, it is the people's vernacular which defines them as a group, and so remains one of their most treasured communal possessions.

Although English is the language of education, it is very rarely used outside the classroom. Only at the two school villages (Wombiu and Mukili) was it expressed that there is an advantage in learning to read and write English - and even then it was mentioned second to Tok Pisin in importance.

4. PREDICTED CHANGES IN LANGUAGE USE

The sociolinguistic data amassed in this survey points to the fact that for each language group in the Maimai Namblo Census Division, the vernacular will continue indefinitely to be the language of first choice among its speakers. At present, neither English nor Tok Pisin offers any substantial social or economic advantage within the area.

When asked whether the vernacular languages were tending to change a little, there were mixed opinions throughout the area and within each language group, so that no conclusion can be drawn either way at this stage of analysis.

The overwhelming majority felt that their vernacular would never cease to be used. Even so, Tok Pisin will undoubtedly extend its usage into the ranks of the older men and women. By the time the present generation of children grow up, virtually all men and most women will be fluent in Tok Pisin. Although the use of Tok Pisin will increase, there appears to be no threat of it usurping the vernaculars as the primary means of communication within each language group.

The outlook for Tok Pisin literacy is unclear. According to two local Catholic priests, the desire for it is decreasing. It seems most unlikely that significant changes in village life will come through increased literacy in Tok Pisin.

The trend towards English literacy is an even slower one. Since there are no high schools in the area, it is very doubtful whether the actual reading of English materials in the villages will become significant in the next few years.

5. DIALECT SURVEY

5.1 Aim

The aim of this dialect survey was to make use of both objective and subjective criteria in determining language and dialect boundaries in the Maimai Namblo Census Division.

5.2 Procedures

Two basic approaches were followed. The first was an objective approach, using the standard Survey Word List, modified as suggested by Loving. The other approach was more subjective, using information supplied by the speakers of the various languages themselves. The information was elicited and recorded in part D of the General Sociolinguistic Questionnaire.

The complete 106-word list was elicited in 6 locations and the first 27 words were elicited in additional locations. This was done to ensure that the dialect was not significantly different from nearby villages where a long word list had already been recorded. All helpers were males between the ages of 15 and 55. Often other men standing around helped provide a consensus. The subjective dialect information was all by consensus of the leading men interviewed.

Cognates were determined by the inspection method, following the criterion of McElhannon (1967:8): words 50% or more phonetically similar for which historical reconstructions have not been carried out. They were tabulated using the cognate set method.

5.3 Results

5.3.1 Objective Criteria

Table 6 shows the percentage of cognates between all 13 villages based on the first 27 words.

Table 6.
COGNATE PERCENTAGE MATRIX (SHORT LIST)

<u>Wombiu</u>									
87	<u>Maimai 1</u>			YAHANG					
85	93	<u>Maimai 2</u>							
15	15	15	<u>Libuat</u>			LAEKO-LIBUAT			
15	15	11	100	<u>Laeko</u>					
15	11	15	20	20	<u>Yulem</u>				
15	11	15	17	13	93	<u>Yemereba</u>			
15	11	15	17	17	89	96	<u>Mukili</u>		BELI
15	11	15	17	17	93	96	96	<u>Makafim</u>	
15	11	15	17	17	93	96	96	100	<u>Rangwei</u>

Figure 1 is a map summarizing this data relative to the geographical position of the villages.

