

7.2.3. VERNACULAR LITERACY: GENERAL REMARKS

Joice Franklin

7.2.3.1. INTRODUCTION

This chapter is based upon the results of a literacy questionnaire sent to missions and agencies in Papua New Guinea.¹ The purpose of the questionnaire was to gain a clearer understanding of literacy in this country. However, because of the overall lack of response to the questionnaire, this chapter is limited and preliminary. The scope outlined here is restricted to the vernacular; therefore, national and church languages are excluded - except in the tables. Estimates of literates and degrees of motivation are given in columns in each table. This includes those literate or degrees of motivation in any language. It is unfortunate that some of the larger languages are not represented, e.g. *Motu*, but these languages are known to have a high rate of literacy due to early mission schools and later government schools.

An attempt has been made to include the few successful vernacular programmes, particularly those where the vernacular languages are currently taught in schools. Certain languages without questionnaire replies but with known literature are also listed (Healey 1974).

The chapter is divided into two sections: mainland provinces and island provinces, with the languages in each.² Each province (where responses to questionnaires were received) is summarised by a table which displays various columns of information. The work cited for each language is generally understood to represent the locality of the contributor, often for one of several dialects, and may or may not reflect the picture in other areas of the language. However, it is thought that an overall picture of the province is accurately represented. A dash (-) in the tables indicates lack of information. The estimates of speakers of the language and literates are only approximate.

The motivation column is symbolised with n (none), l (low), a (average), and h (high).³ Where there is a range in the motivation columns for older people and younger adults, e.g. l/a, the lower range represents the motivation of women.

The vernacular materials column is subdivided into primers and post-primer books. Symbolisation is: few (1-4 titles), some (5-9 titles), and much (over 10 titles). Books are all non-religious in content, but a further footnote indicates those languages which also have religious reading materials.

Vernacular literacy programmes are symbolised as: pa (past), pr (present), and fu (future). A further notation (C) indicates a literacy campaign where there is an enlarged programme of literacy classes covering a wide area of the language group.

A summary of the chapter is shown in Table 1. The number of languages in each province which have primers, other books, and literacy classes is indicated as well as percentage of literates.

A list of contributors is included in Appendix A. Appendix B is a sample of the first four pages of the questionnaire upon which the bulk of this chapter is based. Some contributors also completed a second part to the questionnaire which gave more detailed information.

TABLE 1
Summary of Tables 2-16

Province	Total Population	Languages reported	Population Reported	% of literate	Motivation			Vern. Books		vernacular classes
					old	adult	7-17	primers	other	
Central	110,200	3	16,700	-	1	a	h	2	2	3
Chimbu	162,000	5	125,000	12-13	1	l	a	5	4	5
Eastern Highlands	238,400	17	198,680- 204,680	8-10	1	a	h	17	17	17
East Sepik	134,400	15	123,959	12-20	1	a	h	8	7	11
West Sepik	94,900	9	24,850	7	1	a	a	5	3	9
Enga	169,200	1	140,000	11	1	a	h	1	1	1
Gulf	50,900	0	-	-	-	-	-	-	-	-
Madang	145,200	5	26,700- 27,500	6	1	a	a	2	1	4
Milne Bay	112,200	6	25,700	20	a	a	h	4	4	6
Morobe	239,500	23	144,600	40	1	a	a	10	14	17
Northern	63,600	8	53,500	25	a	a	a	3	5	8
Southern Highlands	173,800	5	133,000- 135,000	7-8	1	a	a	5	5	5
Western Highlands	196,500	7	107-500- 114,500	10	1	l	a	6	4	6
Bougainville	72,900	6	46,400	41	1	a	l	4	4	5
East New Britain	90,700	1	5,000	-	1	a	h	0	0	1
West New Britain	47,700	2	12,000	68	a	a	a	0	1	2
Manus	19,900	0	-	-	-	-	-	-	-	-
New Ireland	51,800	0	-	-	-	-	-	-	-	-
	2,173,800	113	1,183,589- 1,199,389	-	1	a	a	72	72	100

7.2.3.2. MAINLAND LANGUAGES

7.2.3.2.1. CENTRAL PROVINCE

TABLE 2

Language	Approx. Speakers	Approx. Literates	MOTIVATION			VERN. BOOKS		Vern. Classes
			Old	Adults	7-17	Prim.	Other	
Kunimaipa ^a	10,000	-	1	a	a	yes	much ^c	pa,pr,fu
Magi	4,700	-	a	h	h	no ^b	none	fu
Mtn Koiari	4,000	1,000	n/1	1/a	h	yes	few ^c	pr,fu
3	16,700	- ^d	1	a	h	2	2	3

^aAlso in Morobe Province but totals noted here.
^bOrthography prepared.
^cReligious materials also.
^dInadequate information supplied.

Other languages and population in this province with vernacular literature are (Healey 1974): Fuyuge 13,000; Gabadi (Kabadi) 1,500; Keapara (Hula) 16,400; Kuni 2,000; Mekeo 7,000; Motu 13,000; Roro 7,600; Sinagoro 12,000; Tauade 11,000.

In the Kunimaipa area, literacy classes were first begun in 1968 and have continued on a small scale. The programme is in the beginning stages of training national instructors with plans for an expanded programme in the near future.

The Mountain Koiari people are mostly literate in English as a result of schools beginning as early as about 1925, but more widespread since World War II. Though literate in English, the people are enthusiastic about materials in the vernacular.

7.2.3.2.2. CHIMBU PROVINCE

TABLE 3

Language	Approx. Speakers	Approx. Literates	MOTIVATION			VERN. BOOKS		Vern. Classes
			Old	Adults	7-17	Prim.	Other	
Chuave	20,000	3,000- 4,000	n/1	1/a	a	yes	none	fu
Dadibi	5,000	200	n/1	1/a	a	yes	some ^a	pa, fu
Golin	25,000	1,500- 2,000	1	a	h	yes	few ^a	pa, fu
Kuman	69,000	10,000	n/1	1/a	a	yes	none ^a	pa
Salt-Yui	6,000	500	1	1	1	yes	much ^a	pa, pr, fu(C)
5	125,000	15,200- 16,700	1	1	a	5	3	5
^a Religious materials also.								

