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CONVERSATIONAL NEW GUINEA PIDGIN

by

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## PREFACE

New Guinea Pidgin is one of the two major lingue franche of Papua New Guinea. It has at present over one million speakers and their number is increasing rapidly, as is that of those who speak Pidgin as their first language, and who may now number several thousands. Throughout Papua New Guinea, speakers of Pidgin can now be encountered even in areas which were until a few years ago the exclusive realm of Hiri Motu, the other major lingua franca of the area. The language has been gaining tremendously in importance and prestige during the last few years. It always has been, and continues to be, the major means of intercommunication amongst Papuans and New Guineans who have no other language in common. Even amongst speakers of the same local language it is frequently used for prestige reasons. Although never an official language it has been used for a long time throughout Papua New Guinea for administrative purposes, but its importance has been greatly enhanced through its becoming the language of discussion in the majority of Local Government Councils and the House of Assembly. A knowledge of it is now envisaged as a prerequisite for Papua New Guinea Citizenship and it is destined to play a much more important role in education in this country on the primary level, at least more than has hitherto been the case. It seems that New Guinea Pidgin is heading rapidly towards becoming the national language of Papua New Guinea and it is possible that it may, in a standardized form, eventually even become the standard--at least written--lingua franca of the South-Western Pacific whose present unstandardized lingue franche are closely related to New Guinea Pidgin with partial mutual intelligibility existing between them and the latter.

New Guinea Pidgin is a pidgin language whose vocabulary is derived from, but by no means identical with, English to the extent of 75-80%, with 15-20% based on indigenous languages mainly Tolai of northern New Britain, and 5% on other languages, predominantly German. Its structure is un-English and is patterned on that of the Austronesian languages of the South-Western Pacific.

New Guinea Pidgin is a direct descendant of Bichelamar, the 19th century English-based lingua franca of the South Pacific which, in a modern form, is still in use as the lingua franca of the New Hebrides

even today. Bichelamar itself is assumed to be a descendant of English-based Chinese Pidgin which was introduced into the Pacific by traders and sailors who were collecting sandalwood and a species of sea-cucumber called *beche-de-mer* in French, which they sold in China where it was a highly prized special ingredient of soup. In contact situations between these traders and sailors, and South Sea Islanders, the Chinese Pidgin employed by the former was modified to give rise to Bichelamar.

In 1847 the use of indentured labour from the South-Western Pacific began on the sugar-cane plantations of North Queensland to continue until 1902 when it was outlawed. During these years a large number of islanders from many different language areas were brought to North Queensland. The only language which many of the islanders who were forced to live in close contact with each other in large numbers had in common was Bichelamar, which led to its extensive use and the rapid spread of its knowledge amongst them. It also resulted in a great enrichment of the language in view of its general use as a means of expression and intercommunication in situations and pursuits belonging completely to the indigenous cultural sphere.

The islanders brought this enriched pidgin language back with them when they returned to Melanesia and their elevated social standing as returned labourers strengthened the prestige of the language in the islands. This led to the rapid spread of the language as an inter-indigene lingua franca. As such it was used as an unofficial administrative language by the then German Administration in the form in which it was spoken in the Rabaul area of New Britain towards the end of the 19th century and spread rapidly through those parts of German New Guinea which were under administrative control. After the Australian administration had taken over after World War I, the spread of this language to which the word New Guinea Pidgin could now well be applied accelerated without much effort or teaching on the part of the administration by the Europeans in general and basically as a result of its functioning as an inter-indigene lingua franca.

The present course by T. E. Dutton, *Conversational New Guinea Pidgin*, constitutes a major step forward in making available to persons interested in acquiring a good working knowledge of New Guinea Pidgin a series of well balanced, graded lessons providing extensive materials for study and practical language application. Moreover, a specific advantage of this course is that it gives the student a firm basis from which to handle dialectal variation throughout Papua New Guinea. Pidgin, in its spoken form manifests itself in many dialectal variations with the dialects in part regional, in part socially



determined, thereby largely reflecting the greater or lesser contact of the speakers with European speakers of Pidgin and mirroring some of its typical idiosyncrasies on the phonological, lexical, grammatical and discourse levels. Varied degrees of influence from English and attempts by Pidgin speakers to include English elements in their Pidgin, also leads to multifarious forms of spoken Pidgin. All these factors make themselves felt, of course, when Pidgin speakers use the language for the purpose of written expression.

It is clear that standardization of Pidgin, which is badly needed in the light of the increasing importance of the language as referred to above, will have to start with its written form. One particular standard orthography is already available and has been used in Mihalic's new dictionary (*The Jacaranda Dictionary and Grammar of Melanesian Pidgin*), the Pidgin New Testament, and in the publications issued by Kristen Press, Madang, but its universal--or even general--acceptance is still a matter for the future, especially in administrative and Government circles. A certain amount of standardization pressure affecting Pidgin vocabulary and grammar is exercised by the abovementioned publications, but their influence falls far short of that which they may have on orthography, and individual usage is still widespread.

At this point a question of pedagogical philosophy arises: Should standardization of a language be concerned exclusively with accepting the most commonly encountered forms of speech and disregard and relegate to sub-standard usage, less frequently used forms which for reasons of clarity of expression, avoidance of ambiguity, and similar reasons may well be preferable to the more frequently found forms? Or should it be concerned with the less common forms which for reasons of clarity etc. may be more desirable than the most frequently used ones?

It may seem that given these two possible approaches there may be greater merit in trying to standardize a language in the direction of the second possibility while at the same time attempting to maintain a healthy balance between the two. This approach has been followed in Dr. Dutton's course so that in time it may come to serve as a useful beginning point in any future discussion of the standardization of written, and ultimately spoken, Pidgin.

The learner using this course may well find himself in situations in which the Pidgin he hears may differ to some extent in matters of pronunciation, choice of words, or grammatical forms, from the one presented in this book. However, it is unlikely that such differences will seriously affect his understanding and ability to communicate

with Pidgin speakers, and the situation will be reminiscent of that encountered by a speaker of standard southern English in Britain in speaking to people from the Midlands, northern England or Scotland, or by a speaker of the standard form of any European language in dialect areas of that language. To introduce the learner to this problem some Pidgin dialect materials have been included at the end of this course.

Finally, I know that there are still things in this course that Dr. Dutton would like to improve upon, but I have urged him to publish it because of the increasing demand for a series of lessons more comprehensive than any currently available which can be used either for teaching or private study purposes. In doing so I hope that it will also contribute to an increase in the knowledge of New Guinea Pidgin by non-indigenous peoples, and help others improve their Pidgin, and that it will, as its final achievement, be instrumental in bringing about, and deepening, a better understanding between non-indigenous and indigenous peoples of Papua New Guinea.

S. A. Wurm

June, 1973

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## INTRODUCTION

*Conversational New Guinea Pidgin* is an introductory language learning course in New Guinea Pidgin. It is a revised version of a set of lessons developed and used for teaching the essentials of this language to beginning students in part-time and intensive courses at the Australian National University over the past few years.<sup>1</sup> As such it has been designed primarily for teaching purposes where there are competent instructors and modern language learning facilities available, although it can be, and has been used quite successfully for self-teaching purposes by those unable to attend such courses.

The aim of the course is, as the title suggests, the development of conversational fluency in New Guinea Pidgin, that is, the development of the ability to converse freely and easily with Papuans and New Guineans about everyday events. This is felt to be important as New Guinea Pidgin is, after all, first and foremost a spoken language and only secondly a written one--although this latter aspect is now becoming increasingly important. Besides, learning to read and write New Guinea Pidgin can be learnt in a few minutes and practised privately once one knows how the language is pronounced and used.

Thus the emphasis in the course is on listening to the language and on speaking it at normal speed, and all the exercises are designed to give the student as much practice as possible in these skills in the time available. There are no reading exercises (except for those in which the student is asked to write down what the speaker is saying on the tape and in which the emphasis is as much on sharpening up the student's powers of discrimination as on giving the student practice in writing) and the student is advised to resist the temptation to "get through" exercises and lessons with the least pain and effort by reading answers from the textbook. This is important because reading the answers not only destroys effort but ultimately slows down learning. However, most students will find it difficult to do without this crutch at first simply because most of us have become so dependent upon reading and so conditioned to learning through it. But on the other hand this does not mean that the textbook should not be consulted at all--obviously it must be, to understand and learn new vocabulary or structures, to clarify what is being said on the tape and/or to use for practice away from the laboratory after the lesson has first been heard on tape. However, as a general rule, all the

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<sup>1</sup>I should like to thank the Australian National University for its support and funds in running these courses as part of its Continuing Education Programme.

learning should be done from the tapes and the student should make every effort to do this according to the general schema set out below in the section entitled "How to Use the Lessons" until he (or his instructor) is satisfied that he has mastered the material presented.

Yet mere working through the materials in the way indicated will in itself not be sufficient to ensure conversational fluency. The student must be prepared to go beyond that and to use what he knows as much as possible--the Classroom Exercises and Reading List included in this volume will, I hope, give him some assistance in this regard, but there is no substitute for live practice with fellow learners, and especially with native speakers whenever and wherever possible.

Finally, a word of advice for the potential user who is also a native speaker of English, and that is that he should be aware that he, more than any other, is going to experience particular problems in learning New Guinea Pidgin which native speakers of other languages are not. This is because New Guinea Pidgin is so closely related to English in much of its vocabulary and structure yet so subtly different from it in lots of ways that the English speaker often finds it difficult to keep himself orientated to the differences and hence to know when he is speaking "real Pidgin" and not some more English-like version of it that is known locally throughout Papua New Guinea as *tok masta* (lit. *European speech*). The non-English speaker does not have this problem because he approaches the language from a different language background and learns it like any other foreign language. So the English speaker must be careful of what he is about otherwise he will simply carry over his English speaking habits into Pidgin without realizing that he is doing so. This would not only be detrimental to his language learning but tends to perpetuate the old but dying attitude that the language is nothing more than broken English, or baby talk, which can be made up as one goes along.

In this course I have attempted to assist the English speaker overcome these problems by providing pronunciation exercises designed to help him pronounce Pidgin words in a Pidgin way; by concentrating on those aspects of the language which are different from English while leaving those features of it which are similar to English to be learned incidentally; and by giving the learner as much practice as possible in listening to the language spoken by native speakers. I have also attempted to make the lessons interesting, useful, and culturally relevant though this is rather difficult in these important times of change for Papua New Guinea. However, if they serve to teach someone something about New Guinea Pidgin and help overcome some of the prejudices against it I shall feel that the task of publishing

them has been worthwhile. Of course the learner should also realize that New Guinea Pidgin, like all other pidgins, is not completely consistent in either its grammar or pronunciation and has alternative forms for some of its vocabulary. The forms one is likely to hear and use will vary from place to place and from speaker to speaker. Some of these variations are noted in Fr. Mihalic's *The Jacaranda Dictionary and Grammar of Melanesian Pidgin* referred to in the Reading List at the end of this volume, others are not. In a course such as this it is not practical to attempt to cover all aspects of the language so that some selection has to be made. In places where I have had to make choices between regional preferences and several related structures expressing the same idea I have chosen one for the student to learn and actively control, while leaving the others for him to learn himself through reading and/or experience. In cases where there are competing vocabulary forms for the same thing (e.g., *natnat* and *moskito* for *mosquito*; the numerals etc.) I have generally used the un-English forms, partly to overcome the tendency for English speakers to substitute English words at will and partly to maintain a particular flavour of the language. However, to restore some balance to this bias and to help the student become acquainted with the kinds of variation across New Guinea a special lesson has been included at the end of this course which is referred to again in the next section.

#### THE STRUCTURE OF THE COURSE

The basis of the course is the series of tape-recorded units, or lessons, corresponding to those contained in this volume. There are sixteen such lessons, each approximately one hour in length. The first fifteen of these cover the main structures and vocabulary of the language while the sixteenth is a special one which is designed to give the learner some idea of the variations he is likely to encounter from speaker to speaker across New Guinea and of the relationship of this pidgin to its sisters in the Solomon Islands and the New Hebrides nearby.

Each of the first fifteen lessons introduces approximately the same amount of new material for the student to learn and use and all are similar in design. Each consists of the following sections recorded on tape:

1. A Conversation
2. Useful Expressions
3. Vocabulary Expansion Exercises
4. Grammar Drills
5. Text



These sections are separated by short excerpts of traditional New Guinea music taken from *Music of New Guinea* (Wattle recording D2, edited by Ray Sheridan, 1958) and each unit ends with something similar, or a present-day Pidgin song. Supplementary vocabulary related to each lesson is also supplied in the text book but is not recorded on tape. The student is not required to use this vocabulary in the recorded lessons; it is merely provided for him to enlarge his vocabulary if he so wishes. In the first three lessons pronunciation is also introduced and drilled.

Each of the tape-recorded sections of the lessons has the following characteristics:

*Conversations:*

These are of the short question-and-answer type designed to be as natural as possible while controlling the amount of new language material introduced. Each is connected in a story about a New Guinean, Dogare, and his married relative, Wanipe, in Port Moresby, the Administrative centre and largest town in Papua New Guinea. These characters act out a story of everyday life into which the main structures and vocabulary of New Guinea Pidgin are progressively introduced. The names of these characters are fictitious but have been designed to give English speakers practice in common Pidgin sounds that are most regularly mispronounced by them. Each conversation is accompanied by explanatory social and/or linguistic notes. Students should aim at learning each conversation off by heart since each contains all the material upon which the subsequent drills are based. To assist him in this each conversation is presented in the following way on the accompanying tapes:

1. Conversation for Listening

All the student does is listen to the conversation spoken by the actors.

2. Conversation for Learning

The sentences of the conversation are repeated slowly by the instructor so that the student can learn them. Short sentences are said straight through. Longer sentences are built up in sections.

3. Conversation for Fluency

The sentences are again repeated but this time at normal speed so that the student can develop fluency of utterance.

#### 4. Conversation for Comprehension

The student again listens to the conversation spoken by the actors.

Any section of a conversation can be replayed by the student for further practice and learning. All the conversations were recorded in the East Sepik District.

##### *Useful Expressions:*

This section contains expressions that are felt to be useful and relevant to the lesson at hand and for conversation generally, but which were otherwise difficult to incorporate into the Conversation.

##### *Vocabulary Expansion Exercises:*

These are designed to expand the student's vocabulary. New items are introduced into selected sentences from the conversation the student has already learned at the beginning of the unit. These selected sentences are referred to as "frames" in the drills. Two types of drills are used here and elsewhere--Simple Substitution and Progressive Substitution. In the former the student merely keeps repeating the same sentence material while substituting a new vocabulary item for one nominated in the frame. In the Progressive Substitution drill the student has to remember part of the last sentence he uttered while adding in the new piece given. This latter exercise calls for a greater effort from the student than the former. Each type of exercise is described again by the instructor on the accompanying tape for Unit 1 but the student is thereafter expected to recognize the nature of the drill from its name, which is always given where relevant.

##### *Grammar Drills*

These are designed to drill particular grammatical structures already introduced in the conversations and to give flexibility to the student's command of those structures. Many different types of drills are used including the simple and progressive substitution types just described. Each section is introduced with a short description of the grammatical point being drilled and concludes with an evaluation exercise to test the student's control of those points. In general four grammatical points are drilled in each unit.

##### *Texts*

These are typically short stories in the third person told by informants in actual field situations. Though not always easy to follow nor always on subjects directly related to the conversations they are

very good for giving students some idea of the way Pidgin is actually used in story telling and how it may vary from speaker to speaker and from that taught in this course. All except the first of these texts come from the East Sepik District. Translations follow the texts in the printed text book. These translations are fairly literal with more literal additions given in brackets to help the student see how the given translation was derived.

#### HOW TO USE THE LESSONS

Before beginning the actual learning programme, the student should first of all make sure that he has read through the preceding sections of this volume so that he has some idea of what is being attempted and how this is being attempted. Then when he is ready to begin he should do so by working through the Conversation from the tape in the manner indicated under the relevant heading in the section "The Structure of the Course" given above. Having done that he should then proceed immediately to the Useful Expressions and the Vocabulary Expansion Exercises which he should work through several times. When he has been through these to his (and/or his instructor's) satisfaction, he should go back to the Conversation and try making up one for himself using some of the new vocabulary he has just learned. Finally, he should make sure that at the very least he knows how to ask the questions and/or give the commands that have been introduced in the Conversation and the Useful Expressions. He should then be ready to proceed to the Grammar Drills.

The Grammar sections contain no new material but merely give the student practice in manipulating what has already been learned. At the beginning of each such section the student should stop his machine and spend some time reading through the grammatical notes provided. These notes do not occur on tape and are *not* to be learned off by heart--they are there merely to help the student understand how the language "works" and to give him an idea of what aspects of it are being drilled in the exercises that follow. All the grammar sections can be gone through at once but at their completion the student should again return to the Conversation and seek out the structures that have been drilled in those sections. In this way he will begin to appreciate how the conversations could be varied further, and hopefully, thereby improve his knowledge of the language and of the use of the materials.

When the Text is reached it should be studied carefully--firstly, just by listening to it and seeing how much of it is immediately

intelligible, and subsequently, by either attempting to write it down in short bursts or by working through it from the text book. In doing this, however, the student should pay particular attention to how the texts are opened and closed and how sentences are joined together with items like *olsem (na)*, *orait (na)*, *pinis*, *nau* etc. When he is thoroughly acquainted with the text the student should then try retelling the story in his own words.

The Supplementary Vocabulary can be studied as time and inclination allow and the Classroom Exercises worked through with an instructor as relevant. Note, however, that the classroom exercises are representative only and of basic types which may be varied and repeated in different forms on different occasions.

Finally, note that in presenting the Pidgin materials in this volume I have adopted the spelling conventions suggested in Fr. Mihalic's *The Jacaranda Dictionary and Grammar of Melanesian Pidgin* already referred to. This dictionary-grammar also contains a wealth of other useful information that could not be conveniently included in this course so that the student would do well to consider acquiring a copy for reference purposes, especially if he intends pursuing his study of the language beyond that taught in this course.

## ACKNOWLEDGEMENTS

*During the preparation and presentation of these materials I have been encouraged and generously assisted by friends and colleagues Professor S. A. Wurm, Drs. D. C. Laycock and D. Tryon, Peter and Jackie Mühlhäusler, and Jacques Guy of the Australian National University, Messrs. John Lynch, Tony Bais, Himony Lapiso, Songas Solomon and Mrs. Wasi Romney of the University of Papua New Guinea, and Dr. J. Z'Graggen, Anthropos Institute, Alexishafen, Madang. All have given freely of their time and materials, advice and voices whenever required. To them my most sincere thanks.*

*Yet I could not have done without Francis, Rimpington, and Doroti of Tumam Village, East Sepik District, for the time and effort they devoted to recording the conversations used in this version of the course; nor could I have done without all those informants who supplied texts and whose contribution is acknowledged in relevant places throughout this volume. To them and again to Peter and Jackie Mühlhäusler who kindly organized and supervised the recording sessions, I am deeply indebted for providing, under difficult conditions, the set of recordings that constitute the backbone of this course.*

*And last, but by no means least, I should like to express my gratitude to Wattle Recordings for permission to reproduce excerpts of traditional music from their disc Music of New Guinea already referred to, Mr. Bryant Allen, Department of Human Geography, The Australian National University, for permission to reproduce some of the Pidgin songs he collected in the East Sepik District, and Mr. Mike Goodman, Department of Agriculture, Stock, and Fisheries, Papua New Guinea, for permission to reproduce a version of his hitherto unpublished Pidgin composition Mipela Mipela Didiman.*

*To all of these and those that have assisted in other less tangible ways, again, my most sincere thanks.*

T. E. Dutton

Canberra  
June 1973

# UNIT 1

## CONVERSATION

### Long Rot

- Dogare i man bilong<sup>1</sup> Niu Gini. *Dogare is a New Guinean. He is staying in Port Moresby. At this point he is walking along the road and is seen by a fellow New Guinean:*
- Em i stap long Mosbi. Em i wokabout long rot na wampela wantok<sup>2</sup> i lukim em:
- Wantok: He, Dogare, yu kam a?<sup>3</sup> *Heh, Dogare, hi!*
- Dogare: Yes<sup>4</sup> mi kam. *Hi!*
- Wantok: Yu stap we na yu kam? *Where are you coming from?*
- Dogare: Mi stap long Boroko<sup>5</sup> na mi kam. *I'm coming from Boroko.*
- Wantok: Nau yu go we? *Where are you off to now?*
- Dogare: Nogat. Mi wokabout tasol. Yu go we? *Nowhere. I'm just walking about. Where are you off to?*
- Wantok: Mi go long taun. *I'm off to town.*
- Dogare: Bilong wanem? *Why?*
- Wantok: Mi go bilong kisim mani long beng.<sup>6</sup> *I'm going to get some money from the bank.*
- Dogare: Orait yu go! *Ok, see you!*
- Wantok: Yes, apinun brata.<sup>7</sup> *Yes, see you mate!*

[Musik<sup>8</sup>]

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<sup>1</sup>Bilong and long are two of the most frequently used words in Pidgin. They correspond to many such prepositions in English as *of, in, at, on, for, to, from*, etc. Their uses will be introduced progressively throughout this course.

<sup>2</sup>The word wantok in Pidgin has a wide variety of uses. Basically it means *speaker of the same language* but it may also be used as a friendly term of address between persons not speaking the same language. See, for example a discussion of the extension of the meaning of this term by E. Wolfers in Hymes (1971:413-23).

<sup>3</sup> Between familiars greetings and farewells in Pidgin are normally of the type *You've come huh?*, *You're here huh?*, or *You go!*. With increasing sophistication and mobility however, the forms *apinun good-afternoon*, *gutnait good-evening*, *good-night*, *gutmoning good-morning* and *gude good-day* are becoming much more common.

<sup>4</sup> *Yes/yesa* both mean *yes* in Pidgin. The former is used when something else follows; the latter when nothing else follows or one is answering a person thought to be superior to oneself in some way.

<sup>5</sup> Boroko is a suburb of Port Moresby where many non-indigenous public servants are housed. Other parts of the town are known as Paga Point, Konedobu, Hanuabada, Badili, Kaugere, and Gordon's Estate. Locations are often named, however, after distances from the centre of town, e.g. *fomail the four-mile*, *siklsmail the six-mile* etc.

<sup>6</sup> *Brata* (lit.) *brother*, like *wantok* has been extended in meaning to *comrade*, *mate*, between persons of like sex. *Susa* (lit.) *sister* would be similarly used if one were talking to a person of opposite sex.

<sup>7</sup> *Go* in Pidgin means *to move away from* and is not necessarily equivalent to English *go* which may also be translated by *wokabaut* or *raun* in Pidgin. Furthermore *go* (and *kam*) often behave irregularly in Pidgin grammar as will be seen later.

<sup>8</sup> The traditional music heard throughout this unit is that of a bamboo jew's harp which is used both as a serenading instrument and sometimes as an instrument to play off strange spirits when the owner walks into unfrequented territory. The recording comes from Sheridan (1958: side 2, track 1, item f).

#### USEFUL EXPRESSIONS

Yu save?	<i>Do you understand? Do you know?</i>
.Nogat, mi no save.	<i>No, I don't understand; I don't know.</i>
Yes, mi save.	<i>Yes, I understand; I know.</i>
Yu tokim mi gen.	<i>Tell me again; Repeat it!</i>
Yu tokim mi long Tok Pisin!	<i>Tell me in New Guinea Pidgin!</i>
Yu tokim mi long Tok Inglis!	<i>Tell me in English!</i>
Yu pasim buk!	<i>Shut the book!</i>
Yu opim buk!	<i>Open the book!</i>

#### PRONUNCIATION

While many Pidgin words are related to English ones the meanings and pronunciation of them are generally markedly different. Pidgin has fewer sounds than English does and pronounces them in different ways. The following exercises are designed to acquaint you with the main problem features of Pidgin pronunciation for English speakers.



## Vowels

In Pidgin the vowel sounds represented by the symbols *i*, *e*, *a*, *o*, *u* present the greatest difficulty for English speakers because they often correspond to English long vowels or diphthongs. In the following exercise listen carefully for the differences between the related English and Pidgin words and mimic each of the Pidgin words after the instructor. These will be said twice. Ready?

<i>Pidgin Sound Illustrated</i>	<i>English</i>	<i>Pidgin</i>
<i>i</i>	<i>pig</i>	<i>pik</i>
	<i>reef</i>	<i>rip</i>
	<i>kick</i>	<i>kik</i>
	<i>green</i>	<i>grin</i>
	<i>sleep</i>	<i>slip</i>
<i>e</i>	<i>rain</i>	<i>ren</i>
	<i>paper</i>	<i>pepa</i>
	<i>place</i>	<i>ples</i>
	<i>leg</i>	<i>lek</i>
	<i>spade</i>	<i>spet</i>
<i>a</i>	<i>cut</i>	<i>kat</i>
	<i>stop</i>	<i>stap</i>
	<i>hot</i>	<i>hat</i>
	<i>water</i>	<i>wara</i>
	<i>spark</i>	<i>spak</i>
<i>o</i>	<i>photo</i>	<i>poto</i>
	<i>road</i>	<i>rot</i>
	<i>cold</i>	<i>kol</i>
	<i>cockatoo</i>	<i>koki</i>
	<i>talk</i>	<i>tok</i>
<i>u</i>	<i>full up</i>	<i>pulap</i>
	<i>cook</i>	<i>kuk</i>
	<i>blood</i>	<i>blut</i>
	<i>school</i>	<i>skul</i>
	<i>good</i>	<i>gutpela</i>

Now listen to the following Pidgin words and repeat them after the instructor paying particular attention to the common ending *im*. This is always pronounced clearly in Pidgin. Ready?