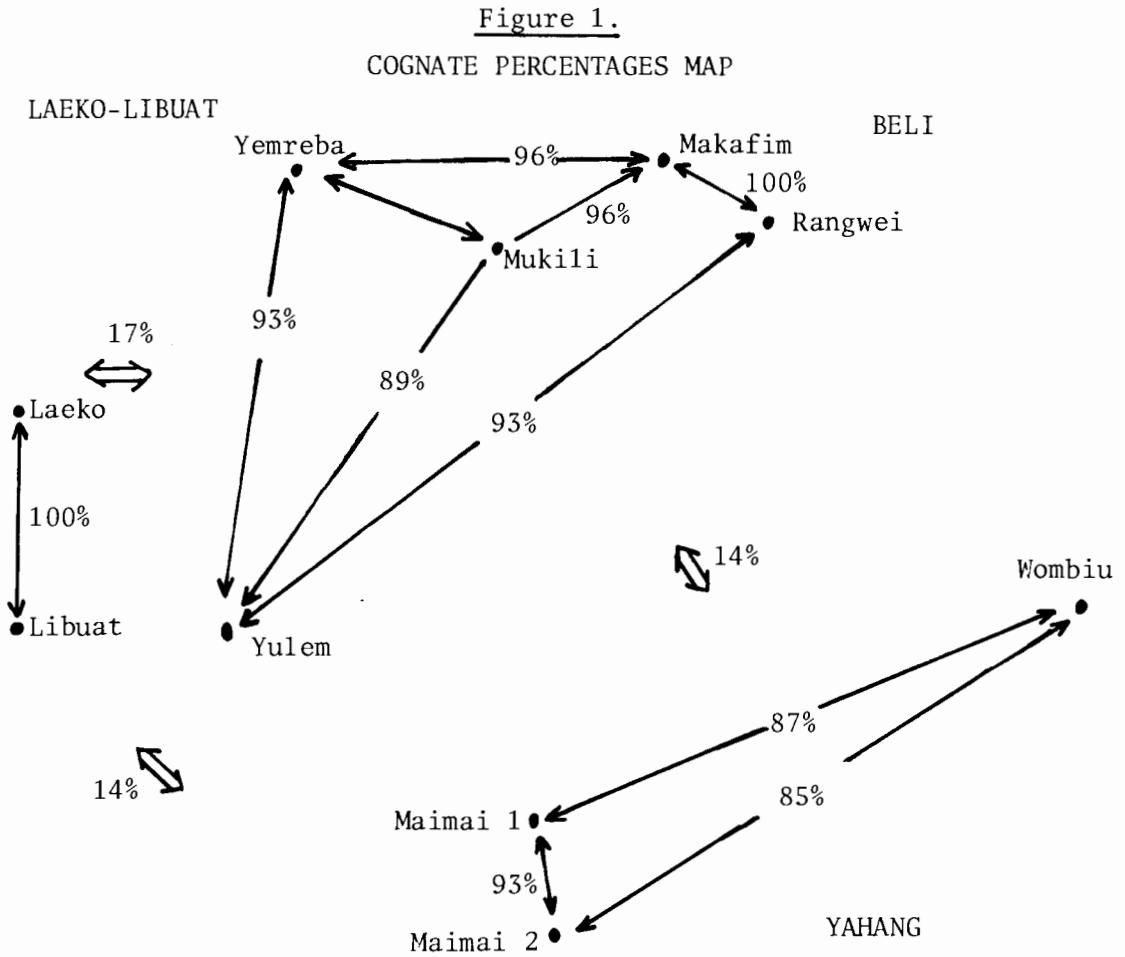


Table 7 shows the cognate percentages for the 106-word lists.

Table 7.
COGNATE PERCENTAGE MATRIX (LONG LIST)

<u>Wombiu</u>			
81	<u>Maimai 2</u>		
16	16	<u>Libuat</u>	
9	10	16	<u>Yulem</u>

5.3.2 Subjective Criteria

By using some subjective sociolinguistic data in conjunction with the lexicostatistic data, a check is provided to confirm what patterns seem to have emerged.

Table 8 records what every interviewed village said about every other place they cared to mention when discussing language and dialect differences.

The following code is used: 1 - identical, 2 - slightly different, 3 - significantly different but understandable, 4 - same language but difficult to understand and 5 - different language altogether.

Table 8.
PERCEIVED DIALECT RELATIONSHIPS

PLACES MENTIONED	VILLAGES INTERVIEWED								
	<u>Wom</u>	<u>M 1</u>	<u>Lib</u>	<u>Lae</u>	<u>Yul</u>	<u>Yem</u>	<u>Muk</u>	<u>Mak</u>	<u>Ran</u>
Wombiu	0							5	4, 5
Maimai No. 1	1	0			5	5			4, 5
Maimai No. 2	1	1			5	5			4, 5
Maimai No. 3		2			5	5			4, 5
Wasapom (W)		4, 5			5		5		
Yauwa (W)		4, 5	5				5		
Yimauwi (W)		5							
Libuat		5	0	1	5	5	5		
Laeko		5	1	0	5	5	5		
Yulem		5	5		0	4	1		2
Yemereba		5	5	3, 5	1	0	1		2
Mukili	5	4, 5			1	2	0	1	2
Waniwomaka					1	2		2	2
Aimukili					1				1
Makafim		5			1	2	1, 4	0	1
Rangwei		5			1	2	1		0
(Wonum)							1		0, 1
Wati (MK)	3								
Nuku (MK)	3							3	
Wilwil (MK)	3								
Klaplei (MK)	3								
Wemil			5	2, 5		5	5		
Maimbel (EA)			5	3, 5					
Census Division Code									
(W) = Wanwan, (MK) = Makru-Klaplei, (EA) = East Au									

If one were to imagine boxes or circles enclosing the 0's, 1's and 2's and at the same time exclude the 4's and 5's, it is quickly apparent which villages are in the same language. This analysis of subjective impressions confirms the lexicostatistic analysis.