Two other languages are known to have some literature: Dom 17,000 and Sinasina 18,000.

The first school in the Kuman area was established about 1936. There is some vernacular work in the area but the materials are mainly religious and used principally in local churches.

The Golin people have had some opportunity to attend literacy classes since 1964 but lack of motivation has been a hindrance. Encouragement from the Department of Education would be helpful. Often those who are literate in the vernacular and New Guinea Pidgin are not given recognition when seeking employment; such recognition would be a stimulus to literacy classes.

Test classes of vernacular materials have been held in the Salt-Yui area for several years. Plans included a literacy campaign for 1975.

7.2.3.2.3. EASTERN HIGHLANDS PROVINCE

TABLE 4

Language	Approx. Speakers	Approx. Literates	MOTIVATION			VERN. BOOKS		Vern. Classes
			Old	Adults	7-17	Prim.	Other	
Agarabi	12,000	2,000-4,000	1/a	1/a	a/h	yes	few ^a	pa, fu
Auyaana-Kosena	6,500	200	1/a	a/h	h	yes	much ^a	pa, fu
Awa	1,500	125	n	l	a	yes	some ^a	pa, fu
Baruya	4,500	200	l	1/a	a	yes	much ^a	pa, fu
Bena-bena	20,000	1,000	n/l	1/a	a	yes	much ^a	pr(C)
Binumarien	180	60	h	h	h	yes	some ^a	pa, fu
Fore	14,500	2,000	n/l	1/a	h	yes	some ^a	pa(C)
Gadsup	8,000-9,000	500-800	l	h	a	yes	some ^a	pa(C), fu
Gahuku	7,000	1,500	a	h	h	yes	much ^a	pr(C)
Gimi	10,000	600	1/a	a/h	h	yes	much ^a	pa, pr, fu(C)
Kamano-Kafe	47,000	4,700	1/a	a	h	yes	much ^a	pa, pr, fu
Kanite-Ke'yagana	15,000	1,300	n	a	h	yes	much ^a	pa(C), fu
Siane ^b	20,000	200	h ^c /a	a/h	h	yes	few ^a	pa, fu
Tairora	8,000	500-600	n/l	1/a	h	yes	much ^a	pa, pr, fu
Upper Asaro	10,000	500	l	1/a	a	yes	few ^a	fu
Usarufa	1,500	150	-	-	-	yes	few ^a	pa, fu
Yagarua	13,000-18,000	1,000-3,000	1/a	a	a/h	yes	much ^a	pa, pr, fu
17	198,680-204,680	16,535-20,935	1	a	h	17	17	17

^aReligious also.

^bOne dialect also in Chimbu Province.

^cWomen.

In addition, there is at least one other language, Yabiyufa (Yamiyufa) 5,500, with some materials in the vernacular.

In the Gahuku and Bena-bena languages, a literacy campaign has been in progress since 1971. Instructors were trained in a training course and local supervisors direct the village classes. Village libraries and reading classes encourage new literates. Literacy courses begin twice yearly. The primary hindrance to the programme is a general lack of adequate wages for local instructors, although they are paid by the

Local Government Council (LGC). The programme could also be enhanced by more LGC encouragement to the village people.

Individual Kamano-Kafe literacy classes were first begun in 1965, but only recently has interest spread. Vernacular is also taught in two schools. An experiment in vernacular cassette literacy is being tested in five classes led by a local instructor. The cassette materials are used in conjunction with a primer. A literacy team supervises colportage of literacy materials in outlying areas. The programme is hampered by a lack of finance. In particular, this creates difficulty in enrolling and keeping instructors.

A Kanite-Ke'yagana literacy campaign was held from 1969 to 1972, enrolling some 1,400 people. Follow-up includes village libraries and periodic reading classes. Funds for the initial campaign were given by the LGC but when this help ceased, the programme was financed from private funds. Instructors were trained in a one-month course and then once fortnightly for additional one-day in-service training.⁵ The first government school in the area was established in 1972.

From 1969 to 1971, a literacy campaign was conducted in the Fore area and at least 600 students were enrolled. Ten Fore-speaking instructors taught the classes and finance was provided by the LGC.

Other language areas expecting to begin fuller literacy programmes soon are: Gadsup, Gimi, Awa, and Siane.

Yagaría vernacular classes have been organised by women's groups within the Lutheran Church and are therefore mainly attended by women. Other Yagaría vernacular classes organised by New Tribes Mission graduated 325 students from 1972 to 1974.

7.2.3.2.4. EAST SEPIK PROVINCE

TABLE 5

Language	Approx. Speakers	Approx. Literates	MOTIVATION			VERN. BOOKS		Vern. Classes
			Old	Adults	7-17	Prim.	Other	
Abulas (Maprik)	39,290	500	l/h	a/h	a	yes	some ^a	pa, fu(C)
Alamblak	1,100	30	l	a	h	no	few ^a	fu
Ama	390	5	-	-	-	no ^b	none	fu
Banaro (Weo)	2,500	250	a	h	h	no	none	
Boiken	30,528	6,000- 15,000	n	l/a	a/h	yes ^c	none ^{a,c}	pa, pr, fu
Kwanga (Gawanga)	5,000	2,500	n	l	h	no	none ^a	
Iatmul	11,000	2,000	l	a	a/h	yes	few ^a	pa, fu
Manambu	1,500	450	l	a	a	yes	some ^a	pa
May River Iwam	2,500	20	-	-	-	yes	none	fu
Mtn Arapesh	5,000	300	a	h	h	no	few ^a	pa, fu
Muhiang	10,646	1,000	l	l/a	a	no	none	
Sawos ^d	9,005	-	n	l	h	no	none	
Sepik Iwam	1,600	30	l	h	h	yes	none ^a	pa, pr, fu
Washkuk	3,000	500	a	h	h	yes	some ^a	pa, pr, fu
Yessan-Mayo	900	75	n	a	h	yes	some ^a	pa, pr, fu
15	123,959	13,660- 22,660	l	a	h	8	7	11
^a Religious also. ^b Orthography prepared. ^c Yangoru dialect only. ^d Reported as the language 'Tolemei' but probably Sawos (Laycock 1973).								