<i>tokim</i>	<i>bringim</i>
<i>kisim</i>	<i>brukim</i>
<i>harim</i>	<i>givim</i>
<i>soim</i>	<i>bekim</i>
<i>lukim</i>	<i>katim</i>

## VOCABULARY EXPANSION EXERCISES

In these exercises you are going to learn new vocabulary by changing old words for new ones given to you by the instructor's voice on the tape. In these exercises the instructor will begin with a sentence which he has taken from the conversation you have just learned and which he will call a "frame". You will repeat this frame after the instructor and then listen for the new words to be given to you as cues. When you hear these cues repeat the frame and add in the new words for the corresponding ones given in the frame. For example, suppose the instructor begins with the frame *Mi go long taun* and then gives the cue *long stua*, your answer should be *Mi go long stua*. Exercises of this kind are called Simple Substitution Exercises. Slightly different ones called Progressive Substitution Exercises will be introduced and explained below. Ready?

*Exercise 1: Simple Substitution*

Frame: <i>Mi go <u>long taun</u>.</i>	
<i>long Bipi</i> <sup>1</sup>	<i>(Burns Philp (N.G.) Ltd.)</i>
<i>long fomail</i>	<i>(the fourmile)</i>
<i>long opis</i>	<i>(office)</i>
<i>long ples</i>	<i>(village)</i>
<i>long haus</i>	<i>(house)</i>
<i>long hap</i>	<i>(over there)</i>
<i>long taun</i>	

*Exercise 2: Simple Substitution*

Frame: <i>Dogare i man <u>bilong NiuGini</u>.</i> <sup>2</sup>	
<i>bilong Ostrellya</i>	<i>(an Australian)</i>
<i>bilong Madang</i>	<i>(a man from Madang)</i>
<i>bilong Amerika</i>	<i>(an American)</i>
<i>bilong Is Sepik Distrik</i>	<i>(a man from the East Sepik District)</i>
<i>bilong Inglan</i>	<i>(an Englishman)</i>
<i>bilong NiuGini</i>	

<sup>1</sup>In most main towns of New Guinea Burns Philp (N.G.) Ltd. and Steamships Pty. Ltd. have large stores known locally as Bipi and Stimsip respectively.

<sup>2</sup>For the purposes of this course man and meri will be used to refer to indigenous males and females of countries while masta and misis will be reserved for non-indigenous residents of Papua New Guinea. The differences between man and masta on the one hand and meri and misis on the other are more subtle than this but will not be discussed further here to avoid confusing the learner at this point. He should, however, be aware of the subtlety and be prepared to observe the differences in usage in his reading or in talking to or with Papuans and New Guineans.

## Exercise 3: Simple Substitution

Frame: Yu stap we na yu kam?

slip	(sleep)
sindaun	(sit down)
wok	(work)
baim rais	(buy rice)
kisim pe	(get paid)
stap	

## Exercise 4: Simple Substitution

Frame: Mi stap long Boroko na mi kam.

long bung	(market)
long gaden	(garden)
long haus	(house)
long Madang	(Madang)
long rum	(room)
long bus	(bush)
long Boroko	

## Exercise 5: Simple Substitution

Frame: Wanpela wantok i lukim em.

Wanpela masta	(European man)
Wanpela misis	(European woman)
Wanpela kiap	(Government officer)
Wanpela pikinini	(child)
Wanpela meri	(native woman)
Wanpela wantok	

## Exercise 6: Progressive Substitution

In exercises of this kind each new sentence that you make becomes a frame for the next substitution. That is, suppose the instructor begins with the frame *Mi go bilong kisim mani long beng* followed by the cue *long rum* your answer should be *Mi go bilong kisim mani long rum*. This answer now becomes the frame and when the instructor gives the next cue you substitute that into this new sentence. For example, suppose the instructor's next cue was *harim tok* your answer should be *Mi go bilong harim tok long rum*. Ready? Here is the frame to begin with:

Mi	go	<u>bilong</u>	<u>kisim</u>	<u>mani</u>	<u>long</u>	<u>beng.</u>	
"	"	"	"	"	long	haus	(house)
"	"	bilong	harim	tok	"	"	(hear what is said)
"	"	"	"	"	long	gaden	(garden)
"	"	bilong	kisim	kaikai	"	"	(get food)
"	"	"	"	"	long	rum	(room)
"	"	bilong	lukim	misis	"	"	(see or visit the European woman)
"	"	"	"	"	long	bus	(bush)
"	"	bilong	wokabaut		"	"	(stroll around)
"	"	"	"		long	rot	(road)
"	"	bilong	sindaun		"	"	(sit down)
"	"	"	"		long	beng	(bank)
"	"	bilong	kisim	mani	"	"	

Exercise 7: Progressive Substitution.

Frame:	<u>Apinun</u>	<u>brata.</u>		
	"	wantok	(friend)	
	Gude	"	(Good-day)	
	"	masta	(Sir)	
	Gutnait	"	(Good-night)	
	"	misis	(Madam)	
	Gut moning	"	(Good-morning)	
	"	"	brata	(friend)
	Apinun	"		

GRAMMAR

1.1 PERSONAL PRONOUNS

The principal pronouns in Pidgin are:

Pidgin	Refers to	English
mi	the speaker	I, me
yu	the person spoken to	you
em	the person or thing spoken about	he, she, it, him, her, it
yumi	the speaker and persons <sup>1</sup> spoken to	we (incl.), us (incl.)
mipela	the speakers and persons with him but not including the person spoken to	we (excl.), us (excl.)
yupela	the persons spoken to	you (pl.)
ol	the persons spoken about	they, them

<sup>1</sup>Cf. Unit 2 for dual and trial forms.

There are four important differences between these Pidgin pronouns and English ones:

1. There are no separate pronouns for *he*, *she*, *it* in Pidgin. These are all *em*. Thus *em i go long taun* can mean in Pidgin either *he went to town* or *she went to town* or *it went to town*.
2. In most Pidgin sentences all the subject pronouns except *mi* and *yu* are followed by *i* which occurs between the pronoun and the verb, for example:<sup>1</sup>

*mi go long taun*  
*yu go long taun*  
*em i go long taun*  
*yumi i go long taun*  
*mipela i go long taun*  
*yupela i go long taun*  
*ol i go long taun.*

This particle *i* is a most important part of the special structure of Pidgin and is usually referred to as the Predicative Particle or Predicate Marker. Its position relative to other items in sentences will be illustrated and discussed as they are introduced later.

3. Pidgin distinguishes between *yumi* and *mipela* which are both represented as *we* in English. To distinguish the Pidgin forms in English *yumi* is said to be *we (inclusive)*, that is, *we, including the person spoken to* and *mipela* is said to be *we (exclusive)*, that is, *we, exclusive of the person spoken to*. Thus *mipela i go long taun* means *we (that is, my friends and I but not you) are going to town* whereas *yumi i go long taun* means *you and my friends and I are going to town*.
4. Pidgin pronouns do not change form like English ones do when they occur as objects of verbs or prepositions (like *long* or *bilang*). Thus whereas in English one says *He sees me* and not *He sees I*, in Pidgin one says *em i lukim mi*, where *mi* is the same form as one uses in the beginning of sentences like *mi lukim em I see him*.

### Practice Drills

#### Exercise 1: Simple Substitution

Frame: Mi go long gaden.  
 (yu, em i, yumi i, mipela i, yupela i, ol i, mi)

#### Exercise 2: Simple Substitution

Frame: Ol i baim kaikai long bung.  
 (mipela i, yu, em i, yumi i, mi, yupela i, ol i)

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<sup>1</sup>In some areas *yumi*, *mipela* and *yupela* are also not followed by *i* and some speakers do not distinguish between *yumi* and *mipela*.

## Exercise 3: Progressive Substitution

Frame:	Mi	go	long	haus.
	Em i	"	"	"
	" "	slip	"	"
	Yupela i	"	"	"
	" "	lukim man	"	"
	Yu	"	"	"
	"	sindaun	"	"
	Mipela i	"	"	"
	" "	kaikai rais"	"	"
	Ol i	"	" "	"
	" "	harim tok	"	"
	Yumi i	"	"	"
	" "	go	"	"
	Mi	"	"	"

## Evaluation Exercises

Exercise 1: Repeat the following sentences and say what they mean in English.

- Ol i wok long opis. (pause)  
*They work in the office.*
- Wanpela pikinini i go long bus. (pause)  
*A child went to (or into) the bush.*
- Em i go long haus bilong kisim kaikai. (pause)  
*He (or She or It) went to the house to get food.*
- Wanpela man bilong Madang i slip long hap. (pause)  
*A man from Madang is sleeping over there.*
- Dogare i man bilong we? (pause)  
*What nationality is Dogare? or Where does Dogare come from?*

Exercise 2: Give answers to the following questions using the Pidgin cues provided after each question. Ready?

- Yu go we? (long bus) (pause)  
Mi go long bus.
- Ol i stap we? (long hap) (pause)  
Ol i stap long hap.
- Yupela i kaikai rais we? (long haus) (pause)  
Mipela i kaikai rais long haus.

4. Em i sindaun we? (long rot) (pause)  
Em i sindaun long rot.
5. Yupela i lukim masta we? (long opis) (pause)  
Mipela i lukim masta long opis.
6. Yumi i kisim mani we? (long beng) (pause)  
Yumi i kisim mani long beng.

**Exercise 3:** How would you say the following things in Pidgin? In checking your answers against the instructor's, listen carefully for the predicative marker *i*. This is most important here and in all other exercises. Ready?

1. *The Government officer is listening to what is said in the house.* (pause)  
Kiap i harim tok long haus.
2. *They are strolling around in the bush.* (pause)  
Ol i wokabout long bus.
3. *Tell me in English.* (pause)  
Yu tokim mi long tok Inglis.
4. *Where are you (pl.) working?* (pause)  
Yupela i wok we?
5. *We (but not you) saw a child in the garden.* (pause)  
Mipela i lukim wanpela pikinini long gaden.

## 1.2 VERBS

There are a number of differences between verbs in Pidgin and those in English which are important at this point:

- Verbs in Pidgin do not add suffixes or change form in any way for different persons. Thus the same form *go* is used for all persons in Pidgin (e.g., *mi go*, *ol i go* and *em i go*) whereas in English *go* changes form (e.g., *I go* versus *he goes*).
- Verbs in Pidgin can refer to present, past or future actions unless they occur with adverbs (like *yesterday*, *tomorrow*) or with special auxiliary verbs or particles to indicate the time (or tense) of the action and/or the nature (or aspect) of it (for example, whether it is complete, continuing, habitual etc.). Pidgin has a wide variety of tense and aspect markers which will be presented progressively later. Thus *mi go long taun* can mean (without reference to any other information) *I am going to town*, *I went to town* or *I'll go to town*.
- Verbs in Pidgin are of two general types: transitive and intransitive. Transitive verbs are those which take objects, e.g., *baim in Ol i baim kaikai they bought food*. In contrast to English, however, transitive verbs in Pidgin are generally different in form from intransitive



ones. Thus transitive verbs usually end in -im, e.g., lukim, baim, harim, kisim while intransitive ones, like go, kam, sanap do not.

### Practice Drills

#### Exercise 1: Simple Substitution

Frame: Mipela i sindaun long rot.  
(ol, em, yupela, yumi, ol, mipela)

#### Exercise 2: Simple Substitution

Frame: Wanpela meri i kam long bung.  
(baim kaikai, harim tok, stap, lukim misis, wok, kam)

#### Exercise 3: Progressive Substitution

Frame:	Em	i	<u>wok</u>	long	fomail.
	"	i	kisim pe	"	"
	masta	"	"	"	"
	"	i	go	"	"
	mipela	"	"	"	"
	"	i	baim haus	"	"
	wanpela misis	"	"	"	"
	"	"	i stap	"	"
	meri	"	"	"	"
	"	i	lukim mi	"	"
	em	"	"	"	"
	"	i	wok	"	"

### Evaluation Exercises

Exercise 1: Change the verb in the following sentences to those given in English as cues:

- Mipela i go long sikismail. (live) (pause)  
Mipela i stap long sikismail.
- Man i sindaun we? (work) (pause)  
Man i wok we?
- Ol i sanap bilong harim tok. (come to hear what is said) (pause)  
Ol i kam bilong harim tok.
- Yu sindaun! (go to the office) (pause)  
Yu go long opis!
- Wantok i stap we? (buy a house) (pause)  
Wantok i baim haus we?

**Exercise 2:** Now on your own say the following things. Remember in checking your answer against the instructor's to listen carefully for the predicative marker *i*. Ready?

1. *He is living at Konedobu.* (pause)  
Em i stap long Konedobu.
2. *Boroko is in Port Moresby.* (pause)  
Boroko i stap long Mosbi.
3. *You (pl.) and I see the store in Boroko.* (pause)  
Yumi i lukim stua long Boroko.
4. *They are working in Mt. Hagen.* (pause)  
Ol i wok long Hagen.
5. *A European man is sleeping in the village.* (pause)  
Wanpela masta i slip long ples.

### 1.3 STAP

This verb occurs very frequently in Pidgin. It corresponds to the idea of *be, exist, stay, remain, live* in English. It does not translate English *stop* in sentences like *the machine has stopped*. This concept is translated by *i dai* in Pidgin.

#### Practice Drills

##### Exercise 1: Simple Substitution

Frame: Stua i stap we?  
(Boroko, masta, gaden, haus, rot, stua)

##### Exercise 2: Simple Substitution

Frame: Rot i stap long bus.  
(meri, stua, haus, bung, pikinini, rot)

##### Exercise 3: Progressive Substitution

Frame: <u>Haus</u>	i	stap	long	hap. <sup>1</sup>
masta	"	"	"	"
"	"	"	long	Mosbi
Konedobu	"	"	"	"
"	"	"	long	taun
misis	"	"	"	"
"	"	"	long	Bipi
meri	"	"	"	"
"	"	"	long	hap
haus	"	"	"	"

<sup>1</sup> long hap is often pronounced lohap in Pidgin.

## Evaluation Exercises

*Exercise 1:* On your own ask where the following things are:

- |             |         |                     |
|-------------|---------|---------------------|
| 1. Ostrelya | (pause) | Ostrelya i stap we? |
| 2. haus     | (pause) | Haus i stap we?     |
| 3. opis     | (pause) | Opis i stap we?     |
| 4. misis    | (pause) | Misis i stap we?    |
| 5. rot      | (pause) | Rot i stap we?      |

*Exercise 2:* Give answers to the following questions. Cue words are given in English.

- |             |            |                |          |                   |
|-------------|------------|----------------|----------|-------------------|
| 1. Pikinini | i stap we? | (store)        | Pikinini | i stap long stua. |
| 2. Haus     | " " "      | (there)        | Haus     | " " " hap         |
| 3. Bung     | " " "      | (Port Moresby) | Bung     | " " " Mosbi       |
| 4. Wantok   | " " "      | (bush)         | Wantok   | " " " bus         |
| 5. Beng     | " " "      | (4-mile)       | Beng     | " " " fomail      |

*Exercise 3:* Ask someone the following questions in Pidgin:

1. *Where are you (pl.) going?* (pause)  
Yupela i go we?
2. *Where is the child?* (pause)  
Pikinini i stap we?
3. *Where are you staying?* (pause)  
Yu stap we?
4. *Where is the 6-mile?* (pause)  
Sikismail i stap we?
5. *Where did you get the money?* (pause)  
Yu kisim mani we?

*Exercise 4:* Answer the following questions in Pidgin in the way indicated by the English answers given as cues. Ready?

- |          |            |                            |    |                       |
|----------|------------|----------------------------|----|-----------------------|
| 1. Stua  | i stap we? | (It is in Australia.)      | Em | i stap long Ostrelya. |
| 2. Masta | " " "      | (He is over there.)        | Em | i stap long hap.      |
| 3. Bung  | " " "      | (They are in the bush.)    | Ol | i stap long bus.      |
| 4. Misis | " " "      | (She is in the house.)     | Em | i stap long haus.     |
| 5. Kiap  | " " "      | (They are in the village.) | Ol | i stap long ples.     |



- |   |                                  |
|---|----------------------------------|
| 3. Bilong wanem ol i sindaun? (kaikai rais) | Ol i sindaun bilong kaikai rais. |
| 4. Yupela i kam bilong wanem? (baim kaikai) | Mipela i kam bilong baim kaikai. |
| 5. Bilong wanem yu sanap? (tokim meri)      | Mi sanap bilong tokim meri.      |

*Exercise 2:* How would you say the following things in Pidgin?

1. *He is coming to get paid.* (pause)  
Em i kam bilong kisim pe.
2. *I am sitting down to watch Dogare.* (pause)  
Mi sindaun bilong lukim Dogare.
3. *We (excl.) are standing up to work.* (pause)  
Mipela i sanap bilong wok.
4. *You are coming in order to buy rice.* (pause)  
Yu kam bilong baim rais.
5. *She is staying in order to work in Burns Philp's store.* (pause)  
Em i stap bilong wok long Bipi.

#### TEXT

Listen to the following story and then say what it was about in English. Ready?

Asde<sup>1</sup> mi go long taun. Mi lukim wanpela misis i stap long Stimsip. Mi tok,<sup>2</sup> "Misis yu go we?" Em i tok, "Mi go long bung long Koki."<sup>3</sup> Orait, em i go na mi kam. Ating<sup>4</sup> em i stap long bung. Em tasol.<sup>5</sup>

#### ENGLISH TRANSLATION:

Yesterday<sup>1</sup> I went to town. I saw a European woman in (or at) Steamships Trading Co. store. I said,<sup>2</sup> "Where are you going madam?" She said, "I'm going to the market at Koki."<sup>3</sup> All right, she went and I came (here). She's probably<sup>4</sup> at the market (now). That's all (or That's the end).<sup>5</sup>

Now to end this unit here is a Pidgin song from the Sepik. The background to this song is given by the singers as:

Taim em i liklik yet nau tupela bilongen i kisim em i go long Namatanai long hap bilong Niu Ailan. Em i stap long Niu Ailan em inap long bikpela boi nau ol i rait long em i go long ples. Nau em i tok olsem em i stap long Niu Ailan em i olsem ples bilongen. Em i no save kambek long ples bilongen long papamama bilongen long Sepik.

The words to the song are as follows:

Samting tru i stap long Namatanai  
 Samting tru i stap long Niu Ailan  
 Samting tru i stap long Namatanai  
 Samting tru i stap long Niu Ailan  
 Em tasol mi no inap long kam long ples  
 Em tasol mi no inap long kam long ples

#### SUPPLEMENTARY VOCABULARY

manmeri	<i>men and women, people</i>
bratasusa	<i>brothers and sisters, siblings</i>
mastamisis	<i>Europeans</i>
hapkas	<i>half-caste; mixed-blood</i>
lapun man	<i>old man</i>
lapun meri	<i>old woman</i>
manki	<i>boy</i>
pikinini	<i>child</i>
pikinini man	<i>male child, son</i>
pikinini meri	<i>female child, daughter</i>
pren	<i>friend (but more in the sense of sweetheart or sexual companion)</i>
yangpela man, i no marit	<i>young unmarried man</i>
yangpela meri, i no marit	<i>young unmarried girl/woman</i>
bikbus	<i>jungle, dense bush</i>
bikples	<i>main village</i>
biktaun	<i>city, main centre</i>
stesin	<i>Government station or outpost</i>
nambis	<i>beach</i>
wara Sepik } riva Sepik }	<i>Sepik River</i>
ailan Manam	<i>Manam Island</i>
kiap	<i>Government officer, especially patrol officer</i>
luluai	<i>chief, headman</i>
tultul	<i>luluai's assistant (formerly appointed by the kiap but now out of date)</i>
haus kiap	<i>rest house or house set aside in villages for visiting government officials</i>
haus sik	<i>hospital</i>
haus tambaran	<i>men's ceremonial house; ancestral spirit house</i>
ples balus	<i>airport</i>
ples kanaka	<i>native village</i>

ples nogut            *bad place*  
 ples nating          *clearing, empty space*

### CLASSROOM EXERCISES

1. Short discussion of Papua New Guinea with students about its principal geographic features, the number and nature of its languages, its administrative districts and their main centres.
2. Introduction to Pidgin spelling with exercises to overcome English spelling and pronunciation habits.
3. Students make up their own conversations based on the material presented in this unit e.g.,

Mi go long stua na wampela masta i lukim mi:

Masta: He, Dogare, yu go we?

Dogare: Mi go long opis.

Masta: Opis i stap we?

Dogare: Em i stap long Badili.

Masta: O sori, mi go long fomail.

Dogare: Bilong wanem?

Masta: Mi go bilong kisim pe.

Dogare: Orait masta, mi go.

Masta: Apinun.

Dogare: Apinun.

Other students can repeat the essence of what was said as a text similar to that given in the unit.

4. Write the following words as you think a New Guinea Pidgin speaker would write them:

*country, course, development, Christian, club, association, against, independence, leader, member, Prime Minister, prophet, public, helicopter, nurse, plantation, pyrethrum, racist, university, whiteman*

5. Make up sentences using the following sets of Pidgin words:

- i. save, Dogare
- ii. wok, rot
- iii. sindaun, we, ol
- iv. na
- v. bilong wanem
- vi. kaikai, stimsip, meri
- vii. stap, mi
- viii. kisim kaikai, mipela, bilong
- ix. long hap, kiap
- x. pikinini, lukim

[The aim here should be accuracy, not length of sentence.]

## UNIT 2

### CONVERSATION

#### Long Stua<sup>1</sup>

Dogare na brata bilongen, Wanipe, Dogare and his brother, Wanipe, go  
tupela i go long stua. Tupela i to the store. The two of them  
lukim olgeta samting i stap insait look at everything in it and then  
long stua. Bihain stuakipa i the storekeeper asks them:  
askim tupela i tok:

Stuakipa: Yes plis. Yutupela i Yes please? What do you two want  
laik i kisim wanem?<sup>2</sup> to get?

Wanipe: Mitupela i laik i kisim We want to get food--sugar, rice,  
kaikai--suga, rais, tea and things.  
lipti samting.

Stuakipa: Em hia--wanpela, Here you are--one, two, three.  
tupela, tripela.

Wanipe: Em wanem? What's that?

Stuakipa: Em suga! That's sugar.

Wanipe: Em wanem? What's that?

Stuakipa: Em rais! Na dispela That's rice. And this is tea.  
em lipti. Em tasol? Is that all?

Wanipe: Em tasol, ating. That's all, I guess. How much is  
Olgeta i kostim haumas? all that?

Stuakipa: Em et sen.<sup>3</sup> Em wanpela That's 8¢. That's 16¢. That's  
ten sikis sen. Em 34¢. 58¢ altogether!  
tripela ten foa sen.  
Olgeta i faipela ten  
et sen.

Olsem na Wanipe i givim tudola And so Wanipe gives the store-  
long stuakipa na stuakipa i keeper \$2 and he gives Wanipe  
bekim senis long Wanipe. back the change. The two of  
Tupela i lusim stua i go. them leave the store.

[Musik<sup>4</sup>]

[footnotes overleaf]



<sup>1</sup>Trade stores (tret stua) are a familiar sight in rural and suburban New Guinea. They sell limited lines of food and clothing and other useful items. The common foods like rice and sugar are usually sold in brown paper packets weighed into regular lots, generally of one or two pounds. Thus one asks for commodities like these by number rather than by weight.

<sup>2</sup>The questions involving wanem *what* here are really shortened forms of what should be longer ones using wanem samting. For example, Yutupela i laik i kisim wanem? is really the short form of Yutupela i laik i kisim wanem samting? In cases where the subject of verbless sentences (see section 2.4. below) is a noun the full form wanem samting must be used, e.g., one says Biskit i wanem samting? *What is a biscuit?* and not Biskit i wanem?

<sup>3</sup>Australian decimal currency is used throughout New Guinea. Some speakers may still refer to the old currency items of shillings (siling) and pounds, (paun) however.

<sup>4</sup>The traditional music heard throughout this unit comes from the north-east coast and tells how the singers once made a trading voyage to far off Bag Bag Island off the Maclay Coast. This recording comes from Sheridan (1958: side 1, track 1, item h).

#### USEFUL EXPRESSIONS

Yu harim!	<i>Listen!</i>
Yu sanap!	<i>Stand up!</i>
Yu kam sanap long ai bilong ol!	<i>Come and stand up in front of the class.</i>
Tok bilong yu i kranki, i no stret.	<i>What you have said is incorrect.</i>
Yu stretim tok olsem!	<i>Correct what you have said like this!</i>
Aset! or Em nau!	<i>That's it! That's the way!</i>

#### PRONUNCIATION

##### 1. Consonants: p, t, k

Pidgin p, t, and k are pronounced without aspiration or a following puff of air as in English *pit* for example.<sup>1</sup> Listen to the differences between the following sets of related English and Pidgin words and repeat the Pidgin ones:

<i>Pidgin Sound Illustrated</i>	<i>English</i>	<i>Pidgin</i>
p	<i>paper</i>	pepa
	<i>pawpaw</i>	popo
	<i>pipe</i>	paip

<sup>1</sup>In some areas of New Guinea p and b are pronounced as f and v respectively in which the lips are almost touching one another and not, as in English, with the lower lip touching the top teeth. In the same way f and v may be pronounced as p and b respectively. See Mihalic (1971:5).