Note in the case of the Beli language there is a discrimination by both Makafim and Rangwei villagers concerning the "dialect" of Waniwomaka and by Yemereba and Rangwei concerning Yulem. Also, Yemereba and Rangwei regard each other as "slightly different". These impressions confirm the cognate percentages obtained and indicate dialectical differences for Waniwomaka, Yemereba and Yulem.

5.4 Evaluation

In some villages the people seemed initially to be slightly suspicious of the purpose of the survey. On the whole, however, this did not seem to present any problems with the reliability of the data elicited.

As far as the subjective approach is concerned, it was found that many of those questioned had trouble distinguishing four degrees of dialect variation (questions 1-4 in part D of the General Sociolinguistic Questionnaire), so this must be taken into account when considering the perceived dialect relationships in Table 8.

However, in the large majority of the data, very clear patterns emerged, and the objective and subjective data confirmed one another; therefore I consider the methods of analysis used to be quite valid.

6. ALLOCATION RECOMMENDATIONS

6.1 Beli

There are 50% more speakers of Beli than of Yahang, the second largest language in the census division. A high regard for their vernacular was coupled with an enthusiasm for vernacular translation, which was significantly higher than for the other two languages.

Mukili has an airstrip, a school, a clinic and a Catholic Mission station there and is the most geographically central village. Beli is not closely related to any of the neighbouring languages. There is generally no trouble with adequate water supplies in the area.

The Beli language group is not easily accessible because Nuku is 5 hours walk from the nearest Beli village. However, there is a bike trail into Mukili which also has an airstrip serviced by Fran Air.

Yulem, Wanimomaka and Aimukili villages would not be suitable as allocation sites because they are on the edge of the language group and not easily accessible. Also the former two appear to be more linguistically peripheral. I recommend Makafim as an allocation site because it has a higher shared cognate percentage than all other villages interviewed. Also Makafim inhabitants have a high regard for their vernacular and were the most emphatic in their desire for a vernacular translation of the New Testament.

6.2 Yahang

The villages where Yahang is spoken are the most accessible in the whole census division. Wombiu, on the north edge of the group, is on a road and is the most accessible village. It has an aid post, a school and a Catholic Church and is regarded as the main village of the Namblo group. However, the next village south along the road, Kalem, would probably be a better allocation site because Wombiu has more bilingualism, less traditional culture and is less central.

An English anthropologist has lived off the road in Imbiyip while working on a Master's thesis. According to all reports he will return. He left a very favourable impression on all the Yahang-speaking areas by his understanding of their culture and mastery of their language, but it is not known how much linguistic analysis he has done.

The people nearly all agreed that the New Testament would be clearer in Yahang than it is in Tok Pisin and that their language is not changing.

6.3 Laeko-Libuat

The people of Laeko and (especially) Libuat are less bilingual than the Yahang or Beli groups, and their traditional culture is more intact. They agree that the Bible would be clearer in their own language. There is an aid post at Laeko and a store in each village.

In this language group there seems to be an unusually high regard for their vernacular and culture and definitely no likelihood of their small society disintegrating. On the negative side, it is a comparatively small language and the least accessible in the census division. From an anthropological point of view, Libuat was by far the most interesting village I contacted.

