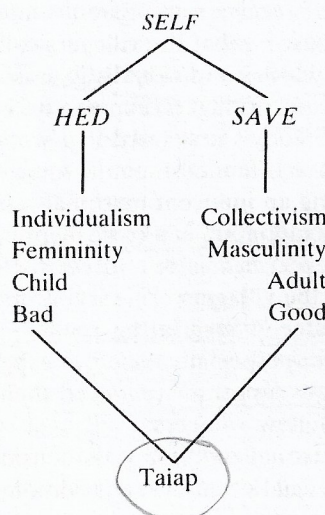


qualities – generosity, placidness, cooperativeness, willingness to work hard and to help others with their work – emerge from and are evidence of one's *save*.

This local understanding of self is essential to grasp in order to comprehend why the villagers of Gapun are shifting languages. The argument that will be made in this book is that while the villagers continue, in their socialization practices and in their interactions with one another, to reproduce and elaborate these two basic aspects of self, the introduction of Tok Pisin and Christianity into their society has thrown up a dramatic new series of oppositions, such as Christian: Pagan and Modern: Backward, that have affected the way in which villagers view and express the self. What was once a dual concept of personhood subsumed under one language has become a duality split along linguistic lines. Hed has become linked to the vernacular, which in turn has associations with women, the ancestors, and the past. Save, on the other hand, has come to be expressed through and by Tok Pisin, which in turn is strongly associated with men, the Catholic church, and modernity. This split can be diagrammed roughly as follows:

Pre-Christian Concept



Present Concept