	<i>pig</i>	<i>pik</i>
	<i>cup</i>	<i>kap</i>
t	<i>tea</i>	<i>ti</i>
	<i>tail</i>	<i>tel</i>
	<i>ten</i>	<i>ten</i>
	<i>talk</i>	<i>tok</i>
	<i>too</i>	<i>tu</i>
k	<i>cup</i>	<i>kap</i>
	<i>cut</i>	<i>kat</i>
	<i>cook</i>	<i>kuk</i>
	<i>cockatoo</i>	<i>koki</i>
	<i>kick</i>	<i>kik</i>

## 2. Consonants: f, v

Pidgin sounds represented by *f* and *v* are pronounced with the lips almost touching one another and not, as in English, with the lower lip touching the top teeth. They often sound like *p* and *b* to English speakers and may be written that way. (See footnote previous page.) Listen to the following related English and Pidgin words and repeat the Pidgin ones.

<i>English</i>	<i>Pidgin</i>
<i>four</i>	<i>foa or poa</i>
<i>five</i>	<i>faiv or paip</i>
<i>Friday</i>	<i>fraide or praide</i>
<i>fever</i>	<i>fiva or piva</i>
<i>vinegar</i>	<i>viniga or biniga</i>
<i>vote</i>	<i>vot or bot</i>

## 3. Consonants: l, r

Pidgin *l* and *r* are also unlike the corresponding English sounds. In Pidgin they are pronounced as flaps. That is, the tongue touches the roof of the mouth only once and very quickly in pronouncing the sound, very much like the *d* sound one uses in pronouncing *Saturday* quickly in English. For many speakers there is no difference between these two sounds. Listen to the following related English and Pidgin words and repeat the Pidgin ones:

<i>English</i>	<i>Pidgin</i>
<i>carry</i>	<i>karim</i>
<i>water</i>	<i>wara</i>
<i>Saturday</i>	<i>sarere</i>
<i>shut up</i>	<i>sarap</i>
<i>rubbish</i>	<i>rabis</i>
<i>rice</i>	<i>rais</i>

<i>slack</i>	slek
<i>sleep</i>	slip
<i>leaf</i>	lip
<i>leg</i>	lek

### VOCABULARY EXPANSION EXERCISES

#### Exercise 1: Simple Substitution

Frame: Tupela i lukim olgeta samting i stap insait long stua.

wanpela samting	(something)
sampela samting	(some things)
narapela samting	(another thing) <sup>1</sup>
planti samting	(plenty of things)
dispela samting	(this thing)
nupela samting	(something new)
bikpela samting	(something big)
liklik samting	(something small)
arapela samting	(the other thing/s) <sup>1</sup>
gutpela samting	(something good)
olgeta samting	(everything)

#### Exercise 2: Simple Substitution

Frame: Yutupela i laik i kisim wanem?

mekim	(do)
wokim	(make, build)
brukim	(break)
haitim	(hide)
kukim	(cook)
rausim	(throw away)
salim	(send)
stilim	(steal)
kisim	

#### Exercise 3: Simple Substitution

Frame: Mitupela i laik i kisim kaikai.

bret	(bread)
susu	(milk)
kiau	(eggs)
loliwara	(softdrink)

<sup>1</sup>Note that narapela is always singular in reference while arapela can be both singular and plural.

bia	(beer)
masis	(matches)
brus	(tobacco as grown in the village)
poteto	(potatoes)
sup	(soup)
kaikai	

#### Exercise 4: Simple Substitution

Frame: Olgeta i kostim haumas?  
 kiau  
 masis  
 dispela sup  
 dispela nupela bia  
 liklik bata  
 sampela brus  
 planti poteto  
 olgeta

#### Exercise 5: Simple Substitution

Frame: Stuakipa i bekim senis long Wanipe.  
 givim bek senis (give or hand back the change previously received)<sup>1</sup>  
 singaut (call out to)  
 bekim tok (answered by talking)  
 soim senis (showed change)  
 bekim pas (sent back a letter; answered a letter)  
 askim kwestin (asked a question)  
 baim wilwil (bought a bicycle from)  
 bekim senis

## GRAMMAR

### 2.1 PRONOUNS: DUAL AND TRIAL

In Pidgin it is customary to refer to the number of persons or things involved in an action especially if there are only two or three. This is done by adding the numerals *tupela*, *tripela* to the pronouns *mi*, *yu*, *em*, *yumi*. Thus the set of pronouns given in Unit 1 should now be expanded to include at least the following:

<sup>1</sup>Note the difference between *bekim* and *givim bek*. The former means to exchange, the latter to return an item previously received or accepted.

<i>Pidgin</i>	<i>Refers to</i>	<i>English</i>
mitupela <sup>1</sup>	the speaker and the person with him but not including the person spoken to	<i>we(2) (excl.)</i>
yumitupela	the speaker and the person spoken to	<i>we(2) (incl.)</i>
yutupela	the two persons spoken to	<i>you(2)</i>
emtupela	the two persons spoken about	<i>those(2)</i>
mitripela	the speaker and the two persons with him but not including the person spoken to	<i>we(3) (excl.)</i>
yumitripela	the speaker and the person with him and the person spoken to	<i>we(3) (incl.)</i>
yutripela	the three persons spoken to	<i>you(3)</i>
emtripela	the three persons spoken about	<i>those(3)</i>

Reference to four, five, six etc. can be made in the same way by adding fopela, faipela etc. See Section 2.4 below for cardinal numerals.

### Practice Drills

#### Exercise 1: Simple Substitution

Frame: Emtupela i kam bilong kisim mani.  
(yumitripela, mitripela, emtripela, mitupela, yumitripela,  
emtupela)

#### Exercise 2: Progressive Substitution

Frame: Yumitripela i stilim meri.  
Emtupela " " "  
" i kukim pik.  
Yutupela " " "  
" i rausim sampela kiau.  
Mitupela " " " "  
" i bekim tok long misis.  
Yumitripela " " " " "  
" i stilim meri.

### Evaluation Exercise

Repeat the following Pidgin sentences and say what they mean in English.

1. Yutupela i givim sampela kiau long mi. (pause)  
*You(2) are giving some eggs to me.*

<sup>1</sup>Note that these are written together in Pidgin.

2. Mitripela i lukim tupela pik long gaden. (pause)  
*We(3) (excl.) saw two pigs in the garden.*
3. Yufopela i go we? (pause)  
*Where are you(4) going?*
4. Emtripela i laik i brukim wanem? (pause)  
*What do those(3) want to break?*
5. Mitupela i go bilong lukim Ostrelya. (pause)  
*We(2) (excl.) are going in order to see Australia.*

## 2.2 LAIK I + VERB: want to

Verbs preceded by laik and the predicative marker i indicate<sup>1</sup> actions which the subject wants, wishes, or desires to perform.

Examples: Yupela i laik i baim wanem? *What do you (pl.) want to buy?*  
 Ol i laik i kukim kaikai. *They want to cook food.*

### Practice Drills

#### Exercise 1: Simple Substitution

Frame: Em i laik i wokim haus.  
 (opim buk, baim wilwil, stretim tok, rausim lipti, lusim ples i go, wokim haus)

#### Exercise 2: Simple Substitution

Frame: Yupela i laik i go we?  
 (putim rais, salim buk i go, kisim wara, haitim bret, sindaun, go)

#### Exercise 3: Progressive Substitution

Frame:	<u>Ol</u>	i	laik	i	<u>kisim</u>	wanem?
	"	"	"	"	wokim	"
	Yupela	"	"	"	"	"
	"	"	"	"	mekim	"
	Em	"	"	"	"	"
	"	"	"	"	brukim	"
	Yu	"	"	"	"	"
	"	"	"	"	rausim	"
	Yumi	"	"	"	"	"
	"	"	"	"	stilim	"
	Ol	"	"	"	"	"
	"	"	"	"	kisim	"

<sup>1</sup>Note here that many speakers do not use the predicative marker after

laik as here suggested and so do not distinguish between this structure and that presented in Unit 15, Section 15.4: laik + verb: *about to*. Note further that laik is not used for *to like doing such and such*, which can be expressed in Pidgin in several ways (e.g. mi laikim long wokim saksak *I like making sago*) none of which is drilled in this course, however.

*Exercise 2:* How would you say the following things in Pidgin?

1. *What do you want to do?* (pause)  
Yu laik i mekim wanem?
2. *I want to live in Moresby.* (pause)  
Mi laik i stap long Mosbi.
3. *He wants to give you the pig.* (pause)  
Em i laik i givim pik long yu.
4. *All the European men want to come to Port Moresby.* (pause)  
Olgeta masta i laik i kam long Mosbi.
5. *Where do they want to go?* (pause)  
Ol i laik i go we?
6. *They want to see Australia.* (pause)  
Ol i laik i lukim Ostrellya.

### 2.3 CARDINAL NUMBERS 1-100

The numbers 1-10 in Pidgin have two forms which differ only in that one set has *-pela* attached to a common part:

1. wan	wanpela
2. tu	tupela
3. tri	tripela
4. foa	fopela
5. faiv	faipela
6. sikis	sikispela
7. seven	sevenpela
8. et	etpela
9. nain	nainpela
10. ten	tenpela

Those without *-pela* attached correspond to the *names* of the numbers in English. This set is used in the formation of numbers beyond 10, for mathematical operations like addition, subtraction, multiplication and division, and for counting money and telling the time, some of which will be presented in more detail later. Numbers between 10 and 100 have several forms,<sup>1</sup> but in these lessons we shall use the following which are all regularly derived. Here is an illustrative set.

<sup>1</sup>See Mihalic (1971:20) and Wurm (1971:81) for further details.

11. wanpela ten wan
  12. wanpela ten tu
  13. wanpela ten tri
  14. wanpela ten foa
  15. wanpela ten faiv
  16. wanpela ten sikis
  17. wanpela ten seven
  18. wanpela ten et
  19. wanpela ten nain
- 

20. tupela ten
  21. tupela ten wan
  22. tupela ten tu
  23. tupela ten tri
- 

30. tripela ten
  40. fopela ten
  50. faipela ten
  60. sikispela ten
  70. sevenpela ten
  80. etpela ten
  90. nainpela ten
- 

100. wan handet

In the classroom nating or not is used for *nought* or *zero* but outside it in everyday life the idea of *nothing* is expressed by *i no gat wanpela* (lit. *there is not one*). Approximations are given by *samting olsem* e.g., *Em i kisim samting olsem faipela ten sikis dola He got about \$56* (lit. *something like \$56*).

### Presentation Drill

Listen to and repeat the following Pidgin numbers counting from 1 to 20. Each number will be said once only.

wan	wanpela ten wan
tu	wanpela ten tu
tri	wanpela ten tri
foa	wanpela ten foa
faiv	wanpela ten faiv
sikis	wanpela ten sikis
seven	wanpela ten seven
et	wanpela ten et
nain	wanpela ten nain
ten	tupela ten



## Practice Drills

## Exercise 1: Simple Substitution

Frame: Ol i givim wanpela poteto long mi.  
 (sevenpela masis, samting olsem nainpela ten loliwara,  
 faipela pik, etpela dok, samting olsem tenpela kiau,  
 fopela stua, wanpela poteto)

## Exercise 2: Simple Substitution

Frame: Mi lusim wandola long stua.  
 (faidola, sikis sen, wanpela ten tu siling, tripela ten  
 tri paun, samting olsem wanpela ten foa sen, tupela ten  
 et siling, wan handet dola, fopela ten siling, sevenpela  
 ten wan sen, wandola)

## Evaluation Exercise

Open your book and give the Pidgin for the numbers shown in Sets 1 to 4. Begin after each set is identified by the instructor. You have a few seconds before answers are given. Ready?

Set 1: 3, 13, 1, 11, 6, 16, 9, 19, 2, 12, 5, 15<sup>1</sup>

Set 2: 30, 50, 70, 100, 60, 10, 80

Set 3: 5, 63, 18, 37, 21, 76, 99, 1, 11, 16

Set 4: 6, \$8, 4¢, \$100, 38, \$5, 7¢, 2/-, £9

## 2.4 VERBLESS SENTENCES

Many sentences in Pidgin have no verbs. These sentences correspond to those in English which use the verb *to be* in the sense of *equals*, e.g., *four and two are six* or *that is a book*. In these sentences in Pidgin the predicate marker *i* must occur except:

1. after the pronouns *mi* and *yu* as already noted;
2. after the demonstrative pronoun *em that (person or thing)* as distinct from *em he, she, it*, e.g., compare

Em wanem?                    *What is that?*

Em i wanem?                *What is it?*

Em husat?                    *Who is that?*

Em i husat?                 *Who is it?*

<sup>1</sup>The corresponding answers are:

Set 1: tri, wanpela ten tri, wan, wanpela ten wan, sikis, wanpela ten sikis, nain, wanpela ten nain, tu, wanpela ten tu, faiv, wanpela ten faiv

Set 2: tripela ten, faipela ten, sevenpela ten, wan handet, sikispela ten, ten or wanpela ten, etpela ten

[continued overleaf]

Set 3: faiv, sikispela ten tri, wanpela ten et, tripela ten seven, tupela ten wan, sevenpela ten sikis, nainpela ten nain, wan, wanpela ten wan, wanpela ten sikis

Set 4: sikis, etdola, foa sen, wan handet dola, tripela ten et, faidola, seven sen, tu siling, nain paun

The distinction here can perhaps best be explained by the following example. Suppose one were walking along the road and suddenly saw something strange wriggling on the ground--one would probably jump and utter an appeal for help in recognizing this thing with Em wanem? and not Em i wanem? *What is it?* Supposing, however, that the strange object was identified as a harmless worm then one would enquire further about its nature with Em i wanem? Em i samting nogut or wanem? *What is it? Is it something bad or what?* Answers to such questions follow the same structure. Consider, for example, the following pairs:

Q: Em wanem?                      *What's that?*  
 A: Em wanpela snek.              *That's a snake.*  
 Q: Em i wanem?                    *What is it?*  
 A: Em i samting nogut.          *It's a bad thing.*

Finally, note that in questions in which the subject of a verbless sentence is a noun the form wanem samting must be used instead of just wanem,<sup>1</sup> e.g., Biskit i wanem samting? *What is a biscuit?* and not Biskit i wanem? This longer form can also be used for pronoun subjects but is not obligatory e.g., Em wanem samting? is as good as Em wanem?

### Practice Drills

#### *Exercise 1: Simple Substitution*

Frame: Em suga.  
 (rais, lipti, tok Pisin, susu, kiau, suga)

#### *Exercise 2: Simple Substitution*

Frame: Dispela i loliwara.  
 (masis, brus, bia, wara, poteto, loliwara)

#### *Exercise 3: Simple Substitution*

Frame: Stua i wanem samting?  
 (man, kaikai, wantok, bung, pikinini, stua)

---

<sup>1</sup>See footnote 2 to the Conversation of this unit.

*Exercise 4: Progressive Substitution*

Frame: Susu i wanpela samting.  
 " " narapela samting  
 Masis " " "  
 " " nupela samting  
 Bret " " "  
 " " gutpela samting  
 Loliwara " "  
 " wanpela samting  
 Susu " "

*Exercise 5: Progressive Substitution*

Frame: Mi man.  
 Em i "  
 " " meri  
 Yu "  
 " pikinini  
 Ol i "  
 " " masta  
 Mi "  
 " man

**Evaluation Exercises**

*Exercise 1:* Answer the following questions using the cues provided. Listen carefully for the predicative marker *i*. Ready?

- |                                     |                      |
|-------------------------------------|----------------------|
| 1. Em wanem? (egg)                  | Em kiau.             |
| 2. Em husat? (the new European man) | Em nupela masta.     |
| 3. Em i husat? (native woman)       | Em i meri.           |
| 4. Em wanem? (market)               | Em bung.             |
| 5. Em husat? (a European woman)     | Em wanpela misis.    |
| 6. Em i wanem? (something small)    | Em i liklik samting. |

*Exercise 2:* Repeat the following Pidgin sentences and say what they mean in English.

- |                                     |                |
|-------------------------------------|----------------|
| 1. Em husat? (pause)                | Who is that?   |
| 2. Bret i wanem samting? (pause)    | What is bread? |
| 3. Em i wanem? (pause)              | What is it?    |
| 4. Dispela i wanem samting? (pause) | What is this?  |
| 5. Em wanem? (pause)                | What is that?  |

## TEXT

Listen to the following story recorded at Drekikir in the East Sepik District and then say what it was about in English. Here is the text:

Mi laik stori long stua bilong mipela ol kristen.<sup>1</sup> Dispela stua mipela i bin kirapim, em stua bilong wasman.<sup>2</sup> Olgeta wasman ol i stap miting, na mipela i tok, "Mipela i kirapim wanpela stua bilong mipela." Orait, mipela i putim em faiv dola faiv dola. Orait, na inapim<sup>3</sup> mipela nau na mipela i kirapim dispela stua. Mipela i kirapim dispela stua, na ol misin<sup>4</sup> hia helpim mipela nau, na ol i oda<sup>5</sup> long olgeta samting bilong mipela, long mani bilong mipela yet.<sup>6</sup> Orait na, ol i salim i kam long stua bilong mipela, na taim mipela laik salim ol samting long stua, man i kam baim, taim ol i baim em rais, ol i givim mipela tu siling na mipela givim ol tu siling pepa rais<sup>7</sup> yet. Orait, ol i givim mipela tri siling, mipela i skelim yet long pepa bilong tri siling yet. Orait, ol samting--ol samting i kos bilong em inap long tu siling, mipela i givim ol tu siling. Ol samting kos bilongen inap long tri siling, mipela i givim ol tri siling. Orait, planti man long olgeta hap tu ol i laikim stua bilong mipela na ol i kam long kisim ol samting--long stua bilong mipela--stua bilong kristen. Na i no gat ol smok samting, no i no gat ol samting, dring o wanem samting, i no inap long stap insait long stua bilong mipela, nogat--stua bilong kristen. Mipela i putim olgeta gutpela samting tasol, na ol smok na ol samting olsem nogat. Ol sigaret na ol Kapsten samting, i no stap long stua bilong mipela, niuspepa na ol tabak tu i no stap long stua bilong mipela. Mipela i putim ol rais na ol mit<sup>8</sup> na ol gutpela samting tasol. Orait na planti man tu ol i save laikim long baim ol samting long stua bilong mipela. Orait mani i bin kamap na mipela i bin subim long sek<sup>9</sup> bilong mipela go long beng bilong gavman.

Em tasol.

[Playing time: 2 minutes]

<sup>1</sup>kristen = Protestants in this context (as against Popi or Catholics, these not being considered Christian)

<sup>2</sup>wasman = caretakers, guard, church elders (probably in this context)

<sup>3</sup>inapim = to give enough

<sup>4</sup>ol misin = the people of the mission. The reference is to the members of the South Seas Evangelical Mission.

<sup>5</sup>oda (actually pronounced honda, a reflection of the speaker's mother tongue) = order

<sup>6</sup>mipela yet = our very own

<sup>7</sup>pepa rais = paper bag of rice

<sup>8</sup>ol rais na ol mit. One would not have expected the plural markers ol here.

<sup>9</sup>sek = cheque (account)

ENGLISH TRANSLATION:

*I want to tell you about the store belonging to us Protestants. This store which we built belongs to our church elders. All of them were having a meeting and we said, "We are putting up a store (for us)." So we each put in \$5 towards it, and when we had sufficient (funds) we began the store. We built this store and the people of the mission here help us now. They order everything for us with our own money. Then (goods) are sent to our store and when we want to sell things in the store people come and buy (them). When they buy rice they give us two shillings and we give them a packet of rice worth two shillings. If they give us 3/- we balance that with a packet worth 3/-. So things costing 2/- are given for 2/- (and) things costing 3/- are given for 3/-. And so many folk from all over the place like our store and come to get things--at our store--the Protestants' store. But there is no tobacco and (similar) things. No. There are no things like alcoholic liquor or whatever. They're not allowed in our store--in (our) Protestans' store. We only put good things (in it) and not smokes and things like that. Cigarettes and "Capstans" and other things are not (to be found) in our store--newspaper and tobacco too are not (to be found) in our store. We put rice and tinned meat and only good things. And so plenty of people also like to buy things from our store. And so our money increases and we put it in our cheque (account) and bank it in the government bank.*

*That's all.*

Now to end this unit here is a Pidgin lament for a broken assignation. The words to this song are:

Wanpela meri i raitim pas long mi<sup>1</sup>  
 Wanpela meri i raitim pas long mi  
 Em i tok, bai mi go daun long wetim em, wetim em  
 Mi kirap long biknait mi go daun long wetim em  
 Mi go wet wet nating tulait hia.  
 Em i tok bai mi go daun long wetim em, wetim em  
 Mi kirap long biknait mi godaun long wetim em  
 Mi go wet wet nating tulait hia.

<sup>1</sup>Note how the singers add a vowel a before and after long.

## SUPPLEMENTARY VOCABULARY

*European Foods*

abus	<i>living game; general term for flesh of killed animal</i>
ais	<i>ice</i>
anien	<i>onion</i>
bata	<i>butter</i>
bin	<i>bean</i>
biskit	<i>biscuit</i>
draibiskit	<i>wavy biscuit</i>
switbiskit	<i>sweet biscuit</i>
blaksos/blakpela sos	<i>any blackish-coloured sauce (e.g. Worcestershire, Barbecue)</i>
retsos/retpela sos	<i>any reddish-coloured sauce (e.g. tomato, chilli)</i>
bulmakau/kau	<i>beef cattle, beef</i>
gris	<i>fat</i>
gris bilong bulmakau	<i>dripping, beef fat</i>
gris bilong pik	<i>lard</i>
hani	<i>honey</i>
hebsen/pi	<i>peas</i>
hap kaikai bilong asde	<i>left-overs</i>
hos	<i>horse</i>
jem	<i>jam</i>
kari	<i>curry</i>
kastet	<i>custard</i>
kek	<i>cake</i>
kon	<i>corn</i>
kopi	<i>coffee</i>
kukamba/guruken	<i>cucumber</i>
loli	<i>lolly</i>
pike	<i>chewing gum, P.K.</i>
lombo	<i>peppers (of any variety--red, green, small, big), capsicum</i>
mit	<i>meat</i>
muli	<i>lemon, lime</i>
muliwara	<i>lemon, lime drink</i>
nupela kiau	<i>fresh eggs</i>
pamken	<i>pumpkin</i>
pato	<i>duck</i>
pik	<i>pork</i>
sis	<i>cheese</i>
sipsip	<i>mutton, lamb</i>

meme/me	goat
sayor	vegetables
sol	salt
sol na pepa	salt and pepper
solmit	corned beef
strongpela susu	condensed milk
skon	scones
sop	chops
so sis	sausages
switpela kaikai/ switkai	dessert
switmuli	orange
faivkona	a yellow five cornered tropical fruit
talinga/masrum	edible mushroom
tinmit	tinned meat
tomato	tomato
yis	yeast
kapti	a cup of tea
kap bilong ti	tea-cup
lipti	tea leaves
ti	tea (liquid form)

### CLASSROOM EXERCISES

1. More practise on pronunciation and Pidgin spelling.
2. Short dictation exercise.
3. *Picture Talk*. Use to revise grammatical points and vocabulary presented so far.
4. *Conversation Exercise*. Look at the following conversation and then try making one up for yourself by substituting new vocabulary items for the ones underlined:

Wanpela masta i go long Bipi. Em i lukim olgeta kaikai i stap insait long stua na i askim stuakipa i tok:

Masta: Mi laik i baim wanpela bret. Em i kostim haumas?

Stuakipa: Tupela ten tu sen.

Masta: Orait. Na em wanem?

Stuakipa: Wanem? Dispela?

Masta: Yesa. Dispela.

Stuakipa: Em bia. Em i nupela bia.

Masta: Orait, yu givim tupela long mi.

Orait na masta i baim tupela nupela bia na i kisim i go putim long haus. Em tasol.

5. *Language Game: Cumulative Text.* Students build up a text about going shopping by adding a sentence to ones given by others. The exercise begins with one student giving a sentence. The next student repeats that sentence and adds a new sentence. The next student repeats these and adds a new one. And so on until the text becomes unmanageable.

6. Fill in the gaps with suitable words:

- i. Dispela ..... samting i kostim haumas?
- ii. Meri i ..... pas long mi.
- iii. Em ..... ?
- iv. Rupa i ..... wilwil long Bipi.
- v. Brus i kostim ..... .
- vi. Mi no ..... bilong yu.
- vii. Emtupela i laik i kisim ..... .
- viii. .... laik i mekim wanem?
- ix. Bret i gutpela ..... .
- x. Meme ..... wanem samting?

7. Name all the European foods that you have learned so far that begin in Pidgin with the sounds p, s, b, g.



## UNIT 3

### CONVERSATION

#### Long Haus

- Tupela brata i go bek long haus bilong Wanipe. Meri bilongen, MALOLO,<sup>1</sup> i wetim tupela bilong redim kaikai. *The two brothers went back to Wanipe's house. His wife, MALOLO, was waiting for them to prepare dinner.*
- MALOLO: Yutupela i kam a? *You (pl.) have come huh?*
- Wanipe: Mitupela i kisim olgeta kaikai i kam.<sup>2</sup> *We've brought all the food.*
- MALOLO: Givim long mi. Mi laik i kukim sampela. Mi hangre nogut tru. *Give it to me. I want to cook some. I'm terribly hungry.*
- Na MALOLO i kisim na kukim rais na pis.<sup>3</sup> Taim em i kuk i stap yet i singaut long man bilongen: *And MALOLO took it and cooked rice and fish. While she was cooking she called out to her husband:*
- MALOLO: E, Wanipe, yu baim kom bilong mi o nogat? *Heh, Wanipe, did you buy a comb for me or not?*
- Wanipe: Nogat, mi no baim. Yu no tokim mi olsem. *No, I didn't. You didn't tell me to.*
- MALOLO: Ah, yu het diwai.<sup>4</sup> Mi tokim yu olsem tasol yu no harim gut. *Ah, you blockhead, I told you but you didn't listen properly.*
- Wanipe: O Sori, mi het diwai tru. Mi lusim tingting long dispela. *Oh dear, I am a real blockhead, I forgot about it.*
- MALOLO: Orait, maski. Kaman olgeta, yumitripela kaikai.<sup>5</sup> *All right, nevermind. Come on all of you, let's eat.*
- Na ol i sindaun na kaikai rais, pis, ti samting. *And they sit and eat rice, fish, tea and other things.*

[Musik<sup>6</sup>]

<sup>1</sup>As a convention in these lessons female names will be written in capital letters. [footnotes continued overleaf]

<sup>2</sup>In Pidgin *i kam* and *i go* are used to denote movement away from or towards the speaker respectively. Not only that but it is the conceived locus of the speaker relative to the action that is important and not his actual position. Thus if one asks someone else in Pidgin to take something from a position near the speaker outside a house, say, to a position inside the house he will begin by using the direction marker *i go* but will change to *i kam* in describing what happens inside the house, just as though he had also moved inside. The following sentence will illustrate: *Yu kisim kago i go long haus na bringim i kam putim long tebol* *Take the goods into the house and put them on the table.*

<sup>3</sup>In New Guinea the main meal of the day is eaten in the afternoon. In the traditional village situation this meal is usually cooked over open fires out of doors.