There are three other small languages with a little literature.

The main problem in this province is the lack of interest in vernacular literacy. Motivation is higher for literacy in Pidgin. A notable exception is Sepik Iwam where there is presently a great interest in vernacular classes. Elsewhere some experimentation has been done with introducing the reading skill through Pidgin and then transferring to vernacular.

However, in the Yangoru area of the Boiken language, there has been a good response to vernacular literacy in schools.

Materials are being tested and teachers will soon be trained for a literacy campaign in the Abulas language.

Previous literacy efforts amongst the Washkuk have developed into a programme at Ambunti called the Ambunti Akademi. The Akademi is intended for children and teaches vernacular literacy as well as Pidgin and English. This course runs for 30 weeks per year and is taught by nationals but supervised by expatriates. From 1971 to 1974 enrolments totalled nearly 400. Plans for the future incorporating literacy include expansion into vocational training as well as a programme for school leavers.

7.2.3.2.5. WEST SEPIK PROVINCE

TABLE 6

Language	Approx. Speakers	Approx. Literates	MOTIVATION			VERN. BOOKS		Vern. Classes
			Old	Adults	7-17	Prim.	Other	
Amanab	3,100	250	1	a	a	no	none	fu
Anggor (Senagi, Bibriari, Watapor)	1,250	35	n/1	1/a	a	yes	few ^a	pa,pr, fu
Au	4,000	200	1/a	a	h	yes	few ^a	pr, fu
Mianmin	1,500	150	1	a/h	h	yes	few	fu
Oksapmin	4,000	-	-	-	-	yes	none	fu
Telefol	4,000	400	1	1/a	h	yes	none ^a	pr, fu
Tifal-Atbal	2,800	25	-	-	-	no	none ^a	fu
Waris	3,000	500	n	n/1	a	no ^b	none	fu
Yuri	1,200	-	-	-	-	no ^b	none	fu
9	24,850	1,560	1	a	a	5	3	9
^a Religious also.								
^b Orthography in preparation.								

Other languages known to have materials are Abau 4,000 and Olo 10,800.

The first vernacular literacy classes in Telefol village areas were begun in 1968 and from 1968 to 1974 approximately 400 students were enrolled. Instructors are vernacular-speakers. The programme has been hampered by lack of motivation as well as suitable places for classes. LGC support is needed for encouragement to the people.

7.2.3.2.6. ENGA PROVINCE

TABLE 7

Language	Approx. Speakers	Approx. Literates	MOTIVATION			VERN. BOOKS		Vern. Classes
			Old	Adults	7-17	Prim.	Other	
Enga	140,000	15,000	n/1	1/a	a/h	yes	much ^a	pa ^b ,pr ^b ,fu ^b
1	140,000	15,000	1	a	h	1	1	1
^a Religious also. ^b Lutheran sponsored.								

In addition, the Ipiili language with 5,500 speakers is known to have literature.

There have been literacy classes in the vernacular in Enga since 1964 but the programme has unfortunately included numerous false starts. Apparently this is due to staff shortages and the low priority given to literacy by the church leaders.

7.2.3.2.7. GULF PROVINCE

The following languages are known to have at least some literature: Kerewo 1,600; Namau (Koriki) 6,100; Orokolo 11,000; and Toaripi (Keuru-Aheave) 10,000.

Non-religious literature in Orokolo and Toaripi is restricted to school primers. However, vernacular literacy seems to have become a part of the life and culture of both areas today. This is evidenced by extensive correspondence and the keeping of minutes for church and business meetings. In addition, notes regarding family and group exchanges are kept.⁶

7.2.3.2.8. MADANG PROVINCE

TABLE 8

Language	Approx. Speakers	Approx. Literates	MOTIVATION			VERN. BOOKS		Vern. Classes
			Old	Adult	7-17	Prim.	Other	
Karam (Kalam)	14,000	50	1	1/a	a	yes	few ^a	pa, fu
Kobon	3,500	20	a	a	h	no ^b	none	fu
Rawa	6,300	200	1/a	a	a	yes	none	fu
Siroi	600- 700	350- 400	1/a	a	a	no	none ^a	fu
Tangu (Tanggu)	2,300- 3,000	1,000	n	a	l	no	none	
5	26,700- 27,500	1,620- 1,670	1	a	a	2	1	4
^a Religious also. ^b Orthography prepared.								

In addition the following languages are known to have literature: Amele 3,100; Garuh (Nobonob) 2,000; Bel (Gedaged) 2,200. At least two small languages also have some literature.

7.2.3.2.9. MILNE BAY PROVINCE

TABLE 9

Language	Approx. Speakers	Approx. Literates	MOTIVATION			VERN. BOOKS		Vern. Classes
			Old	Adult	7-17	Prim.	Other	
Daga ^a	5,300	500	n	l	l	yes	some ^b	pa(C)
Dobu	7,700	- ^c	h	h	h	yes	some ^b	fu
Iamalele	2,500	1,000	l	a	h	no	few	fu
Iduna	4,900	-	-	-	-	yes	few ^b	pa, fu
Muyuw (Murua)	3,000	500	a/h	h	h	yes	few ^b	pa(C)
Rossel (Yeletnye)	2,300	600- 750	h	h	h	no ^d	none	fu
6	25,700	2,600- 2,750	a	a	h	4	5	6
^a Some population also in Central Province but totals noted here. ^b Religious also. ^c 80-90% school-age or over are literate.								

Other languages known to have literature are: Are (Mukawa) 1,200; Boanaki (Galavi) 1,700; Bwaidoga 5,400; Duau 7,100; Kilivila (Kiriwina) 14,000; Misima 7,200; Nimowa (Nimoa) 1,100; Suau 6,500; Sud-Est 1,700; Tawara (Tavara, Keherara, Basilaki) 7,900; Tubetube 1,300; Wedau 2,200.

