Address terms in Amele, Papua New Guinea

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In this talk, 30 slides

1. Situations in Papua New Guinea and Amele
2. Research questions “Address terms”
3. Data and its sociolinguistic considerations
4. Findings & Discussion, Conclusion

My slides are available here >
PNG: “Babel in Paradise” (Nettle & Romaine 2000): 13.2% of world languages
My research field, Madang Province, PNG
# Grammatical/lexical differences

<table>
<thead>
<tr>
<th>Language</th>
<th>I/ You/ He or She</th>
<th>Go / come</th>
<th>Number: 1,2,3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amele</td>
<td>ija/ ina/ uqa</td>
<td>Nuga/ hoga</td>
<td>Osol, leis, ijed</td>
</tr>
<tr>
<td>Trans-New Guinea</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bel</td>
<td>Ya/ o/ i</td>
<td>La/ so</td>
<td>Taimon, azu, tol</td>
</tr>
<tr>
<td>Austronesian</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Waskia</td>
<td>Ane/ ni / nu</td>
<td>Namer/ tair</td>
<td>Itoketa, itelala, iteltoke</td>
</tr>
<tr>
<td>Trans-New Guinea</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Siroi</td>
<td>Ye/ ne / nu</td>
<td>Kin / yal</td>
<td>ndi, ar, keng</td>
</tr>
<tr>
<td>Trans-New Guinea</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tok Pisin</td>
<td>Mi/ yu/ em</td>
<td>Go / kam</td>
<td>Wan, tu, tree</td>
</tr>
<tr>
<td>Creole</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Amele: Trans-New Guinea

- Descriptive grammar: Roberts (1989)
  - SOV order
  - Complicated verbal morphology
- Speakers: ca. 5000
- Bilinguals with Tok Pisin
- 2006- : My fieldwork started
  - Verbs, tense/aspect, sociolinguistics
Tok Pisin: English-based creole

  - SVO order and simple grammar
- One of the official languages in Papua New Guinea (English, Hiri Motu)
- De-facto “Lingua Franca” in Madang Province
- Spoken forms are preferred
Purpose of this study

- Research questions

  **Usages of address terms in Amele**

  - How Amele people use address terms?
  - Particularly, what the term “friend” indicate?
  - What is the difference between Amele and Tok Pisin?

Methodology

• Questionnaires of address terms
  – Amele and Tok Pisin
  – Amele speakers are bilinguals, they can use address terms both in Amele and Tok Pisin

• Data
  – Address terms for
    • Family and relatives (kinship terms)
    • Nicknames
    • Others
2: Address terms, pragmatics and sociolinguistics (11/30 slides)
Madang city, capital of Madang Province

- 30,000 people
- Tok Pisin is the communication language
- Other three major languages are spoken
  - Amele (New Guinea, 5300)
  - Bel (Austronesian, 6900)
  - Nobonob (New Guinea, 5000)
Sein village, Amele speaking area

- **Ca. 150-200 people**
- **Amele and Tok Pisin**
  - Agriculture (Yam, banana, betel nuts)
  - Commerce at the local markets
  - Some people work at Madang town
Address terms 1: \textit{general definition}

- Also, Person reference (Braun 1988, Stivers et al. 2007)
- How we call person(s)
  - Kinship terms: father, brother, cousin,
  - Person references:
    - “Tu/vous” in French
    - “Shachou-san” (executive head) in Japanese
    - “Mike” (nickname of “Michael”) in English
    - Diminutive: Agi-ka (Agnes) in Hungarian
Address terms 2: situations in Amele

• Amele people are *bilinguals* of Amele and Tok Pisin
• > The people can use both terms in Amele and Tok Pisin
• They use Amele terms and Tok Pisin terms in different situations or meanings
• > Sociolinguistic / pragmatic explanation
3: Address terms in Amele, Tok Pisin (16/30 slides)
### Address terms 3: personal pronouns