<sup>4</sup>New Guinea Pidgin has developed a rich variety of exclamations and epithets for expressing various emotions. Many of these are derived from natural phenomena in a metaphorical way, e.g.

*stik masis* (lit. *match stick*) *a very thin person*  
*wailis* (lit. *wireless*) *a talkative person*  
*muruk* (lit. *cassowary*) *a long-legged person*

More of these and other expressions will be introduced later.

<sup>5</sup>Note the difference between the exhortation *yumitripela kaikai let's (3) (incl.) eatused here* and the statement form *you should now be familiar with yumitripela i kaikai we(3) (incl.) are eating.*

<sup>6</sup>The traditional music heard on this tape consists of two love spells. The first one (up to the end of the conversation material) is called *Wo-mandep* and comes from the *Wewak* area. It is taken from *Sheridan* (1958: side 1, track 4, item a) who describes it in the following terms:

A warrior wishes to arrange a meeting with a woman from a nearby village, but is not allowed by local custom to make a direct approach to her. At night-fall, he goes to a tree near the river bank; here there are scores of fireflies. The warrior sings to one of them and if the song is sung correctly, one firefly will move away from the rest and fly off to the hut where the woman is sleeping. She will follow the firefly, trancelike, right to where the warrior is waiting for her.

The second love spell is called *Lein Budum* and comes from the *Busama* area in the south-east of the *Morobe* District. It is also taken from *Sheridan* (1958: side 1, track 6, item a) who describes it as follows:

A man standing at the river mouth with his fishing spear saw a woman he knew only slightly on the far side of the river bank. He sang this song with the hope that she would be interested in his singing and in turn show an interest in meeting him more often.

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#### USEFUL EXPRESSIONS

*Yu tanim dispela tok long tok* *Translate this into English!*  
*Inglis!*

*Yu bihainim mi!* *Follow me!*

Yu giaman a?	<i>Are you telling a lie?</i>
Nogat, mi no giaman, mi tok tru.	<i>No, I'm not, I'm telling the truth.</i>
Maski, em samting nating.	<i>Forget it, it's not worth worrying about.</i>

## PRONUNCIATION

### 1. Consonant Sequences

Consonants that are written together in Pidgin are often pronounced with a very short, and sometimes quite distinct, vowel separating them. Listen to the following related English and Pidgin words and repeat the Pidgin ones.

<i>English</i>	<i>Pidgin</i>
<i>strong</i>	<i>strong</i>
<i>brother</i>	<i>brata</i>
<i>store</i>	<i>stua</i>
<i>clock</i>	<i>klok</i>
<i>trousers</i>	<i>trausis</i>
<i>ground</i>	<i>graun</i>
<i>blood</i>	<i>blut</i>
<i>screw</i>	<i>skru</i>
<i>spear</i>	<i>spia<sup>1</sup></i>
<i>picture</i>	<i>piksa</i>

### 2. Stress and Rhythm

As you listen to Pidgin being spoken by native speakers you will notice that it has a distinct rhythm which is different from that of English. Part of the reason for this is that in Pidgin all syllables tend to be pronounced in approximately the same time, and there is no great difference between stressed and unstressed syllables in terms of loudness and change in pitch as in English. Note also that unstressed vowels in Pidgin are not reduced to a neutral vowel ə (shwa) as they generally are in English.

**Exercise 1:** Listen to and repeat the stress patterns in the following words of two syllables.

<i>Stress on First Syllable</i>		<i>Stress on Last Syllable</i>	
'nambis	<i>beach</i>	na'mel	<i>middle</i>
'skulboi	<i>school-boy</i>	si'kau	<i>wallaby</i>
'nating	<i>in vain</i>	na'ting	<i>perhaps</i>
'tuhat	<i>perspiration</i>	tu'mas	<i>very</i>

<sup>1</sup>In the Highlands this is pronounced clearly as *supia*.

**Exercise 2:** Listen to and repeat the stress patterns of the following words of three syllables.

<i>Stress on First</i>		<i>Stress on Second</i>		<i>Stress on Last</i>	
'amamas	<i>delighted</i>	am'brela	<i>umbrella</i>	ana'nit	<i>underneath</i>
'binatang	<i>insect</i>	bi'hainim	<i>follow</i>	'baga'rap	<i>damage</i>
'optin	<i>tin opener</i>	ol'geta	<i>all</i>	olo'boi	<i>gosh</i>
'kokonas	<i>coconut</i>	kir'apim	<i>begin</i>	'kora'kum	<i>red ant</i>
'banisim	<i>enclose</i>	luk'autim	<i>care for</i>	teke'we	<i>clear away</i>

**Exercise 3:** The following pairs of words are generally distinguished in meaning by the stress pattern. Listen carefully to them and repeat each after the instructor.

'hausboi	<i>(male) servant</i>	haus 'boi	<i>living quarters for male servants</i>
'hausmeri	<i>(female) servant</i>	haus 'meri	<i>living quarters for females</i>
'hauskuk	<i>the cook</i>	haus 'kuk	<i>kitchen</i>
'miksım	<i>to mix</i>	mi 'kisım	<i>I got it</i>
'nating	<i>in vain</i>	na'ting <sup>1</sup>	<i>perhaps</i>

### VOCABULARY EXPANSION EXERCISES

**Exercise 1:** *Simple Substitution*

Frame: Meri bilongen i wetim ol.

papa	<i>(father)</i>
mama	<i>(mother)</i>
brata	<i>(sibling of same sex)<sup>2</sup></i>
susa	<i>(sibling of opposite sex)</i>
kandere	<i>(maternal uncle)</i>
smolpapa	<i>(paternal uncle)</i>
man	<i>(husband)</i>
meri	<i>(wife)</i>

<sup>1</sup>This is a variant pronunciation of ating already presented.

<sup>2</sup>Brata and susa should not be confused. A man's brother is his brata while his sister is his susa. However, a woman's brother is her susa while her sister is her brata.

## Exercise 2: Simple Substitution

Frame: Yutupela i <u>kam</u> a?	
lap	( <i>laugh</i> )
les	( <i>tired</i> )
sekan	( <i>shake hands</i> )
singsing	( <i>dance</i> )
toktok	( <i>talk</i> )
wokabaut	( <i>walk about</i> )
kam	

## Exercise 3: Simple Substitution

Frame: Yu baim <u>kom</u> bilong mi o nogat?	
bis	( <i>beads</i> )
hankisip	( <i>handkerchief</i> )
su	( <i>shoes</i> )
kotren	( <i>raincoat, umbrella</i> )
trausis	( <i>trousers</i> )
siot	( <i>shirt</i> )
laplap	( <i>loincloth</i> )
klos	( <i>clothes</i> )
kom	

## Exercise 4: Simple Substitution

Frame: Yumitripela <u>kaikai</u> .	<i>Let's eat!</i>
dring	( <i>drink</i> )
slip	( <i>sleep</i> )
lindaun	( <i>bend down</i> )
pekpek	( <i>defecate</i> )
pispis	( <i>urinate</i> )
pilai kikbal <sup>1</sup>	( <i>play football</i> )
kaikai	

<sup>1</sup>Be careful of pilai. Though it means *play/joke*, if used in reference to males with females it means *to have sexual intercourse*. To be on the safe side always be clear about what is played e.g., football, cards etc. as in the example given.

## Exercise 5: Simple Substitution

Frame: Mi hangre nogut tru.

sotwin	(out of breath)
kus	(cough, sneeze)
sik	(sick)
kol	(cold)
hat	(hot)
kros	(angry)
hepi	(happy, pleased)
pulap	(full, satisfied)
hangre	

## Exercise 6: Simple Substitution

Frame: Mitupela i kisim kaikai i kam.

kisim pas i kam	(bring letter)
karim kago i kam <sup>1</sup>	(carry goods)
pulim bokis i kam	(pull box)
bringim sia i kam	(bring chair)
bringim sia i go	(take chair)
salim pas i go	(send letter)
subim tebol i go	(push table)
kisim tebol i go	(take table)
kisim kaikai i kam	(bring food)

## GRAMMAR

## 3.1 POSSESSION

Possession is expressed in Pidgin by placing bilong between the thing possessed and the possessor:

Examples: haus bilong Wanipe	Wanipe's house
meri bilong mi	my wife
man bilongen	her husband

Note here, however, the difference between bilongen and bilong em. The former is the normal *his, hers, its* while the latter translates more as *that person's* or *that thing's*. Longen and long em are parallel cases. It is conventional to write bilongen and longen as single words.

<sup>1</sup>Note the difference between karim and bringim. The former means to move something to some unspecified place, the latter to some definite one. When i kam and i go are added they distinguish between the idea of *bring* and *take* in English. Karim with other adjuncts is used to express other meanings as well, e.g., *to be pregnant; menstruate; suffer; bear*.



**Exercise 2:** Answer the following questions in Pidgin using the English cues provided:

1. Husat i sanap long rot? *(my father)*  
Papa bilong mi i sanap long rot.
2. Em i givim mani long husat? *(her paternal uncle)*  
Em i givim mani long smolpapa bilongen.
3. Em husat? *(this native woman's maternal uncle)*  
Em kandere bilong dispela meri.
4. Husat i brumim ples? *(our (incl.) mother)*  
Mama bilong yumi i brumim ples.
5. Ol i karim husat i kam? *(MOREA's baby)*  
Ol i karim pikinini bilong MOREA i kam.

### 3.2 QUESTIONS

There are at least three ways of asking questions in Pidgin:

1. by using a (rising) question intonation on sentences which otherwise look like statements, e.g., whereas *yu lukim em* means *you see/saw him*, *yu lukim em?* means *did/do you see him?*
2. by using the tags *a* or *o nogat* on the ends of sentences that otherwise look like statements e.g.,  

<i>Yu lukim em a?</i>	<i>You see him don't you?</i>
<i>Yu lukim em o nogat?</i>	<i>Do you see him or not?</i>

The *a* tag expects the answer *yes* while *o nogat* expects either the answer *yes* or *no*. Both have distinctive intonations associated with them. That for *a* is similar to (1) above except that it drops away on the tag *a*.
3. by using an interrogative word or words such as: *wanem what*, *husat who*, *we where*, *haumas how much*, *how many*, *bilong husat whose*, *bilong wanem why* which have already been introduced.

### Presentation Drill

Listen to and repeat the following different question types after the instructor:

- Yupela i sindaun?  
 Yupela i sindaun a?  
 Yupela i sindaun o nogat?  
 Yupela i sindaun we?



## Practice Drills

*Exercise 1:* Say whether the following utterances are statements or questions:

1. Emtupela i go bek long ples o nogat? (pause)  
Question
2. Ol i haitim kago long bus. (pause)  
Statement
3. Misis i salim pas long yu? (pause)  
Question
4. Dispela pikinini i kukim wanem? (pause)  
Question
5. Mitripela i lusim masis long rum. (pause)  
Statement

*Exercise 2: Simple Substitution*

Frame: Ol i toktok?  
(kaikai, wokabout, sekan, rediim kaikai, toktok)

*Exercise 3: Simple Substitution*

Frame: Wapela masta i kam a?  
(stap, sindaun, baim pik, salim pas i kam, kam)

*Exercise 4: Simple Substitution*

Frame: Yu lap o nogat?  
(les, singsing, lukim smolpapa bilong mi, kisim pe, lap)

*Exercise 5: Simple Substitution*

Frame: Em i go we?  
(mekim wanem, wokim haumas haus, lukim husat, kisim pe we, bilong husat, kros long husat, go we)

## Evaluation Exercise

How would you ask someone the following questions in Pidgin:

1. *What are you doing?* (pause)  
Yu mekim wanem?
2. *Where are my trousers?* (pause)  
Trausis bilong mi i stap we?

[continued overleaf]

3. *Did you see my trousers?* (pause)  
 Yu lukim trausis bilong mi?
4. *Did you see my trousers or not?* (pause)  
 Yu lukim trausis bilong mi o nogat?
5. *Whose trousers are those?* (pause)  
 Em trausis bilong husat?
6. *Do you know?* (pause)  
 Yu save?

### 3.3 NEGATION

Negative sentences are derived from positive ones by inserting *no* after the predicative marker *i*, or for the special cases in which *no* predicative marker occurs, immediately after the subject.

Examples: mi kam            *I came*  
 mi no kam            *I didn't come*

em i kam            *He came*  
 em i no kam        *He didn't come*

yu man            *You're a man*  
 yu no man        *You're not a man*

#### Practice Drills

##### Exercise 1: Simple Substitution

Frame: Wanipe i no lap.  
 (pikinini, yu, dispela meri, ol, yumi, mi, Wanipe)

Exercise 2: *Progressive Substitution*: In this exercise you will hear two sentences, one negative and one positive. In making the substitutions you will also have to choose the correct pronoun to agree with whatever noun or pronoun is given as cue. For example, if the frame were *em i no meri*, *em i man* and the cue was *ol*, your answer should be *ol i no meri*, *ol i man*. Ready?

Frame: Em            i no meri,        em i man.  
 "            " " pik            " " "  
 Mipela        " " "            mipela i man  
 "            " " pis            " " "  
 Ol            " " "            ol i man  
 "            " " pikinini        " " "  
 Yutripela    " " "            yutripela i man  
 "            " " dok            " " "  
 Em            " " "            em i man  
 "            " " meri            " " "

## Evaluation Exercise

Give the negative forms of these sentences:

1. Papa bilongen i ( ) tok tenkyu long mipela. (pause)
2. Ol pik i ( ) kamap long gaden. (pause)
3. Yu ( ) pikinini bilong mi. (pause)
4. Wanpela masta i ( ) stap a? (pause)
5. Olgeta meri i ( ) kisim wara i kam. (pause)
6. Mipela i ( ) laik i baim su. (pause)
7. Em i ( ) rais. (pause)
8. Yupela i ( ) kam long opis a? (pause)
9. Rupa i ( ) man bilong Simbu. (pause)
10. Mi ( ) man. (pause)

## 3.4 NOUNS: SINGULAR AND PLURAL NUMBER

In Pidgin the number of things spoken about is not indicated in the form of the noun as it generally is in English.<sup>1</sup> Thus, for example, *dok* in Pidgin means either *dog* or *dogs* in English, depending on context. When necessary, however, Pidgin speakers use the numerals *wanpela*, *tupela*, *tripela*, *sampela* etc. to specify the precise number of things spoken about though the numeral *wanpela* *one* and the pronoun *ol* *they* are used to distinguish between singular and plural objects on occasions, e.g., *wanpela dok a dog* versus *ol dok dogs*. Note carefully, however, that *ol*, the plural marker, is to be carefully distinguished from *olgeta all* in Pidgin. English learners of Pidgin tend to confuse these two.

Examples: wanpela dok i kam	<i>a/one dog came</i>
tupela dok i kam	<i>two dogs came</i>
sampela dok i kam	<i>some dogs came</i>
ol dok i kam	<i>the dogs came</i>
olgeta dok i kam	<i>all the dogs came</i>

## Practice Drills

## Exercise 1: Simple Substitution

Frame: Wanpela pik i go long gaten.  
(man, dok, misis, kakaruk, pik)

## Exercise 2: Simple Substitution

Frame: Ol wantok i kamap long stua.  
(masta, kiap, pikinini, stuakipa, wantok)

<sup>1</sup>There are a few words in Pidgin which are generally regarded as having implied plurality, e.g., *daka betel pepper*, *morota thatch*, *su shoes* and others. See Mihalic (1971: 12, Section 3.4).

*Exercise 3: Progressive Substitution*

Frame:	Lukim	<u>wanpela</u>	<u>man</u>	i	sanap!
	"	"	pikinini	"	"
	"	ol	"	"	"
	"	"	pik	"	"
	"	wanpela	"	"	"
	"	"	dok	"	"
	"	sampela	"	"	"
	"	"	pisin	"	"
	"	wanpela	"	"	"
	"	"	man	"	"

## Evaluation Exercises

*Exercise 1:* Change singular nouns to plural ones and vice versa in these sentences.

1. Wanpela misis i givim senis long mi. (pause)  
Ol misis i givim senis long mi.
2. Ol pik i stap long ples. (pause)  
Wanpela pik i stap long ples.
3. Mi kisim ol masis. (pause)  
Mi kisim wanpela masis.
4. Ol kiau i stap we? (pause)  
Wanpela kiau i stap we?
5. Yu pasim wanpela buk! (pause)  
Yu pasim ol buk!

*Exercise 2:* Change the subject nouns to their corresponding pronouns in these sentences:

1. Wanpela meri i sindaun long stua. (em) (pause)
2. Olgeta pik i sanap long gaden. (ol) (pause)
3. Masta i kam long Mosbi. (em) (pause)
4. Ol misis i lukim rum. (ol) (pause)
5. Dispela dok i go long rot. (em) (pause)
6. Olgeta man i stap long bus. (ol) (pause)

*Exercise 3:* Change ol to olgeta in the following sentences:

1. Dispela man i wokim ol haus. (pause)
2. Yu putim ol senis long rum. (pause)
3. Ol pikinini i sindaun long rot. (pause)
4. Husat i kisim ol pik? (pause)
5. Ol loliwara i kostim haumas? (pause)

Exercise 4: Say in English what the following utterances mean.  
Treat each where necessary as being in the past tense.

1. Ol i opim olgeta buk! (pause)  
*They opened all the books.*
2. Wanpela kiap i givim wanpela kiau long mi. (pause)  
*A government official gave me an egg.*
3. Ol meri i go long Boroko. (pause)  
*The women went to Boroko.*
4. Yu pasim dispela buk! (pause)  
*Close this book!*
5. Olgeta pik i go we? (pause)  
*Where did all the pigs go?*
6. Mi tenkyu long ol kandere bilong mi. (pause)  
*I thanked my maternal uncles.*
7. Olgeta pikinini i sindaun long rot o nogat? (pause)  
*Are all the children sitting on the road or not?*
8. Yupela putim olgeta kiau long tebol! (pause)  
*You (pl.) put all the eggs on the table.*
9. Ol kago i kam? (pause)  
*Did the goods come?*
10. Ol dok i kaikai olgeta kaikai bilong dispela kakaruk. (pause)  
*The dogs ate all this fowl's food.*

### 3.5 TRANSITIVE VERBS UNMARKED BY -im

Some transitive verbs in Pidgin are not marked by the suffix -im. Most of these have to do with bodily functions and have been presented above in the vocabulary expansion exercises. Another common one that has not yet been introduced, however, is gat *have*.

Examples: mi kaikai rais      *I eat/ate rice*  
                  mi gat rais            *I have rice<sup>1</sup>*

Note that the verbs pekpek *to defecate* and pispis *to urinate* of this set take the objects blut *blood* and wara *water* to describe certain prevalent tropical diseases, e.g.

em i pekpek wara      *he has diarrhoea*  
em i pekpek blut      *he has dysentery*  
em i pekpek win<sup>2</sup>      *he flatulates; passes wind*  
em i pispis blut      *he has blackwater fever*

<sup>1</sup>Note also the idioms Yu gat tok? *Have you got anything to say?* and Mi no gat tok *I've got nothing to say.*

<sup>2</sup>Also em i kapupu.

---

### Practice Drill

#### *Simple Substitution*

Frame: Dispela man i kaikai kaukau.

(gat planti kago, save tok Pisin, pispis blut, dring bia,  
pekpek wara, lindaun het bilongen, pekpek blut, kaikai  
kaukau)

### Evaluation Exercise

How would you say the following things in Pidgin? Ready?

1. *MOREA has some bread.* (pause)  
MOREA i gat sampela bret.
2. *Her pig ate their rice.* (pause)  
Pik bilongen i kaikai rais bilong ol.
3. *Do you have dysentery?* (pause)  
Yu pekpek blut?
4. *My dog knows this road.* (pause)  
Dok bilong mi i save dispela rot.
5. *The native women bowed their heads.* (pause)  
Ol meri i lindaun het bilong ol.
6. *Are you (pl.) drinking softdrink or not?* (pause)  
Yupela i dring loliwara o nogat?
7. *All the dogs have diarrhoea.* (pause)  
Olgeta dok i pekpek wara.
8. *The European women are pushing the table away.* (pause)  
Ol misis i subim tebol i go.
9. *I have blackwater fever.* (pause)  
Mi pispis blut.
10. *Are you playing football.* (pause)  
Yu pilai kikbal?

## TEXT

Listen to the following story about mosquitoes and then see how much of it you can transcribe and/or translate. Here is the text:

Yes, orait. Nau mi laik toktok nau long(?) stori bilong moskito. Olsem moskito em i bin i stap long Sepik Riva. Nau hia long mipela yet i no gat<sup>1</sup> planti moskito long ples, tasol i gat wanwan<sup>2</sup> insait long bikpel--bikbus. Nau insait long ples yumi stap longen em i sampela taim moskito i kamap long rabis. Mipela i save troimwe nabaut ol skin tin o sel kokonas, ol empti dram o ol kain samting olsem, nau moskito ol i bin kam--pastaim<sup>3</sup> binatang<sup>4</sup> i bin i stap insait ol sel kokonas o dram samting na bihain i mekim moskito. Nau ol i kamap na kaikai mipela. Nau i no planti tumas, i sampela taim, i liklik tasol. Na insait long bus bilong mipela i no planti moskito tumas, em i liklik. Tasol as bilong em em i stap long Sepik Riva, bilong wanem ol i kamap long tais.<sup>5</sup> I bikpela tais moa long Sepik Riva. Em i as bilong moskito em i stap long Sepik. Nau ating em tasol long liklik stori bilong moskito nau.

[Playing time: 1.5 minutes]

## ENGLISH TRANSLATION:

Yes, all right. Now I'm going to (or want--depending on how laik is being used here) talk about mosquitoes. It's like this. Mosquitoes have been living in the Sepik River (area). (But) now there are not many around here (lit. our area), although (lit. but) there are a few in the jungle. Around this area (lit. in the area in which we live) mosquitoes occasionally breed (lit. originate) in rubbish (lying about). We (excl.) are always throwing empty tins or coconut shells, empty drums or various other things like that around about and mosquitoes come--at first wrigglers live in the coconut shells or drums and other things and then they turn into mosquitoes. Then they come (lit. arrive) and bite (lit. eat) us. Now there are not many, (only) sometimes (do they come), only a few. And inside our dense bush there are not many mosquitoes, (only) a few. But you will really find them in the Sepik River (area) because they originate in the swamps. There are very big swamps about the Sepik River. That's their homeland, the Sepik. Well I guess that's all there is to this short story about mosquitoes.

<sup>1</sup> i no gat = there is/are not

<sup>2</sup> i gat wanwan = there are a few

<sup>3</sup>pastaim = at first

<sup>4</sup>binatang = insect, a creepy-crawly--in this case the mosquito larva or wriggler

<sup>5</sup>tais = swamp

---

Now to end this tape here is a sound that used to be part and parcel of outstation life in Papua New Guinea--the six o'clock flag-lowering ceremony bugle call. [Wanpela polisman i winim bugol.]