The Dobu language area has had the advantage of vernacular schooling since 1892 by mission schools. In recent years however, English has been emphasised. Now vernacular classes with new primers and materials are being used in schools. Vernacular is used extensively in church and mission activities and LGC business. Missions have training courses in vernacular for their workers and write their own teaching materials for their church programmes.

An on-going literacy programme in the Muyuw area is being taught in Community schools and villages by pastors or Muyuw-speakers. The village classes are hampered by lack of finance.

In 1967 the LGC sponsored a vernacular literacy campaign in Daga but the promised salary increases for instructors were later withdrawn. This caused instructors to lose incentive and consequently the people themselves voted to discontinue classes.

7.2.3.2.10. MOROBE PROVINCE

TABLE 10

Language	Approx. Speakers	Approx. Literates	MOTIVATION			VERN. BOOKS		Vern. Classes
			Old	Adult	7-17	Prim.	Other	
Ampeeli (Wojokeso)	1,000	100	n/l	n/l	a	yes	much ^a	pa, fu
Atzera (Azera, Acira)	14,000	-	-	-	-	yes	much ^a	pa(C)
Biangai	1,100	300	1	a	h	yes	some ^a	pa, fu
Buang	6,000	3,000	1	1/a	1	yes	some ^a	pa(C)
Guhu-Samane (Mid-Waria)	4,500	2,500	a	h	1	yes	much ^a	pa(C), pr, fu
Kaiwa	1,500	-	-	-	-	no ^b	none	
Kapau ^c (Hamtai)	32,000	3,000	n/l	1	a	no	none ^a	
Komba	12,000	5,000-6,000	n/a	a	a	no	none ^a	
Kovai (Kowai)	4,000	3,000	-	- ^d	- ^d	no	none	
Langimar (Angaata'a)	1,000	25	n	a	a	no	none	fu
Manga Buang	2,500	800	-	-	-	no	none ^a	fu
Menye	13,000	-	n/l	n/l	n	no ^b	none	fu
Nabak	12,000	4,000	1	a	a	no	some ^a	
Ono	4,100	1,800	1/a	1/h	h	no ^b	none ^a	fu
Patep	1,200	600	n/l	- ^d	- ^d	no	none	fu
Selepet	6,300	5,000	h	h	h	no	few	pa, fu
Suena	2,000	800	1	1	a	yes	few ^a	pa
Timbe	11,400	-	-	-	-	no ^b	none	fu
Uri	2,500	800	1	a	a	no	few ^a	pr, fu
Waffa	1,000	200	a	h	h	yes	few ^a	pa, fu
Wantoat	5,000	-	-	-	-	yes	few ^a	pa
Werl	3,500	2,000	a	h	h	yes	some ^a	fu
Yabem (Jabem, Jabim, Yabim)	3,000	2,500	- ^d	- ^d	h	yes	some ^a	
23	144,600	35,425-36,425	1	a	a	10	13	17

^aReligious also.^bOrthography in preparation.^cAlso in Gulf Province but total noted here.^dHigh percentage are literate.

Other languages in this province with known literature are: Kâte 5,600; Sialum 1,000; Sio 1,800; and Zia 2,800, plus three other small languages.

This province includes many coastal languages where there is a high percentage of literates due to early establishment of schools. Vernacular efforts are limited to existing schools in Buang, Nabak, and Selepet languages and similar plans for Patep. Since 1973 interest in vernacular literacy amongst the Biangai people has increased considerably.

Although Yabem has been the church language over a large area for many years and there are prepared materials, official interest in Yabem has decreased even where it is the vernacular of the area. On the other hand, or perhaps as a result, the use of Pidgin has increased.

In the Guhu-Samane area a vernacular literacy campaign was conducted from 1958 to 1970 in which 1,600 people were taught to read. From this campaign has evolved the Kipu Akademi, a vocational training course, which began in 1971 and is conducted annually for eight weeks. This course for young adult men and women teaches subjects such as literacy, community development, Scripture, music and sewing. Noteworthy in the literacy programme since its inception is that 90% of instructors have remained in the programme - most of these for over ten years. Finance for the instructors is provided by home villages.

7.2.3.2.11. NORTHERN PROVINCE

TABLE 11

Language	Approx. Speakers	Approx. Literates	MOTIVATION			VERN. BOOKS		Vern. Classes
			Old	Adult	7-17	Prim.	Other	
Barai ^a	3,000	50	-	-	-	yes	few ^b	pa,fu
Korafe	2,500	900	a/h	h	h	yes	none	fu
Managalasi	4,000	-	l	h	a	yes	some ^b	pa,pr(C)
Miniafia	2,000	150	a	a	a	no ^c	none	fu
Notu (Ewage)	10,000	-	a	- ^d	- ^d	no ^c	none ^b	fu
Omie	1,000	100	h	a	l	no	none	fu
Orokaiva	30,000	6,000	n/l	l/a	a	yes	none ^b	fu
Yareba	1,000	50	n	l	a	yes	some ^b	pa,pr
8	53,500	7,250	a	a	a	5	3	8
^a Some population in Central Province but totals noted here. ^b Religious also. ^c Orthography in preparation. ^d High percentage are literate.								

Other languages in this province with known literature are: Binandere 3,000; Maisin 1,800; and Ubir 1,000.

The Anglican Mission at Popondetta is establishing a Christian Training Centre and plans to teach vernacular literacy.

Reports from the Korafe area show that between the ages of 10 and 30 most people are literate in English and a high percentage of men between the ages of 30 and 50 are also literate in English. Vernacular primers are being prepared. These will be used with children before entering school. It is hoped the primers will also be suitable for women.

In the Managalasi area, literacy efforts have been under way for some time and in 1974 a literacy team supervised classes taught by nationals in six villages. 140 villagers were enrolled. Libraries have been established in these villages.