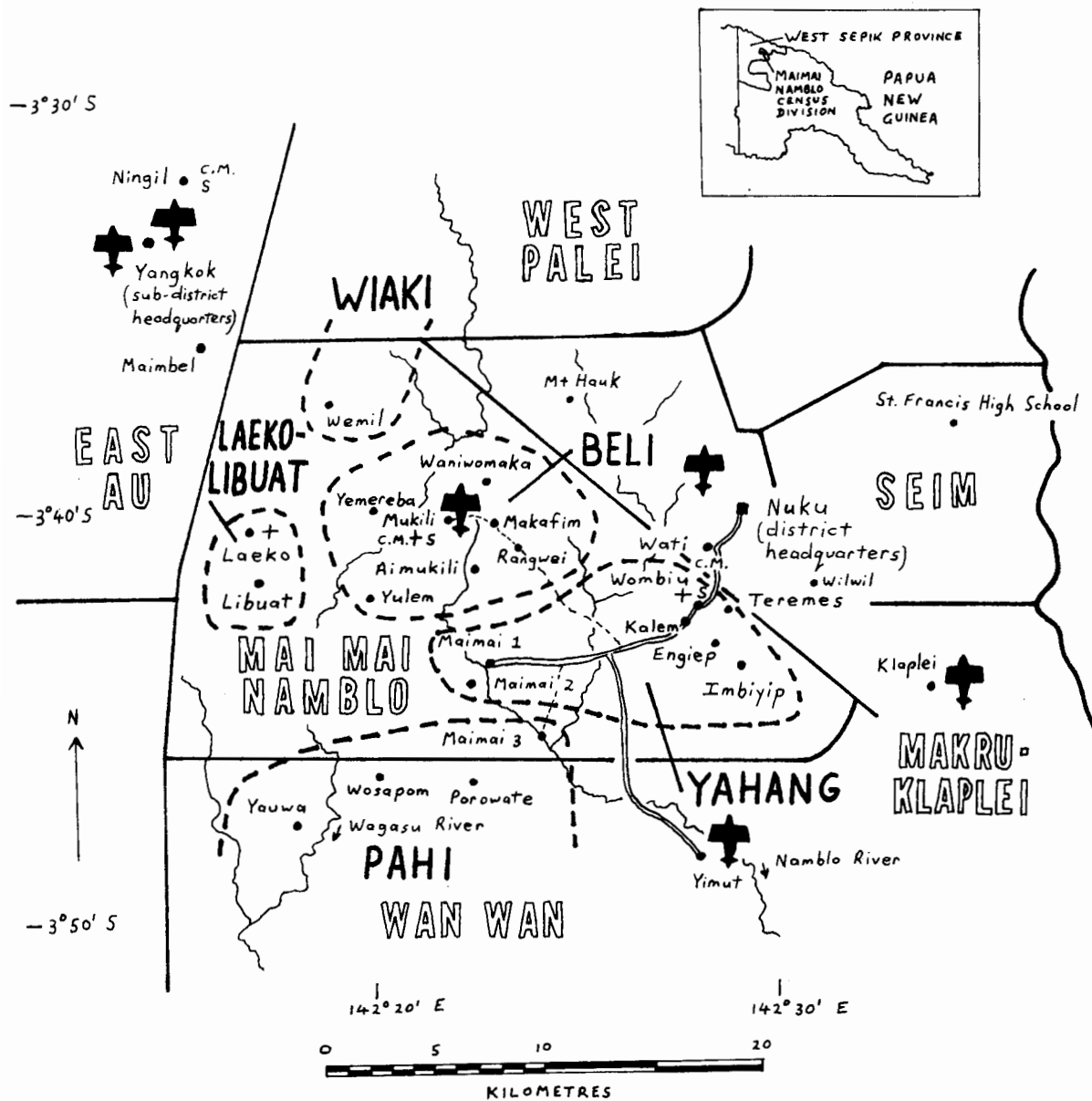
7. SUMMARY

The Beli, Yahang and Laeko-Libuat languages are spoken in villages all located in the Maimai Namblo Census Division west and southwest of Nuku. Beli, spoken by approximately 1400 speakers in seven villages, is the largest, followed by Yahang with approximately 1100 speakers also in seven villages. The Laeko-Libuat language is spoken only within the villages of Laeko and Libuat and has just over 500 speakers. Yahang is the most easily accessible of the three groups from Nuku. However, villagers in Beli appeared more excited about the kind of literacy and translation work which S.I.L. could provide. The village of Makafim is recommended as an allocation site in Beli.

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APPENDIX A. MAP



———— census division boundary

----- language boundary

~~~~~ river

==== road - 4 wheel drive

----- road -

✈ airstrip

C.M. Catholic Mission Station

S School

+ Aid Post or clinic

## APPENDIX B

## TABLES AND FIGURES

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- Table 4.       Walking Times Between Villages
- Table 5.       Results of Tok Pisin Literacy Test
- Table 6.       Cognate Percentage Matrix (Short List)
- Table 7.       Cognate Percentage Matrix (Long List)
- Table 8.       Perceived Dialect Relationships
- 
- Figure 1.      Cognate Percentages Map

## APPENDIX C.

## TOK PISIN LITERACY TEST

Text 1 - Kaikai Nogut

Wanpela wok painimaut i soim olsem planti pikinini long Is Sipik 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.

Askim

1. Bilong wanem planti pikinini i gat sik bun nating?
2. Sapos ol pikinini i no kisim gutpela kaikai, wanem samting 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 2 - Saina

Plantu pipel bilong Saina i seksek tru long lainim tok Inglis. I luk olsem tok Inglis bai i kamap namba tu tokples bilong Saina. Nambawan tokples bilong ol, ol i kolim Mandarin. I gat ripot olsem plantu 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 praimer skul, 65 milien long hai skul na 860 tausen sumatin long bikskul olsem yuniversity na kolis.

Askim

1. Plantu pipel bilong Saina i seksek long wanem samting?
2. Nambawan tok ples bilong Saina i wanem samting?
3. Bilong wanem ol i save pasim ol man long rot?
4. Hamas sumatin i gat long hai skul?