#### SUPPLEMENTARY VOCABULARY

##### Some More Native Foodstuffs and Garden Terms

sayor	<i>vegetables</i>
kumu	<i>greens</i>
taro	<i>taro</i>
saksak	<i>sago</i>
gras	<i>grass</i>
gras nogut	<i>weeds</i>
yam/mami	<i>yam</i>
kaukau	<i>sweet potato</i>
tapiok	<i>cassava</i>
kapiak	<i>breadfruit</i>
kokonas	<i>coconut</i>
kulau	<i>young or green coconut (for drinking)</i>
kunai	<i>sword grass</i>
pitpit	<i>large grass (var. wild sugarcane) used for fencing, arrow shafts; also an edible variety</i>
mosong	<i>fuzz; fine hairs on plants, cloth etc.</i>
mango	<i>mango</i>
popo	<i>pawpaw</i>
marita	<i>edible pandanus fruit</i>
ananas/painap	<i>pineapple</i>
suga	<i>sugarcane</i>
stik suga	<i>stick of sugarcane</i>
kamautim kaukau	<i>to harvest kaukau</i>
klinim gaden	
tekimautim gras nogut	} <i>to weed</i>
banis	<i>a fence</i>
banisim	<i>to fence in</i>
 <i>Some Body Parts</i>	
ai/hai	<i>eye</i>
aiglas	<i>spectacles</i>



nus	nose
nus i gat kus	nose runs
yau/ia	ear
tis	tooth
tang	tongue
maus	mouth
usket/asket	chin
gras	hair
gras bilong het	hair of the head
gras bilong usket	} beard
gras usket	
gras bilong maus	} moustache
mausgras	
sol	shoulder
nek	neck, tune, voice
nek bilong sing sing	} the tune of the song; woman's voice
nek bilong meri	
han	arm, hand
skru	any joint
pinga	finger
bros	chest
susu	breast, milk
as	anus, buttocks, posterior part (also origin, base, cause)
baksait	back
bel	belly
lek	leg
fut	foot
pinga bilong fut	toe
mak bilong fut	footprint
skin	skin
blut	blood
bun	bone
kok	penis
bol	testicles
bokis/kan/sem bilong meri	female genitals
ai i slip	} to be sleepy, to doze
ai i hevi	
lek i dai	leg is numb
pulim win	to breathe
pulim nus	to snore
asples bilong gavman	the seat of Government, the origin of or place where Government is really found

## CLASSROOM EXERCISES

1. Revision of the unit but with special attention to the following:
  - (a) difference between the hortative *let us* and the statement *we are (doing such and such)*. See footnote 5 to the Conversation and Vocabulary Expansion Exercise No. 6.
  - (b) difference between *tokim to tell*, *tok to say*, *toktok to converse*, *talk* and *toktok long to talk about (something)*, *to talk to someone*.
  - (c) the direction markers *i go* and *i kam*. See footnote 2 to the Conversation.
2. Conversation with native speaker about his family, his life and job. Write up a summary account of this in Pidgin and/or draw the family tree for text 6 in Unit 16.
3. Repeat the following sentences in the way indicated in brackets after each:
  - i. *Misis i salim pas long dispela man.* (As a question that will be answered *yes*; as a command to *misis*; so as to indicate that the person referred to is my father; as a negative statement; as a question that will be answered *perhaps*).
  - ii. *Em i go we?* (As a statement telling of the person's destination; so as to indicate that three people were involved; asking if the person went to the market or not).
  - iii. *Ol meri i sindaun long rot.* (As a negative statement; as a question asking who; as a question asking what the women were doing; as a statement saying the women blocked the road).
4. Name all the native foods you can think of (or that appear in a set of pictures shown).
5. Draw a stick-man and label the following parts: *yau*, *gras usket*, *sol*, *skru bilong lek*, *baksait*, *as*, *han*, *mausgras*, *bros*.

## UNIT 4

### CONVERSATION

#### Long Nait

Long nait Wanipe tupela MALOLO<sup>1</sup> *During the night Wanipe and MALOLO*  
i sindaun toktok wantaim Dogare. *are sitting down talking together*  
*with Dogare.*

Wanipe: Tumora bai yu go long *Are you going to town tomorrow?*  
taun?<sup>2</sup>

Dogare: Bai mi go. *Yes.*

Wanipe: Yu tingting wanem? Long *When do you think you'll go?*  
wanem taim bai yu go?

Dogare: Mi no save. Ating long *I don't know; about 8 o'clock*  
et klok samting bai mi *I guess.*  
go.

Wanipe: Olsem wanem? *How?*

Dogare: Ah, mi ting bai mi baim *Ah, I think I'll catch the bus*  
bas a?<sup>3</sup> *huh?*

Wanipe: I orait. Tasol bas i *That's Ok. But the bus usually*  
save kam long hap pas *comes around half-past-seven.*  
seven samting.

Dogare: Tru a? Orait bai mi *Is that so? Well I'll wake up*  
kirap long moningtaim *early and be waiting for it.*  
tru na wetim bas i stap.<sup>4</sup>

Wanipe: Oke. Nau yumi tripela *Ok. Let's go and sleep now.*  
go slip. Ai bilong mi *I'm sleepy.*  
i hevi tru.

Olsem na tripela i go slip long *And so the three of them go to*  
rum. *sleep in the room.*

[Musik<sup>5</sup>]

---

<sup>1</sup>Tupela here means *along with, and*. It can only be used where two people or things are concerned. It does not mean that there are two women named MALOLO with Wanipe.

<sup>2</sup>The bai is not necessary to indicate futurity in this sentence since the adverb tumora is sufficient (cf. Unit 1, Section 1.2). It is introduced here merely to help the learner associate bai with futurity.

<sup>3</sup>Excluding taxis (taksi) there is a variety of vehicles in New Guinea licenced to carry passengers (pasindia). These include ordinary buses (bas) minibuses (liklik bas) and generally open trucks of various sizes with wooden benches as seats for passengers, for example, trak *truck*, ka *car*, hapka or haptrak *utility*, and trak i gat wilka or semitreka *semi-trailer*. These normally operate on roads out of main centres, and carry cargo (garden produce, personal luggage) as well, for a fee. All such vehicles display P.M.V. (piemvi) identification notices. Finally, note the difference between the idioms baim bas *to pay for a passage or journey*, and the more normal use of baim in baim wanpela bas *to purchase a bus*.

<sup>4</sup>I stap in the expression wetim bas i stap indicates continuing action and refers to the wetim and not bas. Thus wetim bas i stap means (*I'll be*) *awaiting the bus*. I stap will be introduced and drilled in the coming units.

<sup>5</sup>The traditional music heard on this tape is of bamboo flutes from the Chimbu District. In this example the flutes are played antiphonally by a pair of players as an invitation to a pig feast. The recording comes from Sheridan (1958: side 2, track 1, item g).  
[Tupela man bilong Simbu i winim mambu.]

#### USEFUL EXPRESSIONS

Olsem wanem ol i tok 'What's the time?' long tok Pisin?	How does one say 'What's the time?' in Pidgin?
Ol i tok, "Em i wanem taim nau?"	One says, "What's the time now?"
Mi no save, hanwas bilong mi i dai. <sup>1</sup>	I don't know, my watch's stopped.
Mi no save, hanwas bilong mi i ran kranki.	I don't know, my watch doesn't keep good time.
Mi no save, hanwas bilong mi i ran kwik.	I don't know, my watch is fast.
Mi no save, hanwas bilong mi i ran slo.	I don't know, my watch is slow.
Yu kam bipotaim a?	You're early huh?
Yu kam bihaintiam a?	You're late huh?

<sup>1</sup>i dai is usually said indai and is often written that way. Note also the important difference between the two verbs kilim *to strike, wound* and kilim i dai *to kill, murder*.

## VOCABULARY EXPANSION EXERCISES

*Exercise 1: Simple Substitution*

Frame: Long <u>nait</u>	Wanipe tupela MALOLO i sindaun toktok wantaim	[Dogare.]
san	(daytime)	
de bilong wok	(workday)	
de bilong malolo	(day-off, holiday, free day)	
wiken	(weekend)	
taim bilong malolo	(free time, recess)	
apinun	(afternoon)	
moningtaim	(morning)	
taim bilong kaikai	(meal time)	
nait		

*Exercise 2: Simple Substitution*

Frame: Long wanem <u>taim</u> bai yu go?	
de	(day)
wik	(week)
mun	(month)
yia	(year)
krismas	(Christmas)
de bilong wok	(workday)
taim	

*Exercise 3: Simple Substitution*

Frame: Bai yu <u>go</u>	olsem wanem?
kambek	(return)
katim diwai <sup>1</sup>	(cut the tree)
lainim tok ples	(learn the native language)
lukautim pikinini	(take care of the child)
senisim dispela	(change this)
skulim ol long tok Pisin	(teach them Pidgin)
sutim dok <sup>2</sup>	(shoot the dog)
kapsaitim trak	(overturn the truck)
go	

<sup>1</sup>Note the following Pidgin expressions involving katim to cut:

katim gras	to cut grass, to give a haircut, to shave
katim long tit	to bite off
katim long so	to saw
katim long akis/tomiok	to chop
katim tok	to interrupt
katim singsing long teprikoda	to record a song on a taperecorder
katim marit	to annul a marriage.

<sup>2</sup>Sutim is pronounced siutim by many Pidgin speakers.

Exercise 4: Simple Substitution

Frame: Mi ting bai mi <u>baim bas</u> a?	
	wokabout long bikrot ( <i>walk along the main road</i> )
	go long wilwil ( <i>ride on a bicycle</i> )
	baim balus ( <i>buy an air-ticket</i> )
	kam long balus ( <i>come by plane</i> )
	go long kanu ( <i>go by canoe</i> )
	baim pasindia trak ( <i>catch a passenger vehicle</i> )
	sindaun hia ( <i>sit here</i> )
	baim bas

Exercise 5: Simple Substitution

Frame: Tasol <u>bas</u> i save kam long hap pas seven samting.	
	taksi ( <i>taxi</i> )
	pasindia trak ( <i>passenger truck</i> )
	piemvi trak ( <i>P.M.V. vehicle</i> )
	hapka ( <i>utility</i> )
	liklik bas ( <i>minibus</i> )
	pasindia ka ( <i>passenger car</i> )
	semitrela ( <i>semi-trailer</i> )
	bas

**4.1 BAI + VERB: FUTURE TENSE**

Actions which are to be performed at some time in the future are indicated in Pidgin by placing bai either before or after the subject. For short subjects (like pronouns or single words) bai tends to come before the subject; for longer subjects it tends to follow. When it comes after the subject, however, bai must always be followed by the predicate marker i otherwise the normal rules for the appearance of i apply as so far discussed.

Examples: Bai mi go long taun.  
 Mi bai i go long taun. } *I'll go to town.*

Bai em i go long taun.  
 Em bai i go long taun. } *He'll go to town.*

Dispela man bai i go long taun. } *This man will go to town.*

## Practice Drills

## Exercise 1: Simple Substitution

Frame: Bai mipela i painim wok.  
(ol, mi, emtupela, mitripela, yumi, yu, mipela)

## Exercise 2: Simple Substitution

Frame: Mipela bai i painim wok.  
(em, mi, yumitupela, yu, emtripela, ol, mipela)

## Exercise 3: Simple Substitution

Frame: Wantok bilongen bai i skulim mi long tok Inglis.  
(dispela pikinini, smolpapa bilong mi, brata bilong mitupela, mama bilong misis, wantok bilongen)

## Exercise 4: Repeat the following sentences moving bai to a position in front of the subject.

1. Ol bai i soim pas long mi. (pause) Bai ol i soim pas long mi.
2. Mi bai i lusim tingting. (pause) Bai mi lusim tingting.
3. Em bai i wetim balus. (pause) Bai em i wetim balus.
4. Yu bai i sutim pisin. (pause) Bai yu sutim pisin.
5. Mitripela bai i brumim rum. (pause) Bai mitripela i brumim rum.

## Exercise 5: Repeat the following sentences moving bai to a position behind the subject. Ready?

1. Bai emtupela i dring bia. (pause) Emtupela bai i dring bia.
2. Bai mi toktok. (pause) Mi bai i toktok.
3. Bai ol i pekpek blut. (pause) Ol bai i pekpek blut.
4. Bai yumitupela i askim masta long pe. (pause) Yumitupela bai i askim masta long pe.
5. Bai yu wokabout long bikrot. (pause) Yu bai i wokabout long bikrot.

## Evaluation Exercise

Say what the following sentences mean in English.

1. Bai masta i putim ol hanwas long bokis. (pause)  
*The European man will put the watches in the box.*
2. Kandere bilong emtripela bai i tokim yu. (pause)  
*Those(3) fellows' maternal uncle will tell you.*
3. Narapela hankisip bai i kostim haumas? (pause)  
*How much will another handkerchief cost?*

4. Pikinini bilong dispela meri bai i les. (pause)

*This native woman's child will be tired.*

5. Planti kakaruk bai i kaikai rais bilong yu. (pause)

*Plenty of fowls will eat your rice.*

#### 4.2 DAYS AND DATES

In Pidgin the names of the days of the week and of the months of the year are as in English except for Tuesday, Wednesday and Thursday which are transliterations of English *two-day*, *three-day* and *four-day* respectively. Here is the complete set:

Days (de)		Months (mun)	
<i>Monday</i>	Mande	<i>January</i>	Janueri
<i>Tuesday</i>	Tunde	<i>February</i>	Februeri
<i>Wednesday</i>	Trinde	<i>March</i>	Mas
<i>Thursday</i>	Fonde	<i>April</i>	Epril
<i>Friday</i>	Fraide	<i>May</i>	Me
<i>Saturday</i>	Sarere	<i>June</i>	Jun
<i>Sunday</i>	Sande	<i>July</i>	Julai
		<i>August</i>	Ogas
		<i>September</i>	Septemba
		<i>October</i>	Oktoba
		<i>November</i>	Novemba
		<i>December</i>	Desemba

Dates are formed from these and the numerals already learned, in the following way:<sup>1</sup>

<i>1st August</i>	de namba wan bilong mun Ogas
<i>16th March</i>	de namba wanpela ten sikis bilong mun Mas
<i>on 21st June</i>	long de namba tupela ten wan bilong mun Jun
<i>Today is the fifth of May</i>	Tude i de namba faiv bilong mun Me.

Years are said as in English, e.g.,

<i>1913</i>	naintin tetin
<i>1930</i>	naintin teti
<i>1972</i>	naintin seventi tu
<i>Today is the 30th March, 1972</i>	Tude i de namba tripela ten bilong mun Mas, naintin seventi tu.

<sup>1</sup>These are of course not the only way dates can be given in Pidgin.



## Presentation Drills

*Exercise 1:* Look at the listing of days and months given in your book and repeat their names after the instructor. Each is said only once. Ready?

*The Days:* Mande, Tunde, Trinde, Fonde, Fraide, Sarere, Sande.

*The Months:* Janueri, Februeri, Mas, Epril, Me, Jun, Julai, Ogas, Septemba, Oktoba, Novemba, Desemba.

*Exercise 2:* Look at your book again and repeat the following dates after the instructor. Ready?

*5th March* de namba faiv bilong mun Mas

*26th September, 1969* de namba tupela ten sikis bilong mun Septemba, naintin sikisti nain

*10th May, 1923* de namba ten bilong mun Me, naintin twenti tri

*1st July, 1930* de namba wan bilong mun Julai, naintin teti

*11th November, 1913* de namba wanpela ten wan bilong mun Novemba, naintin tetin

## Practice Drills

*Exercise 1: Simple Substitution*

Frame: Bai em i kam long mun Janueri.  
(Epril, Ogas, Mas, Februeri, Me, Janueri)

*Exercise 2: Simple Substitution*

Frame: Yu go wetim balus long Mande.  
(Trinde, Sarere, Fonde, Tunde, Mande)

*Exercise 3: Simple Substitution*

Frame: Tude i de namba sikis bilong mun Mas.  
(ten, wan, et, wanpela ten tu, tupela ten foa, sikis)

*Exercise 4: Progressive Substitution*

Frame: Tumora i de namba tu bilong mun Me.  
" " " " " " mun Ogas.  
Tude " " " " " " " " (Today)  
" " " " " " mun Janueri.  
Asde " " " " " " " " (Yesterday)  
" " " " " " mun Desemba.

Asde	i	de	namba	tu	bilong	mun	Desemba.
Hapasde	"	"	"	"	"	"	(Day before yesterday)
"	"	"	"	"	"	mun	Julai.
Haptumora	"	"	"	"	"	"	(Day after tomorrow)
"	"	"	"	"	"	mun	Me.
Tumora	"	"	"	"	"	"	"

### Evaluation Exercises

**Exercise 1:** Open your book and read the following days and dates from it. Begin after each set is identified by the instructor. You have a few seconds in which to answer.<sup>1</sup>  
Ready?

- Set 1: *Tuesday, Sunday, Thursday, Monday, Saturday, Wednesday.*  
 Set 2: *June, April, October, July, January, May.*  
 Set 3: *1st March, 3rd July, 15th February.*  
 Set 4: *22.3.1964; 11.5.1930; 8.10.1847.*

**Exercise 2:** Answer the following questions using the cues provided. Give complete sentences.

1. Yu gat haumas krismas?<sup>2</sup> (22) (pause)  
Mi gat tupela ten tu krismas.
2. Yu kolim nem bilong ol de bilong wik!  
Yu bigin long Sarere. (pause)  
(Sarere, Sande, Mande, Tunde, Trinde, Fonde, Fraide)
3. Long wanem mun ol i senisim dispela. (pause)  
(December)  
Ol i senisim dispela long mun Desemba.
4. Yupela i gat haumas krismas? (35) (pause)  
Mipela i gat tripela ten faiv krismas.

<sup>1</sup>The corresponding answers are:

- Set 1: *Tunde, Sande, Fonde, Mande, Sarere, Trinde.*  
 Set 2: *Jun, Epril, Oktoba, Julai, Janueri, Me.*  
 Set 3: *De namba wan bilong mun Mas; de namba tri bilong mun Julai; de namba wanpela ten faiv bilong mun Februeri.*  
 Set 4: *De namba tupela ten tu bilong mun Mas, naintin sikisti foa; de namba wanpela ten wan bilong mun Me, naintin teti; de namba et bilong mun Oktoba, etin foti seven.*

<sup>2</sup>This means *How old are you?*

5. Long wanem de bai em i kambek? (*August 3rd, 1982*) (pause)  
 Bai em i kambek long de nama tri bilong mun Ogas, naintin eti tu.
6. Yu kolim nem bilong ol mun bilong yia. Yu bigin (pause)  
 long Julai.  
 Julai, Ogas, Septemba, Oktoba, Novemba, Desemba, Janueri, Februeri, Mas, Epril, Me, Jun.

### Construction Exercise

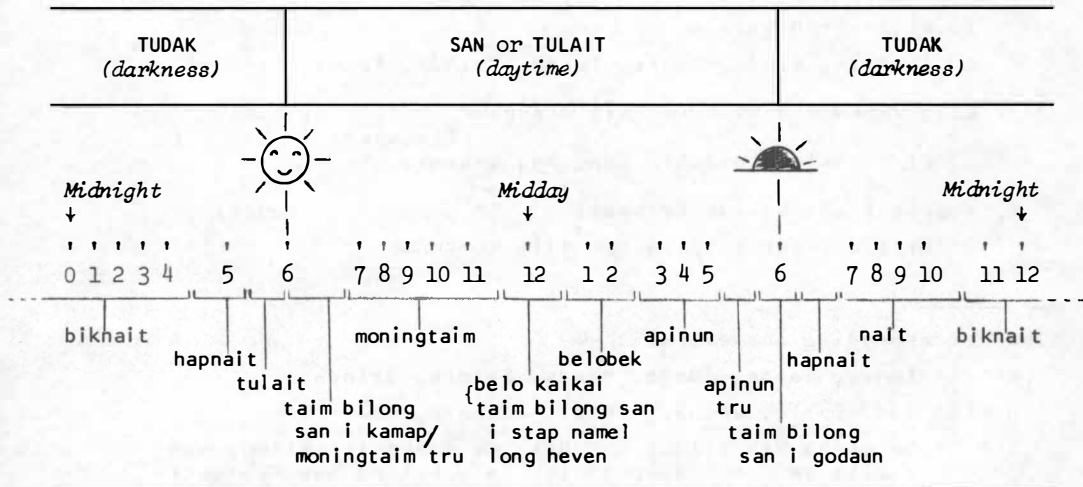
Take a piece of scrap paper and draw a calendar for the month of April, 1932, showing the names of the days of the week, and given that Sarere i de namba tupela ten seven bilong mun Mas, naintin teti tu. Then put a ring around the following:

Anzek De (de namba tupela ten faiv)  
 Ista Mande (de namba faiv)  
 Epril Ful De (de namba wan)  
 Gut Fraide.

Check your answer against that given in your book.<sup>1</sup>

### 4.3 TIME

Each 24-hour day is divided up in the following way in Pidgin:



<sup>1</sup> Answer to Construction Exercise in Section 4.2:

April, 1932

Sande	4	11	18	25
Mande	5	12	19	26
Tunde	6	13	20	27
Trinde	7	14	21	28
Fonde	1	8	15	22
Fraide	2	9	16	23
Sarere	3	10	17	24

However, as wristlet watches (hanwas) and clocks (klok) become more common and radio stations make increasing reference to more precise time English time-telling habits are being taken over into Pidgin. Thus instead of saying *yu kam bihain long tulait tru You come after 6 o'clock a.m.* more sophisticated speakers say *yu kam long sikis klok stret You come at exactly six o'clock* or *yu kam long faiv minit bipo long sikis klok You come at 5 to 6* or *yu kam long faiv minit bihain long sikis klok You come at 5 past 6*. In the following exercises both systems will be presented. Before then, however, note the following:

1. The adverbs *stret exactly* and *samting about, approximately* modify the said time, e.g.,

long sikis klok stret                      at exactly 6 o'clock

long sikis klok samting                    at about 6 o'clock

2. Notions like *the end of the week, or month* etc. are expressed in Pidgin by the verb *pinis to finish*, e.g.

Yu kam bihain long taim wok i  
pinis.    Come after work.

Yu kam bihain long taim wik i  
pinis.    Come at the end of the week.

Yu kam bihain long taim skul i  
pinis.    Come after school.

3. The eve and the night of the day named are distinguished in the following way:

(on) Sunday night                            = (long) Sande long nait

(on) the eve before Sunday                = (long) nait bilong Sande

Note especially *Krismas nait* which means Christmas Eve and not Christmas Night.

4. There is no single word for *when* in Pidgin. This is expressed by the phrase *long wanem + some time word like taim, de, mun* etc. which corresponds to the English *at what/which time, day, month, etc.* This phrase can occur at the beginning or end of the question sentence. Answers to this question are of similar form except that there are a few words like *tumora, asde, tude, hapasde, haptumora, bipo, baimbai* which are not preceded by *long*.

The following exercises are designed to drill these aspects of Pidgin time.<sup>1</sup>

### Presentation Drill

*Exercise 1:* Repeat the following items after the instructor while identifying the time referred to in the chart given in your book. The instructor will read from left to right:

Frame:	Mipela i sindaun toktok long <u>biknait</u> .	(during the dead of night)
	hapnait	(pre-dawn)
	tulait	(dawn, daybreak)

<sup>1</sup>For further ideas on Pidgin time the student might also consult Mihalic (1971) under *sande*. What is said there also now applies pretty well to *wiken* in Pidgin.

Mipela i sindaun toktok long tulait.

taim bilong san i kamap  
(*sunrise*)  
moningtaim tru<sup>1</sup> (*just after  
sunrise*)  
moningtaim (*morning*)  
belo kaikai (*noon; knock-off  
bell for lunch*)  
taim bilong san i stap name l  
long heven (*midday*)  
belobek (*1-2 p.m.; return  
to work time*)  
apinun (*afternoon*)  
apinun tru (*late afternoon*)  
taim bilong san i godaun  
(*sunset*)  
hapnait (*almost dark*)  
nait (*night, darkness*)  
biknait (*pitch dark, mid-  
night, dead of  
night*)

Exercise 2: Read off the following times from your book after the instructor:

Set 1: 8 o'clock	et klok
½ past 10	hap pas ten
1 o'clock sharp	wan klok stret
about ½ past 4	hap pas foa samting
7 o'clock sharp	seven klok stret
Set 2: at 2 o'clock sharp	long tu klok stret
before ½ past 9	bipo long hap pas nain
after 12 o'clock	bihain long twelv klok
before 11 o'clock	bipo long eleven klok
at about ½ past 6	long hap pas sikis samting
Set 3: 10 minutes past 8	ten minit bihain long etklok
5 minutes to 10	faiv minit bipo long ten klok
25 minutes past 7	tupela ten faiv minit bihain long seven klok
25 minutes to 11	tupela ten faiv minit bipo long eleven klok

<sup>1</sup>Note the use of tru *very* in these expressions--in the first case it translates as *early* while in the second as *late*. One can also say *tulait tru* meaning *late dawn--just before sunrise* though the time sequence for *tulait* and *tulait tru* is very short and therefore not as clearly defined as *moningtaim tru* and *apinun tru*.

## Practice Drills

## Exercise 1: Simple Substitution

Frame: Hanwas bilong mi i dai long sikis klok.

(longhap pas ten, long tu klok stret, bihain long twelv klok, long faiv minit bihain long et klok, long sikis klok)

Exercise 2: Answer the following questions using the Pidgin cues provided. Although each question is the same your answer should mimic the way the question is asked, so that if long wanem taim appears at the beginning of the question then your answer should begin with the corresponding time words, and similarly if long wanem taim appears at the end of the question. Ready?

1. Long wanem taim em i baim wilwil long stua?  
(long hap pas foa samting) (pause)  
Long hap pas foa samting em i baim wilwil long stua.
2. Long wanem taim em i baim wilwil long stua?  
(long wan klok stret) (pause)  
Long wan klok stret em i baim wilwil long stua.
3. Em i baim wilwil long stua long wanem taim?  
(bipo long foa klok) (pause)  
Em i baim wilwil long stua bipo long foa klok.
4. Long wanem taim em i baim wilwil long stua?  
(long tupela ten minit bihain long tu klok) (pause)  
Long tupela ten minit bihain long tu klok em i baim wilwil long stua.
5. Em i baim wilwil long stua long wanem taim?  
(long eleven klok samting long nait) (pause)  
Em i baim wilwil long stua long eleven klok samting long nait.

## Evaluation Exercises

Exercise 1: Open your book and read off the following parts of the day in Pidgin.<sup>1</sup> Ready? Go!

*dawn; midday (referring to the position of the sun); sundown; midnight; just after sunrise; almost dark; morning; 1-2 o'clock in the afternoon.*

---

<sup>1</sup>tulait; taim bilong san i stap namel long heven; taim bilong san i godaun; biknait; moningtaim tru; hapnait; moningtaim; belobek.

*Exercise 2:* Read off the following times in Pidgin.<sup>1</sup> Ready? Go!