7.2.3.2.12. SOUTHERN HIGHLANDS PROVINCE

TABLE 12

Language	Approx. Speakers	Approx. Literates	MOTIVATION			VERN. BOOKS		Vern. Classes
			Old	Adult	7-17	Prim.	Other	
Angal Heneng	55,000	3,800	1	1/a	a	yes	few ^a	pa,pr,fu
Duna	20,000	1,000	1	a	a/h	yes	some ^a	(C)
Fasu	1,000	225	1/a	a/h	h	yes	some ^a	pa,pr(C),fu
Kewa	41,000	4,000	1	a	a	yes	some ^a	pa,pr
Wiru	16,000- 18,000	1,000- 2,000	-	-	-	yes	some ^a	pa(C),fu
5	133,000- 135,000	10,025- 11,025	1	a	a	5	5	5
^a Religious also.								

The Angal Heneng language can be broken down into the following dialects: Mendi 10,000; Nipa 25,000; and Nembi 20,000. In the Mendi and Nipa areas the United Church began a vernacular literacy effort in 1974. Most of the literates noted are in the Nipa dialect. There are more materials available in the Nipa dialect than the Mendi and no materials in the Nembi. The Apostolic Christian Mission has had a continuing programme for almost ten years in vernacular literacy. From 1971 to 1974 an average of 150 students have been enrolled in literacy classes annually. Future plans of the mission include improved teacher-training methods, more printed materials and establishment of libraries

in schools. Vernacular literacy is also being taught in several schools in the Nipa area.

Since 1968, four areas of the Duna have had a continuous literacy programme incorporating 20 classes with an enrolment of 200 students annually. Teachers are vernacular-speakers trained in a special course. Finance for instructors is paid by the local church congregations. There are seven libraries established, and in some areas a weekly reading class for new literates. The main motivation for literacy is to read religious materials. Future goals include vernacular classes in all English schools in the area.

The Fasu area is an underdeveloped area with no government schools. In 1973 Fasu literacy efforts to develop a campaign started with an instructor-training course. In 1974, 350 students were enrolled in literacy classes in two dialects. There are eight village libraries. Fasu materials include books written by adult men. It is hoped that the next phase of the programme will be locally written, typed, and produced reading materials based on the felt needs of the people.

The Wiru literacy programme commenced in 1965 with an 'each one teach one' approach based on kinship ties. Several hundred people, mostly adults including some old people, were taught to read. The success of the method seems to be tied to the simplicity of the primers plus close supervision and testing given weekly to each pupil. The need now is for more literature; plans include a programme for training Wiru writers.

7.2.3.2.13. WESTERN HIGHLANDS PROVINCE

TABLE 13

Language	Approx. Speakers	Approx. Literates	MOTIVATION			VERN. BOOKS		Vern. Classes
			Old	Adult	7-17	Prim.	Other	
Ek Nii	8,500	100	1	h	h	yes	few	pa,pr,fu
Kaugel	20,000	200	1	1	a	yes	none	pa,fu
Kuma (Middle Wahgl)	45,000	8,000	1/a	1/a	a	yes	some ^a	pa,pr,fu
Kyaka Enga	12,000- 14,000	2,000- 2,500	1/a	1/a	a	yes	- ^a	pa,pr,fu
Maring	8,000	150	n	n/a	n	yes	few	fu
Narak	4,000	230	n	1	1	yes	much ^a	pa,fu
Tembagla ^b	10,000- 15,000	100	1/a	1/h	h	no	none	
7	107,500- 114,500	10,780- 11,280	1	1	a	6	4	8
^a Religious also.								
^b Most likely a dialect of Kaugel or Medlpa								

One other language, Medlpa (Hagen) 75,000, is known to have literature.

The Kyaka Enga New Testament published in 1973 has evoked a widespread reading interest. Previous vernacular classes were held spasmodically. Classes are now held in most churches conducted by Kyaka-speaking pastors supervised by trained nationals. There were approximately 40 village classes in 1974 meeting two hours daily, three days weekly. There is a need for more suitable materials and more finance for instructors.

In the Kuma area, vernacular classes for men and women and also children in schools have been conducted by the Swiss Mission for several years. These classes are held at the main station and also in villages. There is a need for more suitable materials and more trained instructors and supervisors.

7.2.3.3. ISLANDS

7.2.3.3.1. BOUGAINVILLE PROVINCE

TABLE 14

Language	Approx. Speakers	Approx. Literates	MOTIVATION			VERN. BOOKS		Vern. Classes
			Old	Adult	7-17	Prim.	Other	
Buin	10,000	5,000	-	-	-	yes	few ^a	pa
Halia	12,000	5,500	1	- ^b	- ^b	yes	few ^a	pa, fu
Nagovisi	5,500	-	-	-	-	no	none	
Nasioi	13,000	6,500	1/a	a	1	yes	few ^a	pa, pr
Rotokas	4,200	1,000	1/a	a	a	yes	some ^a	fu
Timputz	1,700	850	1/a	a/n	n	no ^b	none ^a	fu
6	46,400	18,850	1	a	1	4	4	5
^a Religious also.								
^b Orthography prepared.								

Other languages with known literature are: Eivo 1,300; Hahon 1,000; Kunua 1,500; Petats 1,600; Siwai 7,000; Solos 2,700; and Teop 3,700 plus three other small languages.

In Halia the first vernacular books were printed in 1968 and have a wide distribution. The first schools in the area were begun in the early part of this century. The Halia Welfare Society is building a primary school and plans to teach vernacular literacy; elsewhere only English is used in schools.

Plans for the Buin, Rotokas, Timputz, and Nasioi include national writers preparing post-primer reading materials. Literate Buin-speakers have expressed keen interest in more literature about their local customs and culture and a dictionary. All literature prepared in the Buin language has sold well throughout the area.

7.2.3.3.2. EAST NEW BRITAIN PROVINCE

TABLE 15

Language	Approx. Speakers	Approx. Literates	MOTIVATION			VERN. BOOKS		Vern. Classes
			Old	Adult	7-17	Prim.	Other	
Kakat	5,000	200	1	a	h	no ^a	none	fu
1	5,000	200	1	a	h	0	0	1
^a Orthography prepared.								