<table>
<thead>
<tr>
<th>Amele</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>Ija</td>
<td>Ege (Ere)</td>
</tr>
<tr>
<td>2nd Person</td>
<td>Ina</td>
<td>Age</td>
</tr>
<tr>
<td>3rd Person</td>
<td>Uqa</td>
<td>Age (ete hi)</td>
</tr>
</tbody>
</table>

- 1st. Plural “Ere” is dual form of “you and me”
- 3rd. plural “Ete hi” is 3rd person plural (non-human)
- No distinction between he and she (3sg: uqa)
- No honorific in 2nd person forms
Address terms 4: **kinship terms**

- **Grandfather/ grandmother**
  - Amele: baic *dana* / baic *aya*
  - Tok Pisin: tumbuna *man* / tumbuna *meri*

- **Father/ mother**
  - Am: mam / aic; Tp: papa / mama

- **Brothers/ sisters**
  - Am: *wari (also means “friend”)* / ebimei
  - Tp: brata / sista

- **Son/ daughter**
  - Am: meru / melait; Tp: boy / girl
Address terms 5: calling 3rd person

- To friends (mainly to male friends)
  - Am: **Wari** / Tp: **frend** (poro)

- To friends (mainly to female)
  - Am: **Aqa** / Tp: **susa**

- **“Wari”** (friend) is used for referring to male friends, (Similarly, “brata(frend)” in Tok Pisin)

- **“Wari”** functions as a “greeting” (to male/females)
  - “Hei, wari! Ihoc fo?” (Hi, friend, how are you?)
Address terms 6: only Tok Pisin terms

- Tisa (Teacher)
- Pasta (Pastor)
- Professor (Professor)
- Missionari (Missionary)
- Gavman (Government official)
- SIL (Person from SIL)
- **Foreign-based jobs are called by Tok Pisin only**

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Address terms 7: **Local professions**

- (man raising chickens)
  - Am: Mala ofdo *dana* / Tp: Kakarukman
- (farmer; agriculture)
  - Am: Saab ehe *dana* / Tp: Farmer
- (fisherman)
  - Am: Uur ehe *dana* / Tp: Man bilong painim fish
- Amele has address terms for professions other than “teacher” and “pastor”
- But their forms are periphrastic
Address terms 8: Local place as naming (Senft 2007: 318-319)

• Dagua; (person from Dagua, Sepik; place name)
• Karkar; (person from Karkar Island)
• > Amele people call outsiders with their original locations, like “Dagua” and “Karkar”

• Telikom tower; (person living near mobile phone tower)
• Waa-na; (person living near water place)
• > Also, the people use metonymy of locations, like “telikom tower” and “waa-na”
4: Discussion (23/ 30 slides)
Overall, Amele speakers use address terms frequently, and the word “wari” covers “Amele community”

1. Mam/ aic, dana/aya
   – Gender differences (man/woman) in kinship terms
2. “Wari” (friend) functions as a greeting
3. Place names (ex. Karkar) are used as address terms
Summary 2: How Tok Pisin is functioning in the community?

• Overall, Tok Pisin is useful for making addresses to unfamiliar people (who don’t speak Amele)

1. Amele speakers can use address terms both in Amele and Tok Pisin (cf. code-switching)
2. Some foreign jobs are expressed only by Tok Pisin (there is no word in Amele)
3. Amele speakers sometimes use Tok Pisin address terms to express non-closeness
Specific observation of “wari”: “mate” in Australian English (Rendle-Short 2009)

- Basic meaning: “brother (only to males)”
- Extended meaning 1: “friend (to males)”
- Extended meaning 2: “greeting (to both genders)”
  - Basic: The word is used inside Amele speakers
  - Extended: Outside Amele community, but
    - Relatives of someone Amele person
    - Business partners (who understands Amele)
    - They are incorporated virtually inside Amele community
Conclusion: “wari”; brother > friend > hi/hello

• This study claims that
  – Amele people use address terms in Amele and Tok Pisin
  – Tok Pisin use for outsiders
    • Non-closeness
  – The term “wari” is used inside the Amele community, and this “wari” is not used outside the community (cf. Rendle-Short 2009)
    • “Wari” shows intimacy
Selected References


Thank you for your attention!

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