*11 o'clock; 8 o'clock sharp; about 6 o'clock; ½ past 2;  
20 minutes past five sharp; at about 11 p.m.; before 5 minutes  
to 10.*

*Exercise 3:* Answer the following questions using the cues provided.  
Ready?

1. Long wanem taim bai em i kisim kago i go?  
(*4 o'clock sharp*) (pause)  
Long foa klok stret bai em i kisim kago i go.
2. Long wanem de yupela i lukim dispela meri long bung?  
(*Wednesday*)  
Long Trinde mipela i lukim dispela meri long bung.
3. Long wanem de bai ol i kam?  
(*day after tomorrow*) (pause)  
Haptumora bai ol i kam.
4. Long wanem taim bai yu go long taun?  
(*about 8 o'clock I guess*) (pause)  
Ating long et klok samting bai mi go long taun.
5. Long wanem de ol i kirap long slip?  
(*the day before yesterday*) (pause)  
Hapasde ol i kirap long slip.

#### 4.4 SAVE + VERB: HABITUAL ACTIONS

Habitual actions are expressed in Pidgin by placing *save* before the verb, e.g.,

Tasol bas i save kam long hap pas seven samting	<i>But the bus normally/usually comes around about ½ past 7</i>
Ol manmeri bilong Papua Niu Gini i save kaikai kaukau.	<i>Papua-New Guineans eat sweet- potato.</i>
Tasol ol Yuropen i save kaikai bulmakau.	<i>But Europeans eat beef.</i>
Mipela i no save kaikai bulmakau.	<i>We don't (customarily) eat beef.</i>

Note that in negative sentences like the last one the negative marker *no* comes after the predicative marker *i* and before *save*.

<sup>1</sup>eleven klok; et klok stret; sikis klok samting; hap pas tu;  
tupela ten minit bihain long faiv klok stret; long eleven klok samting  
long nait; bipo long faiv minit bipo long ten klok.

Finally sentences of the form given above can be transformed into ones related in meaning using bilong to denote a characteristic habit of a person or thing. Compare the following:

Oltaim oltain em i save kaikai olgeta samting. *He/She/It habitually eats everything all the time.*

Em i man bilong kaikai olgeta samting. *He/She/It is a "garbage can".*

Oltaim oltaim dispela meri i no save hambak. *This woman is not a skite at any time.*

Dispela i no meri bilong hambak. *This woman's not a skite.*

Oltaim oltaim ol dispela pik i save brukim banis. *These pigs are always breaking fences.*

Ol dispela i pik bilong brukim banis. *These pigs are fence-breakers.*

Oltaim oltaim mi save stap long nambis/maunten. *I live (always) on the coast/in the mountains.*

Mi man bilong nambis/maunten. *I'm a coastal person/a man of the mountains.*

Some very common forms in this vein are:

man bilong giaman	<i>a liar</i>
man bilong kaikai	<i>a glutton</i>
man bilong pait	<i>an aggressive person, a warrior</i>
man bilong save	<i>a learned man, clever man</i>
man bilong toktok	<i>a talkative person</i>
man bilong wok	<i>a good worker, an industrious person</i>
man bilong lotu	<i>a church goer</i>

For others and compounds with man see Mihalic (1971:128-9).

### Practice Drills

#### Exercise 1: Simple Substitution

Frame: Mipela i save ting olsem.

(katim pik, sutim pisin, skulim ol long tokples, toktok, ting)



*Exercise 2:* Repeat the following sentences inserting the negative marker *no* in the correct place.

1. Dispela meri i ( ) save brumim ples. (pause)
2. Ol dispela man i ( ) save singsing. (pause)
3. Mi ( ) save go long lotu. (pause)
4. Dispela dok i ( ) save kaikai ol kakaruk. (pause)
5. Olgeta pikinini i ( ) save lap. (pause)

*Exercise 3:* Listen to the following sentences and then change them into ones describing the characteristic habit of the person or thing mentioned. To do this listen to the instructor's cue and then complete the sentence with *bilong*. For example, suppose the given sentence was *Oltaim oltaim em i save kaikai bulmakau* and the instructor's cue was *Em i man* your answer should be *Em i man bilong kaikai bulmakau*. Ready?

1. Oltaim oltaim em i save pait.  
(Em i man)  
Em i man bilong pait.
2. Oltaim oltaim ol dispela pik i save brukim banis.  
(Ol dispela i pik)  
Ol dispela i pik bilong brukim banis.
3. Oltaim oltaim mi save stap long nambis.  
(Mi man)  
Mi man bilong nambis.
4. Oltaim oltaim stuakipa i no save bekim senis.  
(Stuakipa i no man)  
Stuakipa i no man bilong bekim senis.
5. Oltaim oltaim dispela meri i save toktok.  
(Dispela i meri)  
Dispela i meri bilong toktok.
6. Oltaim oltaim dispela pikinini i save brumim ples.  
(Dispela i pikinini)  
Dispela i pikinini bilong brumim ples.
7. Oltaim oltaim em i save skulim mipela long tok Inglis.  
(Em i meri)  
Em i meri bilong skulim mipela long tok Inglis.
8. Oltaim oltaim ol i save giaman.  
(Ol i man)  
Ol i man bilong giaman.

## Evaluation Exercises

*Exercise 1:* Make the following sentences habitual ones. Ready?

1. Long nait Wanipe tupela MALOLO i ( ) sindaun toktok wantaim Dogare. (pause)
2. Long wanem taim san i ( ) godaun? (pause)
3. Hanwas bilong mi i no ( ) ran kwik. (pause)
4. Yu ( ) wokim haus olsem wanem? (pause)
5. Stuakipa i no ( ) senisim dispela. (pause)

*Exercise 2:* How would you ask someone the following questions in Pidgin? Ready?

1. *What do you(2) normally do on Sunday?* (pause)  
 Yutupela i save mekim wanem long Sande?<sup>1</sup>  
 { Long Sande yutupela i save mekim wanem?
2. *Where do pigs go at night?* (pause)  
 Ol pik i save go we long nait?
3. *Who normally collects the pay?* (pause)  
 Husat i save kisim pe?
4. *What time does the passenger truck normally come?* (pause)  
 Long wanem taim pasindia trak i save kam?
5. *Where does the kiap usually sleep?* (pause)  
 Kiap i save slip we?

## TEXT

Listen to the following rather difficult text and then see how much of it you can transcribe and/or translate. Here is the text:<sup>2</sup>

Taim bilong kisim ka yumi laik go long Wewak, long moning kirap tasol, kisim ka i go, wokabaut long rot, painim pasindia, kisim, makim wanem hap ol i--wanem hap ol i laik go longen yumi i--ol i askim mipela long prais,<sup>3</sup> bai tokim ol long prais long wanem hap. Em nau. Ol i gat mani, ol i baim, mipela i kisim ol. Go, bringim ol long

<sup>1</sup>Also: Yutupela i save mekim wanem samting long Sande? or Long Sande yutupela i save mekim wanem samting?

<sup>2</sup>This text is spoken by Pakai, a P.M.V. driver, from Tumam village. Pakai is aged about thirtyfive and is fairly acculturated.

<sup>3</sup>prais = pe = cost, charge

dispela hap, sampela lain i laik kalap<sup>1</sup> gen, ol go long Wewak na tokim ol long pe<sup>2</sup> bilong go long Wewak, na ol i baim ka, mipela i bringim ol long Wewak. I kam bek tu, taim mipela i lusim Wewak, mipela i kam bek, ol man long rot ol i laik kam, go daun long rot man bilong kam long Dre'kikir ol i laik kam, o Maprik, mipela i kisim ol, long Wewak, kam bringim ol gen long rot, bringim ol long Yangoru o Maprik, sampela bilong Dre'kikir, mipela bringim ol, sampela i laik kam long ples,<sup>3</sup> mipela bringim ol i kam long ples. Na kirap gen long moning, mipela i ting wanem man i ripot<sup>4</sup> gen long kisim ol, mipela i kisim ol gen, i go. Na i no gat man i ripot, yumi kirap tasol yumi tingim long wanem hap bilong painim pasindia, yumi go tasol. Go painim ol pasindia, kisim ol i go, bringim ol long wanem hap, kisim mani long ol, i kam bek gen. Olgeta taim olsem.

Em tasol.

[Playing time: 1.5 minutes]

ENGLISH TRANSLATION:

*When it's time to get the truck (note ka) for us to go to Wewak (we) get up in the morning, get the truck and go driving along the road in search of passengers. (We) pick them up and note (= makim) where they want to go and we--they ask us about the fare and we outline these for various distances (lit. tell them about the fare for which place). Then those that have money pay their fare and we take them. (We) take them to their destination. Some groups want to board again to go to Wewak and we tell them the fare to Wewak and they pay it and we take them. (We) come back too. When we leave Wewak to come back those who live along the road or who come from Dre'kikir or Maprik and want to come back home (lit. get down at their place) we pick them up at Wewak and bring them (back) again along the road--bring them to Yangoru or Maprik. We bring some for Dre'kikir and some for Tumam. In the morning (we) get up again and consider the reports that have come in again about picking up passengers (lit. we think about which man reported about getting them) and we (go and) take them. If no one reports we get up and decide on where to go*

<sup>1</sup> kalap = get into a car, board. Also means to jump, spring, leap, e.g., kalap i go daun to jump down.

<sup>2</sup> pe. See footnote 3 on previous page.

<sup>3</sup> long ples = Tumam village

<sup>4</sup> ripot = report

*looking for passengers and go. We (go and) look for passengers and take them to wherever (they want to go), get their money and come back again. And so it goes on (lit. every time is like that). That's all.*

Now to end this unit here is another Pidgin song which is sung this time to the accompaniment of a Ukulele. Here are the words to the song:

Yu go tokim Toni  
Siket<sup>1</sup> i bruk pinis  
Toni e, Toni e, Toni e

#### SUPPLEMENTARY VOCABULARY

kalenda	<i>calendar</i>
san	<i>sun</i>
san i kamap	<i>sun rises</i>
san i godaun	<i>sun sets</i>
lait bilong san	<i>daylight, sun's rays</i>
mun	<i>moon</i>
mun i kamap	<i>moon rises</i>
mun i dai/godaun	<i>moon sets</i>
raunpela mun	<i>full moon</i>
bikpela mun }	
nupela mun	<i>new moon</i>
sta/liklik mun	<i>star, planet</i>
sta i lait	<i>star shines</i>
heven	<i>sky, heavens</i>
ples bilong klaut	<i>sky</i>
klaut	<i>cloud</i>
sno	<i>fog, mist</i>
sno i pasim maunten	<i>fog/mist obscures the mountain</i>
klaut i pas	<i>the sky is overcast</i>
klaut i pairap	<i>it is thundering</i>
klaut i lait	<i>it is lightning, lightning is flashing</i>
ren	<i>rain</i>
renbo	<i>rainbow</i>
ren i kamdaun	<i>it's raining</i>
tit bilongen i lait	<i>his teeth are shiny/bright</i>
tit bilongen i tulait	<i>his teeth are very bright</i>
san i lukim mi	<i>sun shines on me</i>

<sup>1</sup>siket = skirt

mun i kilim lukim } meri	<i>the girl is menstruating</i>
belo bilong klok	<i>clock's alarm</i>
paitim belo	<i>ring the bell</i>
tudak } i painim mi ren } long rot	<i>darkness rain } caught me on the way</i>
ren i wasim mi	<i>I got rained on</i>
taim bilong ren	<i>the rainy season</i>
taim bilong san	<i>dry season</i>
taim bilong kaikai	<i>lunch time</i>
taim bilong kirap long slip	<i>getting-up time</i>
taim bilong haiwara	<i>high tide, rainy season</i>
taim bilong draiwara	<i>low tide, dry season</i>
taim bilong win	<i>windy time</i>
tais	<i>swamp</i>
natnat	<i>mosquito</i>
pis	<i>fish</i>
maleo	<i>eel</i>
kindam	<i>crayfish</i>
pukpuk	<i>crocodile</i>
binatang	<i>insect</i>
rokrok	<i>frog</i>
snek	<i>snake</i>
sikau	<i>wallaby</i>
muruk	<i>cassowary</i>
blakbokis	<i>flying fox</i>
mumut	<i>bandicoot</i>

#### CLASSROOM EXERCISES

Besides revision of the material presented in the unit try the following:

1. *Vocabulary Revision:* Name all the things you'd find in a European kitchen; in the sky; around a village etc. Base on the supplementary and other vocabulary introduced so far.
2. Describe yourself to someone in about five sentences in terms of your body parts. For example, Mi man. Mi gat tupela han na tupela lek...
3. Draw the following crazy figure. Dispela samting i gat tupela het na wanpela lek tasol... Give a running Pidgin description made-up as you go along and incorporating suggestions from students.
4. Pretend your informant (or another student) is a taxi driver. Ring him up and tell him where you want to go and when he "arrives" carry on a conversation with him on the way to your destination. Conversation should include discussion of fare.

5. Repeat the Cumulative Text game given in Unit 2 but ask for it to be done in the future using *bai*.
6. Begin a reading programme based on some of the material mentioned in Section 3 of the Reading List given at the end of this book.
7. Give (or write down) sentences showing that you know how to ask the following common types of questions: *Where?*; *How much?*; *Why?*; *Who?*; *When?*; *Whose?*; *How?*; *Are you...?*; *How many?*; *Is he... or not?*.

## UNIT 5

### CONVERSATION

#### Long Painim Wok

- Long moningtaim Dogare i kirap long slip na i baim bas i go long taun bilong painim wok. Em i raun i stap na i kamap long opis bilong wanpela kampani masta.<sup>1</sup>
- Masta: Yes, wanem samting?
- Dogare: Masta mi laik i kisim wok.
- Masta: Yu bin wok mani bipo?<sup>2</sup>
- Dogare: Yesa, bipo mi bin wok mani long masta Sak long Goroka.<sup>3</sup>
- Masta: Tru a? Yu save wokim baret bilong putim simen?
- Dogare: Yesa, mi save.
- Masta: Tasol yu inap wokim em long san?<sup>4</sup>
- Dogare: Mi inap wokim em olsem.
- Masta: Orait yu kam bek gen long Mande long seven klok bilong kirapim dispela wok. Save?
- Dogare: Yesa, mi harim.
- Olsem na Dogare i lusim opis i go na i wokabout long taun.

*In the morning Dogare woke up and caught the bus to town to look for work. He walked about and (eventually) arrived at the office of the manager of a firm.*

*Yes, what's the trouble?*

*I want to get work, sir.*

*Have you worked for wages before?*

*Yes sir, some time ago I worked for wages for Mr. Jack in Goroka.*

*Is that so huh? Do you know how to make a trench for cement?*

*Yes I do.*

*But can you do it in the sun?*

*I can do it under those conditions.*

*Ok come back again on Monday at seven to begin. Understand?*

*Yes sir, I understand.*

*And so Dogare left the office and strolled about town.*

[Musik<sup>5</sup>]

---

<sup>1</sup>Note difference between wanpela kampani masta a *European businessman or employer* and kampani bilong wanpela masta a *certain European's business or company*.

<sup>2</sup> Depending on the location and the work undertaken one employs labour on wage, piece, contract, or board-and-keep conditions.

<sup>3</sup> Europeans are more commonly named and remembered by their christian names rather than surnames in New Guinea.

<sup>4</sup> See footnote to Section 5.2.

<sup>5</sup> The traditional music heard throughout this unit comes from the Madang area. It is taken from Sheridan (1958: side 1, track 2, item a) who describes it as follows:

An important ritual of the buraung ceremony of initiation. The song is introduced by the dige. This is a tube of bamboo at least twelve feet long. The music of the dige is produced by the performer partly singing, and partly trumpeting into the tube. A reed made from a leaf held in the mouth of a player seated just behind the dige group sounds out a soprano version of the main theme. This tiny instrument is the mumo.

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#### USEFUL EXPRESSIONS

Wanem samting?	<i>What's the matter?/What's up?</i>
Nogat.	<i>Nothing.</i>
I no gat samting.	<i>Nothing's the matter.</i>
Yu orait a?	<i>Are you Ok?/How are you?</i>
Yes, mi orait.	<i>Yes, I'm Ok./Fine!</i>
Yu gat tok?	<i>Have you got something to say?</i>
Nogat, mi no gat tok.	<i>No, I've got nothing to say.</i>

#### VOCABULARY EXPANSION EXERCISES

##### Exercise 1: Simple Substitution

Frame: Masta, mi laik i kisim wok.

maritim dispela meri	<i>(marry this woman)</i>
ranawe long ples	<i>(run off home)</i>
raitim nem bilong mi	<i>(write my name)</i>
katim gras bilong het bilong yu	<i>(give you a haircut)</i>
bihainim pasin bilong yupela	<i>(imitate you Europeans)</i>
kaunim haumas mani i stap	<i>(count how much money there is)</i>
bungim ol samting bilong mi	<i>(put my things to- gether in a heap)</i>
kisim wok	



## Exercise 2: Simple Substitution

Frame: Yu bin wok mani bipo?

wok kaikai (work for board and keep--no salary)  
 wok mak (do piecework)  
 wok kontrak (worked by contract)  
 wok bus (make a patrol)  
 wok sip (stevedore)  
 wok bisnis (engage in commerce)  
 wok mani

## Exercise 3: Simple Substitution

Frame: Yu save wokim baret bilong putim simen?

wokim haus pekpek (build a toilet)  
 mumuim kaikai (cook in a ground oven)  
 bihainim pasin bilong ol Yuroopen (imitate Europeans)  
 wokim hul bilong planim man (dig a grave)  
 katim gras long sarip<sup>1</sup> (cut grass with a sarip)  
 wokim hul pipia (dig a rubbish hole)  
 wokim baret bilong putim simen

## Exercise 4: Simple Substitution

Frame: Tasol yu inap wokim em long san.

helpim mi (help me)  
 planim kaukau (plant sweetpotato)  
 wasim ka (wash the car)  
 brumim ples (sweep the village)  
 sanapim pos (stand up the post)  
 pilai kikbal (play soccer)  
 kisim diwai i kam (bring poles)  
 soim mi rot (show me the way)  
 wokim em

---

<sup>1</sup>A sarip is a long thin piece of iron about three feet long by one inch wide used for cutting grass in New Guinea.

## Exercise 5: Simple Substitution

Frame: Orait, yu kambek gen long Mande.  
 wanpela taim moa<sup>1</sup> (*once more*)  
 tupela taim moa (*twice more*)  
 tu-tri taim (*a few times*)  
 planti taim (*often*)  
 haumas taim (*how often?*)  
 gen<sup>2</sup>

## Exercise 6: Progressive Substitution

Frame: Olsem na Dogare i lusim opis i go na i wokabaut long taun.  
 givim gude long mi (*greeted me*)  
 na i kirapim wok  
 sekan long mi (*said goodbye*)  
 na i givim bek mani  
 long mi  
 krosim mi (*was angry with me*)  
 na i laik i sutim mi  
 kamap (*arrive*)  
 na i wokabaut long taun  
 lusim opis i go

5.1 SAVE + VERB: COMPETENCE (*to know how to do something*)

Competence in performing an action is expressed in Pidgin by placing save before the verb just as for habitual actions discussed in Section 4.4 above, e.g.:

Yu save wokim baret bilong Do you know how to dig a trench  
 putim simen? for cement?  
 Mi save wasim ka. I know how to wash a car.

In fact the two constructions are closely related in that one gains one's competence to perform an action from having performed it regularly or habitually. In some sentences both senses are one and the same, e.g.:

Yu save wokim haus. { Do you regularly build houses?  
 Do you know how to build houses?

<sup>1</sup>These can also be said wantaim (moa), tutaim (moa) etc.

<sup>2</sup>Two other useful time expressions which students should know but which do not fit this frame are oltaim *always* and wanpela wanpela taim *occasionally, now and then, at odd times*. Oltaim usually comes at the beginning of sentences and may be doubled for intensity.

Examples: Oltaim em i sik. He's always sick.

Oltaim oltaim em i sik. He's continually/always sick.

Mipela i kaikai bulmakau  
wanpela wanpela taim tasol.

*We (excl.) eat beef only  
now and then.*

In others only one is emphasised, e.g.:

San i save godaun.

*The sun (habitually) goes down.*

Notice, however, that Pidgin makes a distinction between this and special knowledge (save pasin bilong; gat save bilong) which will be discussed in more detail later.

### Practice Drills

#### Exercise 1: Simple Substitution

Frame: Ol i save pilai kikbal.

(wokim hul pipia; wasim ka olsem; katim gras long sarip;  
fungim ol kokonas olsem; pilai kikbal)

Exercise 2: Ask the question ending in o nogat corresponding to the following statements. Ready?

1. Em i save askim masta long tok Inglis. (pause)

Em i save askim masta long tok Inglis o nogat?

2. Ol i save kapsaitim kanu. (pause)

Ol i save kapsaitim kanu o nogat?

3. Olgeta manmeri bilong Papua Niu Gini i save toktok (pause)  
long tok Pisin.

Olgeta manmeri bilong Papua Niu Gini i save  
toktok long tok Pisin o nogat?

4. Yu save bihainim pasin bilong ol Yuropen? (pause)

Yu save bihainim pasin bilong ol Yuropen  
o nogat?

5. Emtupela i save wok bus. (pause)

Emtupela i save wok bus o nogat?

### Evaluation Exercises

Exercise 1: Give the English meanings of the following sentences. In most cases there will be two, according to the interpretation of save and the context.

1. Kiap i save salim pas i go long opis long biktaun. (pause)

*The government officer habitually sends/knows how to send  
letters to the office in the main town.*

2. Ol manmeri bilong Ostrellya i save kaikai kakaruk. (pause)

*Australians habitually eat/know how to eat fowl.*

3. Pasindia trak i save kam bek long hap pas sikis (pause)  
santing.  
*The passenger truck usually comes back about half past six.*
4. Mun i no save kamap long faiv klok stret. (pause)  
*The moon doesn't usually rise at exactly five o'clock.*
5. Mi no save go long lotu. (pause)  
*I don't usually/don't know how to go to church.*

Exercise 2: How would you say the following things in Pidgin:

1. *Do you know how to write a letter in Pidgin or not?* (pause)  
Yu save raitim pas long tok Pisin o nogat?
2. *My father knows how to shoot fish.* (pause)  
Papa bilong mi i save sutim pis.
3. *This old man knows how to dig a rubbish hole.* (pause)  
Dispela lapun man i save wokim hul pipia.
4. *All boys know how to play soccer.* (pause)  
Olgeta manki i save pilai kikbal.
5. *His male servant knows how to cook corned beef.* (pause)  
Hausboi bilongen i save kukim solmit.
6. *This European woman knows how to harvest sweet-potato huh?* (pause)  
Dispela misis i save kamautim kaukau a?

## 5.2 INAP V: ABILITY (Physically Capable)

Ability to carry out an action physically is expressed in Pidgin by placing inap (or often just nap) before the verb,<sup>1</sup> e.g.:

- |                                   |  |
|-----------------------------------|--|
| Mi inap sanapim dispela pos.      | <i>I can (am physically able to) stand up this post.</i>               |
| Em i no inap kamautim kaukau.     | <i>She cannot (is not physically able to) harvest the sweetpotato.</i> |
| Bai em i no inap kamautim kaukau. | <i>She'll not be able to harvest the sweetpotato.</i>                  |
| Yu inap i go long taun?           | <i>Are you able to go to town?</i>                                     |
| Yu inap i kam wantaim em?         | <i>Are you able to come with him?</i>                                  |

Note the position of no and bai with respect to inap in these sentences, and that i appears before go and kam after inap.

<sup>1</sup>In some areas inap i is used, e.g., Mi inap i sanapim dispela pos, and Em i inap i kamautim kaukau. Note that this is different from the occurrence of i before go and kam mentioned below.

## Practice Drills

*Exercise 1: Simple Substitution*

Frame: Mitupela i inap katim gras bilong het bilong yu.  
 (wok kontrak, mumuim kaikai, i go long taun bilong  
 kisim pe; wok bus, katim gras bilong het bilong yu)

*Exercise 2: Simple Substitution*

Frame: Bai ol i no inap rausim gras nogut long gaden.  
 (lukautim ol pikinini; kilim indai pik; bringim kago  
 i kam; wokabout long bung; rausim gras nogut long  
 gaden)

*Exercise 3:* Give the ability form of the following sentences by inserting inap in the correct place. Be wary of go and kam.

1. Meri bilongen i ( ) redim kaikai bilong tupela. (pause)
2. Ol i ( i ) kam bek long de namba tu bilong mun  
Epril. (pause)
3. Emtripela i ( ) kisim kaukau i go long haus sik. (pause)
4. Kandere bilong mi i ( ) raitim pas na salim em  
i kam long mi. (pause)
5. Dispela tupela pikinini meri i ( ) klinim gaden. (pause)
6. Mi no ( i ) go long nambis. (pause)

*Exercise 4:* Make the following sentences negative by inserting no in the correct place:

1. Meri bilongen i ( ) inap redim kaikai bilong  
tupela. (pause)
2. Ol i ( ) inap i kam bek long de namba tu bilong  
mun Epril. (pause)
3. Emtripela i ( ) inap kisim kaukau i go long haus  
sik. (pause)
4. Kandere bilong mi i ( ) inap raitim pas na salim em  
i kam long mi. (pause)
5. Dispela tupela pikinini meri i ( ) inap klinim  
gaden. (pause)

## Evaluation Exercise

Answer the following questions using the Pidgin cues provided:

1. Yupela i inap subim ka i go? (yesa) (pause)  
Yesa, mipela i inap subim ka i go.
2. Yupela i inap subim ka i go? (nogat) (pause)  
Nogat, mipela i no inap subim ka i go.
3. Dispela lapun meri i inap sanapim dispela pos? (nogat) (pause)  
Nogat, dispela lapun meri i no inap sanapim dispela pos.
4. Em i inap wokim wanem? (haus kuk) (pause)  
Em i inap wokim haus kuk.
5. Bai yu no inap i go we? (bikbus) (pause)  
Bai mi no inap i go long bikbus.