There is also some known literature in the following languages: Duke of York 5,300; Kol 1,900; and Mungen (Poeng, Orford, Longeinga) 6,000. The largest language in this province, Kuanua (Tolai), has 64,000 speakers. There is literature in Kuanua and a high percentage of literates. Vernacular is being taught in some schools with primers prepared in 1972 by Tolai members of the Department of Education.

7.2.3.3.3. WEST NEW BRITAIN PROVINCE

TABLE 16

Language	Approx. Speakers	Approx. Literates	MOTIVATION			VERN. BOOKS		Vern. Classes
			Old	Adult	7-17	Prim.	Other	
Nakanai	8,000	5,600	1/a	a	a	no	few	fu
Maleu	4,000	2,500	1/h	a	a	no ^a	none	fu
2	12,000	8,100	a	a	a	0	1	2
^a Orthography in preparation.								

Two other languages are known to have literature: Aigong-Bao 1,000 and Meramera 1,000.

A Nakanai writers' course was held in 1973 to train national writers and the materials written in this course are now being published.

7.2.3.3.4. MANUS PROVINCE

One language, Sabon-Bowat 1,400 is reported to have literature. From 1914 to 1940 German missionaries learnt various vernaculars and wrote religious materials in them. Some of this material is being revised and used today but not in organised classes. Otherwise little information concerning vernacular literacy has been reported. Most young adults can read and write, but there is little literacy motivation amongst un-schooled and older people.

7.2.3.3.5. NEW IRELAND PROVINCE

Languages with reported literature are: Kaira-Mussau 3,700; Kara 2,300; Lavatbura-Lamusong 1,300; Lavongai 9,400; Lihir 4,800; Malik 2,600; Patpatar 4,700; Siar 1,700; Tangga 5,000; and Tigak 4,100.

7.2.3.4. CONCLUSION

Though there are many literates in Papua New Guinea, a vast number of people living mainly in the rural areas remain illiterate. In the past little has been done for these people. However, in recent years there has been a growing interest amongst missions and other agencies to provide vernacular literacy classes in villages and schools. Low motivation is a hindrance in many areas but provision of more cultural materials may be an incentive to learn to read and write. Where there is religious fervour, there is generally an increased interest in literacy.

Acknowledgement should be given to the many mission and government schools which have produced the majority of literates in this country. Though literate, however, many Papua New Guineans do not read their own language - even where materials are available. The questionnaire shows conclusively that throughout Papua New Guinea the language preference in the village homes, market, village 'court', and often church and sports is the vernacular. Despite this preference, national and church languages can and have served as vehicles for teaching literacy, although their cultural usage in villages is obviously restricted.

The organisation and supervision of literacy programmes throughout this country is a major problem. Help, both with finance and encouragement, is needed from area authorities, community groups, and Local Government Councils. Schools can also help by allowing vernacular classes where vernacular instructors and materials are available.

An experienced literacy worker notes that literacy materials should be written by nationals and, ideally, also produced by them (Gudschinsky

1973). The training of national writers is a major concern for many areas of Papua New Guinea today. Local customs and culture, Scripture, and books which facilitate transfer from the vernacular to a second language are the most popular literature for many parts of this country.

Because of the multiplicity of languages and the reported paucity of suitable materials, the task of vernacular literacy has been thought to be insurmountable in Papua New Guinea. However, this chapter has sought to show that there is a quantity of materials already available as well as more than ever before being prepared. Opportunity now exists for action in at least two ways: first, to insist upon the use of vernacular instruction in schools where materials are available, and secondly, to implement the Eight Point Plan (a plan initiated by the Somare Government for the purpose of more national involvement in all phases of the country's economy) by encouraging village and community education in the vernacular. Since '... a person can only learn to read in a language he understands' (Gudschinsky 1973:6), it follows that the opportunity to learn to read the vernacular will promote better communication in Papua New Guinea.

7.2.3. VERNACULAR LITERACY: GENERAL REMARKS

N O T E S

1. The questionnaire was compiled jointly by Graeme Kemelfield of the Education Research Unit of the University of Papua New Guinea, and Alan Healey of the Summer Institute of Linguistics. It was sent by the Research Unit to missions and agencies engaged in literacy work in Papua New Guinea.
2. One province (Western) and part of another (Southern Highlands) are not covered here but are reported upon separately by J. Rule in chapter 7.2.4. in this volume. Part of the listed Central Province now includes the new (post independence) National Capital District.
3. Judgements on factors such as motivation are recognised as impressionistic. As mentioned, the ranges of motivation given apply to literacy in any language, not just the vernacular. A further complication is that coastal areas in particular already have a high rate of literacy making the motivation question difficult to assess.
4. My appreciation to the unseen, unknown helpers who took time from busy programmes to send in the literacy questionnaires. I am especially indebted to my own Summer Institute of Linguistics colleagues, who form the largest percentage of the contributing list, for their encouraging response to yet another questionnaire.
5. For a more detailed account of this programme see S.G. Harris (1971).
6. Information from Rev. H. Brown, United Church.

J. FRANKLIN

BIBLIOGRAPHY

GUDSCHINSKY, Sarah C.

- 1973 *A Manual of Literacy for Preliterate Peoples.* Ukarumpa:
Summer Institute of Linguistics.

HARRIS, S.G.

- 1971 'A Local Government Council Sponsored Vernacular Literacy
Programme'. *Papua New Guinea Journal of Education* 7/3:42-8.

HEALEY, A.

- 1974 *A Preliminary Survey of the Written Languages of Papua New
Guinea.* Ukarumpa: Summer Institute of Linguistics.
Typescript.

LAYCOCK, D.C.

- 1973 *Sepik Languages - Checklist and Preliminary Classification.*
PL, B-25.

7.2.3. VERNACULAR LITERACY: GENERAL REMARKS

APPENDIX A

Questionnaire Respondents

CENTRAL PROVINCE

Pastor Dia Taeva, United Church (Magi)
Summer Institute of Linguistics: Roger Garland (Mountain Koiari),
Elaine Geary (Kunimaipa).

CHIMBU PROVINCE

Fr N. Beutener, Catholic Mission (Kuman)
Fr John Nilles, Catholic Mission (Kuman)
Summer Institute of Linguistics: Gordon Bunn (Golin), Barry Irwin (Salt-
Yui), George MacDonald (Dadibi), Robert Thurman (Chuave).

EASTERN HIGHLANDS PROVINCE

Margarethe Burgin, Swiss Evangelical Brethren Mission (Gadsup)
Rev. E.L. Dams, Anglican Church (Siane)
Peter Mattman, Swiss Evangelical Brethren Mission (Agarabi)
Guenther L. Renck, Evangelical Lutheran Church of New Guinea (Yagaria)
Ulrich Spycher, Swiss Evangelical Brethren Mission (Tairora)
R. Trigg, New Tribes Mission (Yagaria)
Summer Institute of Linguistics: Vida Chenoweth (Usarufa), Ellis Deibler
(Gahuku), Dorothy Drew and Audrey Payne (Kamano-Kafe), Chester Frantz
(Gadsup), Jean Goddard (Agarabi), Dorothy James (Siane), Richard Lloyd
(Baruya), Richard Loving (Awa), Doreen Marks (Auyaana-Kosena), Sam
McBride (Gimi), Joy McCarthy (Kanite-Ke'yagana), Graham Scott (Fore),
David Strange (Asaro), Alex Vincent (Tairora), Robert Young and Maurice
Grace (Bena-bena).

EAST SEPIK PROVINCE

Rodney Feldhahn, Churches of Christ (Weo)
Rev. Francis Mihalic, Catholic Mission (Boiken)

Fr Ferd. Mitterbauer, Catholic Mission (Sawos)
 Rev. Theo. Neumann, Catholic Mission (Kwanga)
 W. Gordon Summerson, South Seas Evangelical Church (Muhiang)
 Fritz Urschitz, South Seas Evangelical Church (Abulas-W. Wosera dialect)
 Summer Institute of Linguistics: Sören Årsjö (Ama), Les Bruce (Alamblak),
 Bob Conrad (Mountain Arapesh and May River), Robin Farnsworth (Manambu),
 Velma Foreman (Yessan-Mayo), Allen Freudenburg (Boiken), Orneal Kooyers
 (Washkuk), Marilyn Laszlo (Sepik Iwam), Philip Staalsen (Iatmul),
 Patricia Wilson (Abulas).

WEST SEPIK PROVINCE

Lindsay Smith, Baptist Mission (Telefol)
 Summer Institute of Linguistics: Al Boush (Tifal-Atbal), Robert Brown
 (Waris), Glenn Graham (Amanab), Thea Lake and Veda Rigden (Yuri),
 Marshall Lawrence (Oksapmin), Robert Litteral (Anggor), David Scorza
 (Au), Jean Smith and Pam Weston (Mianmin).

ENGA PROVINCE

Gerard Bus, Catholic Mission (Enga)
 Robert Meyer.

MADANG PROVINCE

William Houghton, Anglican Mission (Kalam)
 Barry M. Nobbs, Catholic Mission (Tangu)
 Summer Institute of Linguistics: John Davies (Kobon), Margaret Mathieson
 and Margaret Wells (Siroi), Lyle Scholz (Kalam), Donald Toland (Rawa).

MILNE BAY PROVINCE

Summer Institute of Linguistics: John Beaumont (Iamalele), James
 Henderson (Rossel), Joyce Hockett and Ramona Lucht (Iduna), David
 Lithgow (Muyuw and Dobu), John Murane (Daga).

MOROBE PROVINCE

Michael Baer, Evangelical Lutheran Church of New Guinea (Yabem)
 Hans Fink, Evangelical Lutheran Church of New Guinea (Kapau)
 Fr Gerard Hafmans, Catholic Mission (Kovai)
 Summer Institute of Linguistics: Maurice Boxwell (Weri), Larry Cates
 (Atzera), Len Chipping (Menye), Ian Davidson (Kaiwa), Don Davis (Wantoat),
 Ray Dubert (Biangai), Edmund Fabian (Nabak), Mick Foster (Timbe), Roma
 Hardwick and Joan Healey (Manga Buang), Bruce Hooley (Buang), Joyce
 Hotz and Mary Stringer (Waffa), Ronald Huisman (Langimar), Linda Lauck

and Karen Adams (Patep), Ken McElhanon (Selepet), Tom Phinnemore (Ono), Ernest Richert (Guhu-Samane), Neville Southwell (Komba), Tom Webb (Uri), Dottie and Edith West (Ampeeli), Darryl Wilson (Suená).

NORTHERN PROVINCE

Summer Institute of Linguistics: John Austing (Omie), James Farr (Korafe), Bud Larsen (Orokaiva), Mike Olson (Barai), Carl Brown (Managalasi), Douglas Parrington (Notu), David Wakefield (Miniafia), Harry Weimer (Yaréba).

SOUTHERN HIGHLANDS PROVINCE

Glenda Giles, Christian Missions in Many Lands (Duna)
Fr Senan Glass, Catholic Mission (Angal Heneng-Mendi)
Margaret Reeson, United Church (Angal Heneng-Mendi, Nipa)
Victor Schlatter, Apostolic Christian Mission (Angal Heneng-Nipa)
Ruth Tipton, Christian Union Mission (Angal Heneng-Nembi)
Summer Institute of Linguistics: Graham Collier (Wiru), Karl Franklin (Kewa), Eunice Loeweke (Fasu).

WESTERN HIGHLANDS PROVINCE

Bruce Blowers, Church of the Nazarene (Kuma)
E.E. Jungen, Swiss Evangelical Brethren Mission (Kuma)
Don O'Connor, Catholic Mission (Tembagla)
Robin V. Thomson, Baptist Mission (Kyaka Enga)
Summer Institute of Linguistics: Joan Hainsworth (Narak), Robert Head (Kaugel), Al Stucky (Ek Nii), Lance Woodward (Maring).

BOUGAINVILLE PROVINCE

Summer Institute of Linguistics: Jerry Allen (Halia), Irwin Firchow (Rotokas), Margie Griffin (Buin), Roman Hostetler (Timputz), Bruce Hunt (Nagovisi), Conrad Hurd and Margaret Vaughan (Nasioi).