## 5.3 BIN + VERB: PAST TENSE

Verbs preceded by bin denote actions performed in the past, e.g.:

Wanpela man i bin skulim mi      *A man was/has been teaching me*  
long tok Pisin.                      *Pidgin.*

Note, however, that bin is not used in Pidgin as frequently as one might expect on the basis of one's knowledge of English where tense is always indicated in the form of the verb. This is because bin seems to be a recent development in some areas<sup>1</sup> and because (as already noted in Unit 1 Section 1.2) verbs in Pidgin rely more on context (especially adverbs/phrases of time) for their interpretation than do verbs in English. Students should therefore be wary of overuse of bin. As a general rule use bin to indicate past tense only when it is not likely to be clear from context that past tense is being indicated, or as roughly equivalent to *have, has* in English. The following exercises will give you practice in manipulating bin,<sup>2</sup> but are not meant to be taken as a measure of its frequency of use.

## Practice Drills

*Exercise 1: Simple Substitution*

Frame: Husat i bin mumuim kaukau hia?  
(bungim olgeta samting, planim man, katim diwai, katim gras, giaman, wokim hul, mumuim kaukau)

<sup>1</sup>Mr. P. Mülhäusler informs me that in some of the more remote areas of the Sepik it is not known by older people. It is said to have originated in New Britain and is made popular by radio announcers.

<sup>2</sup>For further discussion of the use of bin see Mihalic (1971:29) and Wurm (1970:47).

*Exercise 2: Simple Substitution*

Frame: Nogat, mitupela i no bin paitim em pastaim.  
(krosim dispela, ranawe, kamap, sanapim pos, patim em)

*Exercise 3:* Make the following sentences negative by inserting no in the correct place:

1. Ol kanaka i ( ) bin lukim nambis. (pause)
2. Smolpapa bilongen i ( ) bin dring kopi. (pause)
3. Yu ( ) bin soim rot long olgeta. (pause)
4. Husat i ( ) bin haitim kago? (pause)
5. Yumitripela i ( ) bin baim balus. (pause)

*Exercise 4:* Change the following sentences from past tense marked by bin to future tense marked by bai. In each case begin the sentence with bai. For example, if the instructor were to say ol i bin kam your answer should be bai ol i kam. Ready?

1. Mi bin soim em wanpela ples kanaka. (pause)  
Bai mi soim em wanpela ples kanaka.
2. Kiap i bin givim gude long hausboi bilong mi. (pause)  
Bai kiap i givim gude long hausboi bilong mi.
3. Em tripela i bin helpim dispela manki. (pause)  
Bai em tripela i helpim dispela manki.
4. Mipela i no bin bihainim pasin bilong ol Yuropen. (pause)  
Bai mipela i no bihainim pasin bilong ol Yuropen.
5. Yupela i bin wok bus a? (pause)  
Bai yupela i wok bus a?

**Evaluation Exercise**

What do the following sentences mean in English:

1. Dispela haptrak i bin kilim i dai mama bilong mi. (pause)  
*This utility killed/has killed my mother.*
2. Yu bin stap we? (pause)  
*Where have you been staying?*
3. Long wanem taim em i bin sindaun toktok? (pause)  
*When was he sitting down talking?*
4. Mipela i bin planim meri long seven klok samting. (pause)  
*We (excl.) were burying the woman at about 7 o'clock.*
5. Dok i bin ranawe long bikbus. (pause)  
*The dog ran/has run away in the jungle.*

## 5.4 VERB + GEN: REPEATED ACTIONS

Verbs followed by gen indicate repeated actions, e.g.:

Ol i sindaun gen. *They are sitting down again.*

But although gen always follows the verb its position relative to it in longer sentences is fairly flexible except if there is an object involved. In that case gen cannot occur between the verb and the object without special intonation and pausing (which tend to emphasize gen) and then only for non-pronoun objects with certain verbs. The following sentences indicate the kinds of allowable variation. Unacceptable sentences are starred and less acceptable ones question-marked.

Examples:

1. Ol i sindaun gen long graun. *They are sitting down again on*  
Ol i sindaun long graun gen. *the ground.*

2. Ol i lukim mi gen. *They saw me again.*  
\*Ol i lukim gen mi.

3. Em i paitim masta gen long  
kanda. *He hit the European with a*  
Em i paitim masta long  
kanda gen. *walking-stick again.*  
\*Em i paitim gen masta long  
kanda.

4. Bai mi givim yu wanpela pik  
gen. *I'll give you a pig again.*  
Bai mi givim wanpela pik  
long yu gen.  
Bai mi givim wanpela pik  
gen long yu.  
?Bai mi givim yu gen,  
wanpela pik.  
?Bai mi givim gen, wanpela  
pik long yu.  
\*Bai mi givim gen yu wanpela  
pik.

## Practice Drills

## Exercise 1: Simple Substitution

Frame: Ol i sindaun gen long graun.  
(stap, sanap, pekpek, singsing, slip, sindaun)

## Exercise 2: Simple Substitution

Frame: Ol i lukim mi gen.  
(stilim kiau, baim bas, sutim pik, pilai kikbal, planim taro, lukim mi)



*Exercise 3: Simple Substitution*

Frame: Em i paitim masta gen long kanda.

(katim diwai gen long akis, sanapim pos gen long hul,  
kisim wok gen long Mosbi, paitim masta gen long kanda)

*Exercise 4: Simple Substitution*

Frame: Mi hat gen.

(kol, pulap, kus, sotwin, hat)

*Exercise 5:* Repeat the following sentences substituting the items given as cues for gen.

1. Ol pik bilong mi i ranawe gen long bikbus. (wantaim moa)  
Ol pik bilong mi i ranawe wantaim moa long bikbus.
2. Yumi i toktok gen long tok Pisin. (wanpela wanpela taim)  
Yumi i toktok wanpela wanpela taim long tok Pisin.
3. Ol pisin i sindaun gen long dispela diwai. (planti taim)  
Ol pisin i sindaun planti taim long dispela diwai.
4. Sampela i no inap i go antap gen long stesin. (tupela taim)  
Sampela i no inap i go antap tupela taim long stesin.
5. Ol meri i subim ka i go gen. (tu-tri taim)  
Ol meri i subim ka i go tu-tri taim.

*Exercise 6: Progressive Substitution*

Frame: Papa bilong mi bai i givim yu wanpela pik gen.  
susa bilongen

brata bilong emtupela

kandere bilong dispela

smolpapa bilong mipela

papa bilong mi

nupela kiau

liklik kaikai

gutpela wilwil

bikpela kakaruk

wanpela pik

*Exercise 7:* Repeat the following frame inserting gen into the phrase given as cue. Use the answer then as the frame for the next cue insertion, and so on. Ready?

Frame: Em i wetim bas gen.

(Kam bek long Mosbi)

Em i kam bek gen long  
Mosbi.

(ranawe long ples)

Em i ranawe gen long  
ples.

(lainim tokples long teprikoda)

Em i lainim tokples gen  
long teprikoda.

(putim kiau long haus kakaruk)

Em i putim kiau gen  
long haus kakaruk.

(wetim bas long bikrot)

Em i wetim bas gen long  
bikrot.

### Evaluation Exercise

Say what the following sentences mean in English. Treat each as necessary as being in the *past* tense.

1. Ol hanwas i dai gen long ten minit bipo long ten klok stret. (pause)  
*The watches stopped again at exactly ten to ten.*
2. Yumi i wok gen. (pause)  
*We (incl.) worked again.*
3. Kaman, yumi wok gen!<sup>1</sup> (pause)  
*Come on, let us (incl.) work again!*
4. Pisin i sindaun gen long het bilongen. (pause)  
*The bird sat on his head again.*
5. Stuakipa bai i givim ol sampela loliwara gen. (pause)  
*The storekeeper will give them some softdrink again.*

### TEXT

Here is a story by Muhan of Tumam village, near Dreikkikir, East Sepik District about going to work on a plantation. Listen to it and then try writing it down and translating it. Here is the story:

Orait, nem bilong mi Muhan. Mi bilong ples hia Tumam. Mi laik stori long taim mipela i go long plantesin.<sup>2</sup> Bipo mipela stap long ples, mipela i no gat laplap o bilas o gutpela dres, samting olsem, mani, wanem samting. Na bihain mipela i stap na harim tok long

<sup>1</sup> Check Conversation 3 footnote 5, and Unit 3, Vocabulary Expansion Exercise 6 again!

<sup>2</sup> Note the pronunciation of *plantesin* by this speaker.

kompani masta i kam long<sup>1</sup> kisim boi long wok long plantessin. Em nau mipela kirap, kisim nem long ol masta<sup>2</sup> i go kamap long Maprik o Wewak wanem hap olsem long sabdistrik, go daun, mipela go kamap nau, mipela kontrak, putim nem bilong mipela, o ples, o kaunsil, o distrik. Nau mipela i putim nem long kontrak nau, mipela i go long plantessin. Mipela wok inap olsem tu yia pinis, mipela pinisim taim<sup>3</sup> bilong mipela, mipela i kam bek, ol masta i pinisim taim<sup>3</sup> bilong mipela, mipela i kam nau, kisim pe long gavman,<sup>4</sup> pe bilong kontrak, (?) long gavman, long opis, long wanem hap mipela i wok longen. Mipela i kisim pe nau, mipela i pinis na i kam. Kam mipela baim sampela bilas, o ol gutpela dres o kaikai wanem samting, mipela baim na mipela tingting long sampela famili long ples o papamama o sampela brata, mipela mas baim bilas, ol sottrausis,<sup>5</sup> ol laplap wanem samting mipela mas baim inap long ol susabrata long ples mipela kisim i kam, mipela i dilim wanpela wanpela<sup>6</sup> long ol, o wan siling, mani samting, mipela laik givim ol, helpim ol liklik. Mipela kam i stap, sampela man lukim olsem i tok, "Mi tu mi mas wok mani." Orait, em i kirap, painim bilong em, painim wok mani bilong em, go nau, go kontrak, i go long plantessin. Wok long plantessin i wankain olsem. I go go inap nau dispela taim planti man i no interes<sup>7</sup> tumas long wok long plantessin, na katim kopra. Ol i stap, kisim save long ritrait<sup>5</sup> ol i laikim gutpela wok, long stap long taun. Ol wanpela wanpela man<sup>8</sup> ol i save go long plantessin inap nau. Tasol long bipo tru i no gat gutpela wok long taun o wok insait long save. Nogat. Mipela wok olsem long plantessin tasol. Mipela katim kopra. Inap nau, em pinis. Na sampela hap hap lain<sup>9</sup> tasol ol i wok long plantessin. Tasol long taun, yes, i gat planti moa man ol i wok insait long taun. Olsem gutpela kaikai, o gutpela stesin i klin, olsem nau em tok, liklik toksave bilong mi long stori bilong mi long wok long plantessin, taim mi wok longen. Em tasol.

[Playing time: 2.5 minutes]

<sup>1</sup>Note use of long for bilong *in order to*. This is quite common in many areas of Papua New Guinea.

<sup>2</sup>Because of the pause after masta it is not clear if i go refers to masta or to mipela. I shall interpret it as though masta is the subject.

<sup>3</sup>Note here pinisim taim *to finish one's contract time* has both mipela and masta as subject.

<sup>4</sup>In this indentured labour system a certain proportion of a labourer's wages was paid to and held in trust by the government and given to the labourer at the completion of his contract.

<sup>5</sup> *Sottrausis clothes (lit. shirt and trousers)* is said as one word. Cf. *manmeri, papamama, bratasusa* and *ritrait* which comes later.

<sup>6</sup> *wanpela wanpela* = one each

<sup>7</sup> *interes* = interested

<sup>8</sup> *ol wanpela wanpela man* = each person, but normally one wouldn't have *ol* in front as this speaker does.

<sup>9</sup> *hap hap lain*. Not sure whether speaker means *this and that group* or *half of some groups*. I think the former.

ENGLISH TRANSLATION:

*Well, my name is Muhan. I come from this village, Tumam. I'm going to tell about when we went to (work on) plantations. Before, we were (just) staying in the village. We did not have loincloths or fine clothes or good skirts or things like money or whatever. Then we heard about a recruiter coming to get labourers to work on plantations. So (lit. that was it!) we got going (lit. got up) and got the names of the recruiters coming to Maprik or Wewak or whatever place like that in the subdistrict and we went and saw them and signed on--put (down) our names or of our village, council or district. Then (when) we had signed on we went to the plantation. We worked for two years and at the completion of our contract we came back--the plantation manager completed our contract and we came back, collected our due wages from the government--(?) from the government, at the (government) office wherever we were working. Having collected our pay we were finished (with our contract) and came (home). On the way we bought some finery or nice dresses or food or whatever. We bought them for our relatives back home (lit. we thought of some relatives in the village) or parents or some brothers. We had to buy finery--clothes, loincloths etc.--we had to buy enough for our brothers and sisters in the village. We bought them and shared them out, one each--or (gave them) one shilling or money and things. We wanted to give them (these things) to help them a little. When we were coming some (others from the village) would see us (with our goods--lit. like that) and say, "I too must work for wages." So they'd get up and (go and) look for it--for work that paid wages for them. They'd go--go and work contract on a plantation. Work on a plantation is all the same, (just) like I've told you (lit. like that). This business (lit. it) went on until the present time. Many men are not (now) interested very much in working on plantations and cutting copra. They stay (in the village) and learn to read and write. They want good work, in a town. Each person used to go to a plantation till now. But before, long ago,*

there was no good work (to be had) in towns or to do with knowing things. No. We only used to work on plantations. We used to cut copra, but all that's over now. Only this and that group work on plantations (any more). But in towns, yes, there are plenty more men working. "There (you'll find) good food and clean stations," that's what they say. That's all there is to my little explanation of what it was like to work on plantations.

Now to end this unit here is a sound common to the Highlands areas of New Guinea. It is a yodel call which is used to send messages across valleys. Such a call is a combination of spoken and singing speech and may carry up to a mile or more. This example comes from Sheridan (1958: side 2, track 1, item a).

#### SUPPLEMENTARY VOCABULARY

##### More Body Parts

pes olgeta	face
gras bilong ai	eyebrow or eyelash (discriminate by pointing or describing further)
baksait bilong nek	back/nape of neck
han antap/lek antap	upper arm/upper leg
han daunbilo/lek daunbilo	lower arm/lower leg
sangana	armpit, groin
pinga bilong lek	toe
kapa bilong pinga <sup>1</sup>	fingernail/toenail
raithan/han sut	right hand
lephan/han kais	left hand
mit bilong lek	thigh
baksait bilong lek	calf of leg
insait bilong han	palm of hand
ananit bilong lek	sole of foot
banis	ribs
klok/pam/hat	heart
klok bilong mi i meknois yet	my heart is still beating/ticking
liva	intestines
wetliva	lungs
blakliva	liver
sua	sore
susu bilong sua	pus of sore

<sup>1</sup>Note: Fingers are normally identified by pointing or describing, e.g., dispela pinga or longpela pinga.

dewel bilong man/diwai	<i>man's/tree's shadow</i>
dewel bilong man i dai pinis	<i>ghost (of a dead person)</i>
tambaran	<i>ancestor spirit</i>
haus tambaran	<i>spirit house</i>
han bilong pisin	<i>wing</i>
gras bilong pisin/dok	<i>feather/fur</i>
haus bilong pisin	<i>nest</i>
tel bilong pisin/dok	<i>tail (of bird/dog)</i>
pul bilong pis	<i>fin (of fish)</i>
pul bilong kanu	<i>canoe paddle</i>
pul bilong trausel	<i>turtle's flipper</i>
diwai	<i>tree, log, pole</i>
han (bilong) diwai	<i>branch of tree</i>
het (bilong) diwai	<i>crown of tree</i>
plaua (bilong) diwai	<i>flower</i>
pikinini (bilong) diwai	<i>fruit</i>
lip (bilong) diwai	<i>leaf</i>
rop (bilong) diwai	<i>root</i>
plaua bilong kakaruk	<i>chicken's comb</i>
mambu	<i>bamboo</i>
hanrot	<i>side road, track off main track</i>
hanwara	<i>tributary stream</i>
han bilong pik	<i>shoulder of pork</i>
lek bilong pik	<i>leg of pork</i>
han bilong siot	<i>sleeves of shirt</i>

## Note:

dok i gat tupela <u>han</u> na tupela <u>lek</u>	<i>Dogs have two forelegs and two hindlegs</i>
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## CLASSROOM EXERCISES

Besides revision and practise of materials presented in the units studied so far try the following:

1. *Language Game: Delivering Messages.* Get one student to give a message to another outside the classroom and send him off to the class to deliver the message and/or explain what he wants. E.g., send to shop, to teacher, to kompani masta, to wantok etc. At completion another student can describe what happened in Pidgin or whole class write a short description.
2. *Language Game: What am I?* Class members compose three sentences about some object and present to rest of class to guess what that object is. All must be in Pidgin. Allow class to question if necessary. (Restrict to few minutes only on each occasion.)
3. *Language Game.* Mime an action and class has to ask what the performer is doing and then say what he is doing. (Restrict to few minutes only on each occasion.)

4. *Comprehensive Exercise.* Supply written answers to questions about a short text or picture.
5. Students put on a puppet show with hand puppets (made from old socks) recapitulating the conversations learned so far/or of a short drama of the students' own design related to the material presented so far.



## UNIT 6

### CONVERSATION

#### Long Pati

- Long Fraide Dogare i putim<sup>1</sup>  
klinpela siot na trausis brata  
bilongen i givim em pinis na  
em i go long pati.<sup>2</sup> Taim em i  
kamap long pati em i lukim  
sampela wantok bilongen.
- Wantok: Yes brata, yu kam a?  
Yu laik i mekim wanem  
samting long pati hia<sup>3</sup>  
na yu kam?
- Dogare: Nogat, mi kam nating  
tasol. Brata bilong mi  
i tokim mi na mi kam.  
Em tasol.
- Wantok: Oloboi, yu man bilong  
giaman hia.<sup>3</sup>
- Dogare: Olsem wanem?<sup>4</sup>
- Wantok: Yu putim dispela klinpela  
siot na trausis, na yu  
smat moa i stap. Bilong  
wanem?
- Dogare: Nogat, mi bilas nating.
- Wantok: Nogat hia.<sup>3</sup> Mipela  
olgeta i save. Yu laik  
i winim wampela naispela  
meri long pati hia.<sup>3</sup>  
Tru, o nogat?
- Dogare: Nogat. Mi no gat mani.  
Em i namba wan<sup>5</sup> taim  
tru mi kam long pati  
long Mosbi.
- [footnotes overleaf]
- On Friday Dogare put on a clean  
shirt and pair of trousers  
which his brother had given him  
and went to a party. When he  
arrived at the party he met  
some friends.*
- Hello there mate. What are you  
doing at this party?*
- No reason. My brother told  
me about it and I came. That's  
all.*
- Boy what a liar.*
- How come?*
- You put on this clean shirt  
and pair of trousers and you  
look great. Why?*
- No I dressed up for no reason.*
- Come off it. We know. You  
want to get yourself an  
attractive girl here at the  
party. True or false?*
- False. I haven't got any money.  
This is the first time ever  
that I've been to a party in  
Moresby.*



Wantok: I orait. Maski. Yu Ok. *Forget it. Come and party*  
 kam pati wantaim mipela *with us. They're about to*  
 olgeta. Klostu<sup>6</sup> ol i *begin playing the guitars.*  
 paitim gita.

Dogare: O sori, bipo long tenpela *Alas, ten years ago it wasn't*  
 yia samting i no stap *like this.*  
 olsem.

Olsem na Dogare i amamas tru long *And so Dogare enjoyed everything*  
 olgeta samting i stap insait long *at the party.*  
 pati.

[Musik<sup>7</sup>]

<sup>1</sup>Putim is used here for *to put on (European clothes)*. Normally pasim is used, e.g., em i pasim klos *he put on the clothes*.

<sup>2</sup>Pinis indicates completed action. See Section 9.2.

<sup>3</sup>Note the frequent use of hia throughout this text. This is characteristic of some speakers who punctuate their speech with it very much like some speakers of Australian English punctuate their speech with like. In these circumstances hia loses much of its demonstrative force and is rather meaningless. Normally it means *here* when it occurs after verbs (e.g., yu putim kiau daun hia *put the egg here!*) and *this particular (one) here* after nouns, e.g., long pati hia *at this particular party (and not somewhere else)*. However, with nouns it is usually used in conjunction with dispela before the noun in contrast to such phrases as long hap *there*, i stap klostu *there (nearby)*, e.g., long dispela pati hia *at this party (here)*; long dispela pati long hap *at that party (over there)*; long dispela pati i stap klostu *at that party (nearby)*. Finally, hia may be appended to em *that* as em hia *that's the one* in answer to questions like *Where is it?*

<sup>4</sup>Note the use of olsem wanem *how come* or *why*. Bilong wanem could just as well have been used.

<sup>5</sup>Note the difference between namba wan *first*, namba tu *second*, etc. (which have already been introduced in Section 4.2 above) and the compounds (stressed on the first syllable) nambawan *first rate*, *very good*, *best*; nambatu *second rate*, *not so good*, *inferior*. For example:

Namba wan kaikai i kam! *Serve the first course!*  
 Dispela kaikai i nambawan. *This food is tops.*

<sup>6</sup>Klosap may be preferred here in some areas, e.g. Klosap ol i paitim gita.

<sup>7</sup>The three traditional musical instruments heard throughout this unit come from the Rabaul area, New Britain. They are:

a. A *laulau* or two note xylophone. The player rests two short sticks on his lap. On these he beats out rhythmical patterns with a hardwood striker held in each hand. The laulau has a variety of uses, including making love spells and musical sorcery. [Sheridan (1958: side 2, track 4, item a)]

b. *Ding Ding* or primitive zither or dulcimer, made from a single segment of green bamboo. Two strings are cut from the bamboo ring. These are tapped lightly into sound with a thin sliver of bamboo. In its most formal use it is sounded with other small instruments at death rites. Nowadays it survives mostly as a love charm. [Sheridan (1958: side 2, track 4, item b)]

c. A *Papuanga* or child's musical toy, made from a coconut leaf encasing a vibrating reed. This is fastened to a thin stick and whirled into sound around the player's head. Here a boy makes up rhythms to an impromptu mime dance. [Sheridan (1958: side 2, track 4, item c)]

The laulau music is heard separating the conversation exercises; the ding ding, the vocabulary exercises; and the papuanga, the grammar sections.

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### USEFUL EXPRESSIONS

Yu save dring bia?	<i>Are you a drinker? (as distinct from a teetotaller)</i>
Mi save.	<i>Yes I am.</i>
Yu spakman?	<i>Are you a drunkard?</i>
Nogat, mi no spakman. Sampela taim tasol mi save spak long bia.	<i>No, I'm not. Only sometimes I get high on beer.</i>
Mi go nau, ai bilong mi i raun.	<i>I'm off now, I'm giddy (i.e., had sufficient to drink)</i>
Kisim wangepela meri buka <sup>1</sup> i kam!	<i>Bring me a rum.</i>
Kisim kol wara <sup>2</sup> i kam.	<i>Bring a drink.</i>

### VOCABULARY EXPANSION EXERCISES

#### *Exercise 1: Simple Substitution*

Frame: Taim em i <u>kamap long pati</u> em i lukim sampela wantok bilongen.	
go sutim kapul <sup>3</sup>	<i>(to hunt cuscus/possum)</i>
baim gras bilong kumul	<i>(buy Bird of Paradise feathers)</i>
spak long pati	<i>(get high at a party)</i>
tambuim gaden	<i>(put a taboo on the garden)</i>
sapim kanu	<i>(carve/shape a canoe)</i>
kamap long pati	

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<sup>1</sup>meri buka = rum, but literally *lady very black*. This form derives from the practice of naming the drink after the picture of a negro woman on the label of a very popular variety of rum, Rhum Negrita, drunk in Papua New Guinea.

<sup>2</sup>kol wara = tok pilai for beer or any alcoholic drink.

<sup>3</sup>In some areas go lukautim is also heard for *to hunt*.

## Exercise 2: Simple Substitution

Frame: Yu laik i mekim wanem samting long pati hia?

dispela pati	(this party)
dispela pati hia	(this particular party)
stua hia	(this store--not the hospital or any other place)
dispela stua i stap long hap <sup>1</sup>	(that store over there)
dispela stua i stap longwe	(that store away over there)
dispela stua i stap klostu	(this store nearby)
ol dispela stua hia pati hia	(these particular stores)

## Exercise 3: Simple Substitution

Frame: Nogat, mi kam nating<sup>2</sup> tasol.

bilas nating	(dress up, decorate for no reason)
pret nating	(afraid for no reason)
taitim bun <sup>3</sup> nating	(stretch for no reason)
mekim nating	(do something for no reason)
kisim nating	(take for no reason; uninten- tionally; free)
wok nating	(work in vain)
stap nating	(to be without work; be unmarried)
kam nating	

<sup>1</sup>In the Highlands especially this is often shortened to dispela stua lohap.

<sup>2</sup>Note that nating also can be used after nouns and adjectives in Pidgin:

bokis nating	just a box; an empty box
pipia nating	just so much dirt; worthless
bun nating	just skin and bone; emaciated
kanaka nating	just an ordinary native--not an official

<sup>3</sup>Compare also:

taitim skru	to tighten a screw, bolt
taitim skin long kundu	to tighten the skin on a drum
taitim rot	to hurry (stride out) on a journey.