EAST NEW BRITAIN PROVINCE

Summer Institute of Linguistics: James Parker (Kakat).

WEST NEW BRITAIN PROVINCE

Summer Institute of Linguistics: Graham Haywood (Maleu), Raymond Johnston (Nakanai).

MANUS PROVINCE

Sister Theodore Lee, Catholic Mission.

LANGUAGE AND LITERACY SURVEY -- GENERAL QUESTIONNAIRE

INSTRUCTIONS

- (a) Please answer a separate questionnaire for each language group if at all possible and especially in rural areas. This is not necessary in towns: one questionnaire will be adequate there.
- (b) Please attempt to answer all questions.
- (c) To answer the questions marked with an asterisk, enlist the help of a perceptive middle-aged family man who lives in a typical village.

- A1. Your name Date
- A2. Your address
- A3. Your institution/mission/government department
- A4. Name of the language or language group you work/worked amongst

- A5. Government name and spelling
- A6. Alternative names
- A7. Estimated total number of people who speak it as their first language
- A8. The language area is located in the part of the
 sub-district of the district.
- *B1. What languages are spoken by (some people of) this group in addition to their vernacular language (mother tongue)?
 a. area or church lingua franca
 b. neighbouring vernacular language
- C1. Estimated number of the vernacular speakers who can read and write (in some language)
- *C2. How strong is the desire to learn to read and write among various sections of the community in this language area? (CIRCLE one alternative along each line.)
- | | | | | | |
|------------------------------------|--------------------|------|---------|-----|------|
| Older men | 26 years and over: | high | average | low | none |
| Older women | 26 years and over: | high | average | low | none |
| Young men | 18-25 years: | high | average | low | none |
| Young women | 18-25 years: | high | average | low | none |
| Unschoolled children and teenagers | 7-17 years: | high | average | low | none |
- *C3. Which of the following reasons seem to be the main motivation that people have now for wanting to learn to read and write? (CIRCLE any number of reasons.)
- writing and receiving personal letters
 - getting better jobs
 - running small businesses
 - prestige
 - reading religious books (Scripture, hymns, etc.)
 - reading news, notices, etc.
 - getting into Local Government Councils or politics
 - keeping records of exchanges
 - keeping minutes of meetings
 - keeping up with their children
 - other (specify)

- *C4. If you have not recently done so, ask several well-informed people from various villages what are the main reasons that people have for not wanting to learn to read and write. (CIRCLE any number of reasons.)
- a. feel incapable
 - b. don't see any benefit to them personally
 - c. lack of time to attend classes
 - d. classes held at unsuitable times
 - e. classes only in vernacular, but people want them in a national language
 - f. classes only in a national language, but people want them in vernacular
 - g. lack of money to buy books
 - h. unwillingness to buy books
 - i. other (specify)
- D1. Is there an orthography (spelling system) in existence for the vernacular language?
- D2. Is there in existence a written description of the orthography (either a linguistic (phonemic) description of the sounds and symbols or a guide to pronunciation given in a dictionary or grammar)?
- D3. By whom was it written? When?
- D4. Where may a copy of this description be consulted?

- D5. In the vernacular orthography (spelling system) that you are familiar with, list the symbols that are used:
- a. single letters:
 - b. special letter combinations (like ae ng th) for single sounds:
 - c. special non-English symbols (like ŋ ʒ â é ü a ɛ ɪ ') and a description of the sounds they represent:
- D6. List any symbols which have a pronunciation rather different from their use in English (or Pidgin or Hiri Motu).
- (e.g. h is pronounced like Scots or German ch
 - b is pronounced like mb
 - r is flapped and sounds more like d than like an English r
 - c is a catch in the throat as in English Oh-oh!)
- *D7. How long and widely has this orthography been used by the speakers of the language?
- D8. If there were or are other orthographies for this vernacular, who sponsored and who used them?

- E1. Are there primers (or other materials) in existence designed to teach people to read and write the vernacular?
- *E2. What audience is the content of the primers suitable for? (CIRCLE one alternative.)
- a. 7-year old children
 - b. adults
 - c. both 7-year olds and adults

E3. What type and bulk of literacy materials exist in this vernacular language (including materials which are at present out of print)?

Type of materials	number of books	pages per book
PRE-PRIMERS and PRE-WRITING BOOKS (for teaching shape discrimination, eye movement, and hand movement)		
PRIMERS (for teaching alphabet symbols, syllables, words, and sentences at a controlled rate; for practising reading using graded stories; and for practising writing)		
POST-PRIMER READING MATERIALS (for developing reading fluency after the primer series is completed, using books with a variety of topics and difficulty)		
OTHER KINDS OF MATERIALS (describe)		

- F1. Approximately when were literacy classes (as distinct from schools) begun within this language area?
- F2. Who, or what body, organized these first classes?

- F3. Give the name and address of any person or body that has recently been, is now, or intends to be involved in organizing literacy classes (as distinct from schools) in this language area, and indicate in which languages.

- G1. Has your institution/mission/department conducted short-term literacy classes (as distinct from permanent schools) in recent years?
 When?
 Are they/you conducting literacy classes at present?
 If so, do they/you intend to continue conducting similar classes?
 If not, do they/you intend to start classes in the future?
 When?

G2. Estimated enrollments:

	<u>number of</u> <u>classes</u>	<u>total</u> <u>students</u>
--	------------------------------------	---------------------------------

1971

1972

1973

1974

1975

H1. Have libraries been arranged in villages or other places (e.g. government station, schools etc.)? How many libraries?

H2. What else is being done to try to encourage literates to keep reading and writing? (CIRCLE any number of alternatives.)

a. organized reading classes

b. refresher course

c. vocational training course

d. writer's course

e. other (specify)

H3. How often is such a class or course held, and what is its duration?

H4. What have you done to train, develop, encourage or assist nationals to write?

Z1. GENERAL COMMENTS:

Return this questionnaire to: Mr. Graeme J. Kemelfield
Education Research Unit
P.O. Box 4820
University, C.D.
Papua New Guinea