## Exercise 4: Simple Substitution

Frame: Em i namba wan taim tru mi kam long pati long Mosbi.  
 namba ten taim tru  
 namba tu taim  
 namba seven taim  
 namba wan taim tru

## Exercise 5: Simple Substitution

Frame: Dogare i putim klinpela siot na trausis.  
 pasim nupela laplap (put on loincloth)  
 rausim kolsinglis (took off sweat shirt/  
 sweater)  
 samapim siot i bruk (sew up torn shirt)  
 ainim klos bilong slip (iron pyjamas)  
 bilasim paspas bilong pes (decorate headband)  
 putim klinpela siot na trausis

## Exercise 6: Simple Substitution

Frame: Bipo long tenpela yia samting pasin bilong mipela i no  
 stap olsem.  
 bipo tru (long ago)  
 longtaim bipo (long ago)  
 long taim bilong tumbuna (in the time of our  
 ancestors)  
 long dispela yia 1930 i (in 1930)  
 go pinis  
 bipo yet (long ago)  
 bipo long tenpela yia samting

## Exercise 7: Simple Substitution

Frame: Dogare i amamas tru long olgeta samting i stap  
insait long pati.  
 klostu long haus (near the house)  
 namel long tebol (in the middle of the table)  
 bihain long sia (behind the chair)  
 ananit long bokis (under the box)  
 arere long bokis (beside/alongside the box)  
 namel long mitupela (between us (excl.))  
 bipo long haus (in front of the house)  
 abrus long olgeta (apart from all the others)  
 antap long tin (on top of the tin)  
 insait long pati

## 6.1 PRONOUNS: OLGETA FORMS

When reference is made in Pidgin to all of the participants in an action the adjective *olgeta* *all* is placed *after* the pronouns *mipela*, *yumi*, *yupela*, and *em*. Thus the set of pronouns presented in the preceding units should now be expanded to include the following:

<i>Pidgin</i>	<i>Refers to</i>	<i>English</i>
<i>mipela olgeta</i>	the speaker and all those with him but not including the person spoken to	<i>all of us (excl.)</i>
<i>yumi olgeta</i>	the speaker and all those with him together with the person spoken to	<i>all of us (incl.)</i>
<i>yupela olgeta</i>	all of the persons spoken to	<i>all of you</i>
<i>em olgeta</i> <sup>1</sup>	all of the persons or things spoken about	<i>all of them</i>

## Practice Drills

*Exercise 1: Simple Substitution*

Frame: *Yupela olgeta* i spak long pati.

(*yutupela*, *yumi olgeta*, *yumifoapela*, *em olgeta*, *emtupela*, *mipela olgeta*, *mitripela*, *yupela olgeta*)

*Exercise 2:* Repeat the following sentences substituting the *olgeta* form of the pronoun for the dual and trial ones used.

1. *Emtripela* i no sindaun nating. (pause)  
Em *olgeta* i no sindaun nating.
2. Mi no pret long *yutupela*. (pause)  
Mi no pret long *yupela olgeta*.
3. Bai *mitripela* i bilasim haus bilong papa bilong mi. (pause)  
Bai *mipela olgeta* i bilasim haus bilong papa bilong mi.
4. Dispela meri hia i singaut long *emtupela* long hap. (pause)  
Dispela meri hia i singaut long *em olgeta* long hap.
5. Masta i wetim *yumitripela*. (pause)  
Masta i wetim *yumi olgeta*.

## Evaluation Exercise

Answer the following questions using the cues provided. You may have to make more than one change in some sentences.

1. *Emtripela* i go we? (long *dispela ples* i stap kostu) (pause)  
*Emtripela* i go long *dispela ples* i stap klostu.

<sup>1</sup>*Em olgeta* is often said simply as *olgeta*.

2. Haumas taim yupela olgeta i lukim Ostrelya? (tripela taim)  
(pause)  
Tripela taim mipela olgeta i lukim Ostrelya.
3. Yupela olgeta i stap we na yupela i kam? (long Bipi)  
(pause)  
Mipela olgeta i stap long Bipi na mipela i kam.
4. Long wanem taim yu lukim mipela olgeta? (long foa klok samting)  
(pause)  
Long foa klok samting mi lukim yupela olgeta.
5. Em olgeta i mekim wanem? (taitim bun)  
(pause)  
Em olgeta i taitim bun.
6. Husat i save sutim pisin long banara? (mipela olgeta)  
(pause)  
Mipela olgeta i save sutim pisin long banara.

## 6.2 BEGINNING RELATIVE CLAUSES (*who, which, that*)

Relative clauses in English are those parts of sentences which begin with *who, which* or *that*. For example, in the sentence *I saw the dog that chased my pig* the underlined part is a relative clause.

These clauses come from sentences that have been joined or added to other sentences in a special way. Any sentence can be made into a relative clause and incorporated into another provided it contains a noun or noun phrase common to another. For example, either of the two sentences:

1a. *I saw the dog* and

1b. *The dog chased my pig*

can be relativised and incorporated into the other because they both have the noun phrase *the dog* in common. Thus we could have:

1c. *I saw the dog that chased my pig* or

1d. *The dog that I saw chased my pig.*

In Pidgin one can do the same thing although there are no markers like *who, which* or *that* that have to be remembered. All that happens is that the common noun or noun phrase becomes *em* (for singular) and *em ol* (for plural).<sup>1</sup> For example, suppose one wants to express the following two ideas in the one sentence:

2a. *Mi lukim dok* *I saw the dog*

2b. *Dok i ranim pik bilong mi* *The dog chased my pig*

then this would normally be done as follows:

2c. *Mi lukim dok* *em i ranim pik bilong mi*

in which the relative clause *em i ranim pik bilong mi* is derived from sentence 2b. Again, if the sentences had been:

3a. *Mi lukim ol dok* *I saw the dogs* and

3b. *Ol dok i ranim pik bilong mi* *The dogs chased my pig*

in which *ol dok* is plural then these would normally be joined as follows:

3c. *Mi lukim ol dok* *em ol i ranim pik bilong mi.*

<sup>1</sup>Some speakers use *em* for both singular and plural.

Note, however, that the sentences 2a-2b and 3a-3b could have been joined as follows:

2d. Dok mi lukim em, em i ranim pik bilong mi.

3d. Ol dok mi lukim em, (em) ol i ranim pik bilong mi.

though this kind of joining is less common than that used for the 2c and 3c counterparts given above. Note further, however, that when the relative clause appears as the subject (as it does in 2d and 3d) then it is usually followed by the pronouns em (if it is singular) or (em)ol (if it is plural). The reason for this is that when subjects are long in Pidgin they are generally repeated as pronouns (em, or (em)ol). Here are some more examples:

Dispela man i slip long graun em i papa bilong mi.	<i>This man lying on the ground is my father.</i>
Ol dispela man i slip long graun em ol i papa bilong mi.	<i>These men lying on the ground are my fathers.</i>
Ol pikinini i sindaun long bung em ol i krai.	<i>The children sitting in the market are crying.</i>
Olgeta manmeri bilong Wes Niu Britten Distrik em ol i stap long ples bilongen.	<i>All the people of the West New Britain District are in their villages.</i>

In the following exercises you will practise the fuller form em ol which can be shortened to ol as necessary.

### Practice Drills

#### Exercise 1: Simple Substitution

Frame: Mi lukim dok em i ranim pik bilong mi.  
man em i spak long pati  
tupela pukpuk em i slip long san  
olgeta samting em i kostim tudola  
sampela diwai em i bin pundaun  
dok em i ranim pik bilong mi

#### Exercise 2: Simple Substitution

Frame: Ol i soim mi trak mipela i wetim em.  
kaukau meri i kamautim em  
sampela ples ol kanaka i lukim em  
kopi sampela i bin planim em  
olgeta kago ol i karim em i go  
trak mipela i wetim em

#### Exercise 3: Simple Substitution

Frame: Dispela man i no gat banara, em i kandere bilong mi.  
Dispela pikinini i pundaun long diwai,  
Dispela manki i pispis blut,  
Dispela yangpela man i kamap asde,  
Dispela man i no gat banara,



*Exercise 4: Simple Substitution*

Frame: Ol dispela man i karim banara i go, em ol i sutim wanpela pukpuk.

Ol dispela masta i kamap asde,  
Olgeta manki i sindaun nating,  
Ol dispela pikinini i wokabaut long rot,  
Ol dispela man i karim banara i go,

*Exercise 5:* In this exercise you will hear pairs of sentences identified by numbers and the letters 'a' and 'b'. Insert the second or 'b' sentence into the first or 'a' sentence as a relative clause. Ready?

1a. Mama bilong mi i soim mi bikrot.

1b. Bikrot i go long taun. (pause)

Mama bilong mi i soim mi bikrot em i go long taun.

2a. Tupela wantok i lukim kakaruk.

2b. Dok i kaikai kakaruk. (pause)

Tupela wantok i lukim kakaruk dok i kaikai em.

3a. Olgeta pikinini i krai.

3b. Olgeta pikinini i sindaun long bung. (pause)

Olgeta pikinini i sindaun long bung em ol i krai.

4a. Dogare i pasim nupela laplap.

4b. Em i baim nupela laplap long Stimsip. (pause)

Dogare i pasim nupela laplap em i baim em long Stimsip.

5a. Dispela man i papa bilong mi.

5b. Dispela man i slip long graun. (pause)

Dispela man i slip long graun em i papa bilong mi.

*Exercise 6:* Add em or em ol after the subject in the following sentences:

1. Wanpela pikinini man bilong mi (em) i save tok Inglis. (pause)

2. Ol kakaruk i gat lek i bruk (em ol) i no save wokabaut. (pause)

3. Olgeta manmeri bilong Wes Niu Briten Distrik (em ol) i stap long ples bilong ol. (pause)

4. Asde etpela liklik balus (em ol) i pundaun long Wewak. (pause)

5. Ol tis bilongen (em ol) i lait nau. (pause)

**Evaluation Exercises**

*Exercise 1:* Repeat the following sentences and then say what they mean in English:

1. Bai em i baim wanpela taksi em i gat wailis longen. (pause)

*He'll buy a taxi which has a wireless in it.*



2. Yu ting wanem? Kago i kam long balus asde em i stap we? (pause)  
*Where do you think the goods are that came on the plane yesterday?*
3. Tupela wantok i lukim kakaruk em i sindaun long banis. (pause)  
*Two friends see the fowl sitting on the fence.*
4. Papa bilongen em i man yu toktok wantaim em bipo. (pause)  
*His father is the man you talked with some time ago.*
5. Mi no laik i baim bas em i go bek long taun. (pause)  
*I don't want to catch the bus that is returning to town.*

Exercise 2: How would you say the following things in Pidgin?

1. *This money which is beside the box is ours (excl.)* (pause)  
Dispela mani i stap arere long bokis hia, em i bilong mipela.
2. *Did you see those boys who were standing apart from all the others or not?* (pause)  
Yu lukim ol dispela manki em ol i sanap abrus long olgeta arapela o nogat?
3. *All the boys who fell off the truck are unconscious<sup>1</sup> in the hospital.* (pause)  
Olgeta manki i pundaun long trak, em ol i dai long haus sik.
4. *Some people who live in the Central District want to plant pitpit.* (pause)  
Sampela manmeri i stap long Sentral Distrik em ol i laik i planim pitpit.
5. *Where is that box which has money in it?* (pause)  
Dispela bokis em i gat mani insait longen, em i stap we?

### 6.3 ADJECTIVES (-pela Forms)

The typical adjective in Pidgin ends in *pela* and comes before the noun, e.g., *bikpela maunten big mountain*, *yangpela meri young native woman*. However, these can also be used as predicates of sentences after *i*, e.g., *maunten i bikpela the mountain is big*; *meri i yangpela the native woman is young*.<sup>2</sup> At such times most retain the *pela* but there are some which do not. Note also that there are some pairs of adjectives which have the same form when they come before the noun but different forms--one with and one without *-pela*--when they occur as predicates. The following sets illustrate.

Set 1: *Adjectives which retain -pela in Predicative Position*

Dispela i bikpela haus.	Dispela haus i bikpela.	(big)
Dispela i gutpela kaikai.	Dispela kaikai i gutpela.	(good)
Dispela i longpela diwai.	Dispela diwai i longpela.	(long)

<sup>1</sup>Remember *dai* = to be winded, unconscious, numb, asleep (as of parts of the body) and *dai pinis* = die, cease to live.

<sup>2</sup>In fact this form is generally used when there are two adjectives in a sentence, e.g., *Mi lukim dispela blakpela pik i draipela I saw that huge black pig.*

Dispela i blakpela pik.	Dispela pik i blakpela.	(black)
Dispela i raunpela ston.	Dispela ston i raunpela.	(round)
Dispela i hatpela ston.	Dispela ston i hatpela.	(hard)
Dispela i draipela pik.	Dispela pik i draipela.	(large, fat)
Dispela i strongpela diwai.	Dispela diwai i strongpela.	(strong)
Dispela i stretpela pos.	Dispela pos i stretpela.	(straight)

Set 2: *Adjectives which lose -pela in Predicative Position*

Dispela i klinpela trausis.	Dispela trausis i klin.	(clean)
Dispela i kolpela wara.	Dispela wara i kol.	(cold)
Dispela i hatpela wara.	Dispela wara i hat.	(hot)
Dispela i sappela spia.	Dispela spia i sap.	(sharp)
Dispela i stretpela man.	Dispela man i stret.	(honest)
Dispela i stretpela tok.	Dispela tok i stret.	(in line)
Dispela i draipela siot.	Dispela siot i drai.	(dry)
Dispela i strongpela masta.	Dispela masta i strong.	(stubborn)

Set 3: *Adjectives which have two forms in Predicative Position*

Dispela i hatpela kaikai.	Dispela kaikai i hat.	(hot) <sup>1</sup>
Dispela i hatpela kaikai.	Dispela kaikai i hatpela.	(hard) <sup>1</sup>
Dispela i draipela klos.	Dispela klos i drai.	(dry)
Dispela i draipela klos.	Dispela klos i draipela.	(large, fat)
Dispela i strongpela masta.	Dispela masta i strong.	(stubborn)
Dispela i strongpela masta.	Dispela masta i strongpela.	(strong)
Dispela i stretpela man.	Dispela man i stret.	
Dispela i stretpela man.	Dispela man i stretpela.	(well pos- tured, straight)

Practice Drills

*Exercise 1:* Repeat the following (above) sets of sentences after the instructor. Ready?

*Exercise 2:* Change the following sentences into ones in which the adjective appears in the predicate. These are all ones which do not change form. English cues are provided to remind you of the meaning of each adjective. Ready?

1. Dispela i longpela man. (long) (pause)  
Dispela man i longpela.
2. Ol i draipela pik. (large) (pause)  
Ol pik i draipela.

<sup>1</sup>This distinction is often not maintained. See footnote 2 to the Conversation in Unit 9.

3. Olgeta i strongpela diwai. (strong) (pause)  
Olgeta diwai i strongpela.
4. Dispela i retpela kaukau. (red) (pause)  
Dispela kaukau i retpela.
5. Ol i hatpela ston. (hard) (pause)  
Ol ston i hatpela.

*Exercise 3:* Change the following sentences into ones in which the adjective appears in the predicate. These are all ones which change form. English cues are provided to remind you of the meaning of each adjective. Ready?

1. Ol dispela i kolpela ti. (cold) (pause)  
Ol dispela ti i kol.
2. Dispela i stretpela man bilong Sepik. (honest) (pause)  
Dispela man bilong Sepik i stret.
3. Ol dispela i draipela siot. (dry) (pause)  
Ol dispela siot i drai.
4. Dispela i strongpela meri. (stubborn) (pause)  
Dispela meri i strong.
5. Dispela i hatpela paia. (hot) (pause)  
Dispela paia i hat.

#### Evaluation Exercises

*Exercise 1:* Say what the following sentences mean in English:

1. Dispela haus long hap i gutpela. (pause)  
*That house over there is good.*
2. Kaikai bilongen i hat o nogat? (pause)  
*Is his food hot or not?*
3. Yu kisim i kam ol siot i drai. (pause)  
*Bring the shirts which are dry.*
4. Ol dispela meri i stret, em ol i stap we? (pause)  
*Where are those women who are honest?*
5. Yupela i inap karim i kam ol dispela raunpela ston? (pause)  
*Are you (pl.) able to bring these round stones?*

*Exercise 2:* Repeat the following sentences changing the adjective to the one corresponding to the English one given as cue:

1. Dispela haus i gutpela. (strong) (pause)  
Dispela haus i strongpela.
2. Kaikai bilongen i hat o nogat? (cold) (pause)  
Kaikai bilongen i kol o nogat?
3. Yu klsim i kam ol siot i drai. (red) (pause)  
Yu kisl m i kam ol siot i retpela.
4. Ol dispela meri i stret em ol i stap we? (fat) (pause)  
Ol dispela meri i draipela em ol i stap we?
5. Yupela i inap karim i kam dispela gutpela  
man? (stubborn) (pause)  
Yupela i inap karim i kam dispela strongpela man?

#### 6.4 KLOSTU + VERB: *about to, nearly, almost*

Verbs preceded by klostu (or klosap in some areas) denote actions about to take place, or ones nearly or almost having taken place--the difference being generally determined by the context, e.g.,

Klostu ol i paitlm gita. Ol klostu i paitlm gita. }	<i>They're about to play guitars.</i>
Klostu mi pundaun. ?Mi klostu i pundaun. }	<i>I nearly fell down or I'm about to fall down.</i>
Dispela haus klostu i pundaun. Klostu dispela haus i pundaun. }	<i>The house is nearly falling down/nearly fell down.</i>

Note that klostu does not immediately precede the verb (as inap does) but like the future marker bai pivots around the subject. In general klostu may come before or after the subject though for short subjects the tendency is for it to come before. There is, however, one important exception and that is for subjects containing adjectives of number like olgeta, tenpela, etc. In those cases klostu must come after the subject if the wrong interpretation is to be avoided. Compare for example:

Klostu olgeta haus in pundaun.	<i>Nearly all the houses are falling down.</i>
Olgeta haus klostu i pundaun.	<i>All the houses are nearly falling down.</i>

Klostu may of course be used after the verb and with long with meanings of *nearby* and *near*, e.g.

em i stap klostu	<i>it's nearby</i>
em i stap klostu long haus	<i>it's near the house</i>

## Practice Drills

## Exercise 1: Simple Substitution

Frame: Klostu ol i paitim gita.

(go sutim kapul; kam; sindaun gen; pasim stua; rausim pipia; paitim gita)

## Exercise 2: Simple Substitution

Frame: Bai mi stilim klostu olgeta mani.

(bungim, kisim, lusim, painim, stilim)

## Evaluation Exercise

Repeat the following sentences and say what they mean in English:

1. Ol manmeri klostu i go long haus lotu. (pause)  
*The people are about to go to church.*
2. Klostu olgeta pasindia i sanap wetim bas. (pause)  
*Nearly all the passengers are standing waiting for the bus.*
3. Wewak i stap klostu long wara Sepik. (pause)  
*Wewak is near the Sepik River.*
4. Klostu olgeta balus i pundaun long Lae. (pause)  
*Nearly all the planes land at Lae.*
5. Klostu em i kirapim wok. (pause)  
*He's about to begin work.*

## TEXT

Here is a story about a party at the Ex-Servicemen's Club, Dreikikir by a young man (aged about twentytwo) from Musingwik, near Dreikikir. Listen to it and then see if you can translate it. Here is the story:

Mi laik stori long dispela pati i bin kamap long Eksevismen Klab long Dreikikir. Em long las wik Fraide--eh, dispela wik Fraide. Planti manmeri ol i bin kamap long pati na tu insait long dispela pati ol i bin katim wampela kau<sup>1</sup> na ol i salim, bilong ol man long pati na ol pikinini na meri em ol i bin i kam long pati em ol i baim.<sup>2</sup> Na tu i bin i gat tripela tim olgeta, ol i bin pleim insait long dispela tim. Em tim hia: Tumam, Yumbarengor, na tu Yambes. Ol tripela pilai gita singsing olgeta ol i sindaun na ol i bin sikerapim gita<sup>3</sup>

<sup>1</sup>kau = bulmakau

<sup>2</sup>The sense here is puzzling. It is not clear to me whether ol man

means everybody or just the men.

<sup>3</sup>sikerapim gita = to strum a guitar

na olgeta man i bin danis.<sup>1</sup> Na tu klab i bin i stap klostu na planti man moa ol i bin spak insait long klab. Na ol i bin amamas moa-- planti kaikai tu long nait--ol i baim rais samting long nait. Ol i bin salim kau, long wampela hap kau long seven klok tu twelv klok, na long wan klok yet ol i bin salim narapela tu inap long sikis klok long moning. Pati i bin i go gut moa na planti manmeri moa ol i bin amamas tru long dispela pati inap long sikis klok long moning. Na tu insait long dispela pati em i olsem ah--klab em i bin singautim dispela--baim dispela kau bilong singautim ol manmeri blong kam na baim dispela kau long kisim moa mani i go insait long klab. Na tu ol planti ol<sup>2</sup> man na meri na ol P.M.V. bilong sampela hap bilong Maprik tu ol i bin kam antap<sup>3</sup> na mamel long Maprik na Dreikikir ol i bin i kam antap long dispela pati, na planti long yumi<sup>4</sup> long hia<sup>5</sup> ol i bin i go long dispela pati. Pati i bin i stap inap long sikis klok moning. Em tasol. Em stori bilong pati em mi bin toktok long yupela.

[Playing time: 2 minutes]

ENGLISH TRANSLATION:

*I'm going to tell about the party which was held at the Ex-Servicemen's Club, Dreikikir. That was on Friday of last week--ah, on Friday of this week. Many people came to the party. Moreover, a bullock was cut up and sold for everybody/the men (?) at the party and the children and women who had come to the party bought it. As well there were three groups altogether who played as a band (lit. in this group). These were: Tumam, Yumbarengor, and also Yambes. These three groups played all guitar music. They sat down and played guitars and everyone danced. And the bar (lit. the club) was nearby too (i.e., the bar of the club was near the dancing area) and very many men were intoxicated (lit. high) and very merry there. (There was) plenty of food too during the night. They bought rice and other*

<sup>1</sup>danis = to dance (non-traditionally)

<sup>2</sup>ol planti ol. Note use of the two ol's here. According to Mr. P. Mühlhäusler there is a lot of uncertainty about the use of ol as a plural marker in the area where these stories were recorded.

<sup>3</sup>antap refers to Dreikikir.

<sup>4</sup>From context one would have expected mipela here.

<sup>5</sup>hia refers to Musingwik.

things and sold beef--one half of a bullock between seven o'clock and midnight and the other between one and six a.m. The party really went well and very many folk were very happy right through until six a.m. Moreover, inside this party it was like this--ah--the club called out for this--bought this bullock in order to get everyone to come (lit. call out for the people to come) and buy this bullock (so as) to get more money for the club. And also plenty men and women and P.M.V.'s from around about Maprik and from between Maprik and Dreikikir came (up) to Dreikikir, too. And plenty of our (Musingwik) people went (too). The party went through (the night) until six a.m. That's all. That's the story about the party which I have spoken to you about.

Now to end this tape here is another Pidgin song. The background to this song is as follows:

Dispela singsing em wanpela man em i bin wokaut (?) long tingting bilongen long em i--wanpela gelpren bilongen i bin lusim em na dispela gelpren bilongen tekim narapela boi na dispela gelpren bilongen em i sotpela na dispela boipren bilong em em i longpela. Na long taim em i go sanap long em--draiwara arau (?) em i singim dispela sing-sing nau:

Sotpela hia, longpela hia  
 " " " "  
 Mi sanap mi lukluk long draiwara<sup>1</sup>  
 " " " " " "  
 Sotpela hia, longpela hia  
 " " " "  
 Mi sanap mi lukluk long draiwara  
 " " " " " "

#### SUPPLEMENTARY VOCABULARY

bilum (bilong man/meri)	(man's/woman's) netbag; any woven material
basket	basket
laplap	loincloth
paspas	any band (usually woven)
paspas bilong han	armband
paspas bilong lek	anklet
paspas bilong bel; let	belt
purpur/pulpul	grass skirt
siket	skirt (European type)

<sup>1</sup>draiwara here equals draipela wara big water or ocean.

mal	<i>genital covering</i>
kam	<i>shell as penis covering</i>
bilas/bilasim	<i>ornament, decoration/to decorate</i>
wel (bilong grisim skin)	<i>fat (for greasing the body); oil</i>
banis bilong susu/kalabus bilong susu/masel <sup>1</sup>	<i>brassiere</i>
hat	<i>hat</i>
hat ain	<i>helmet; hard hat</i>
siot i gat makmak	<i>variegated/multicoloured/camouflaged shirt</i>
let	<i>leather, belt</i>
su	<i>shoes</i>
su let	<i>leather shoes</i>
su gumi	<i>rubber shoes/sand shoes</i>
soks/soken	<i>socks</i>
sotpela trausis	<i>shorts</i>
baten	<i>button</i>
skin bilong kundu (olsem skin palai)	<i>skin on the drum (lizard skin)</i>
spia/supia	<i>spear</i>
supia bilong banara	<i>arrow</i>
banara	<i>bow</i>
supsup (bilong banara)	<i>fish or bird spear/arrow (usually three- pronged)</i>
supia mambu	<i>bamboo spear/arrow</i>
supia pitpit	<i>pitpit arrow</i>
supia i gat huk	<i>barbed spear/arrow</i>
rop bilong banara	<i>bow string</i>
stik bilong pait	<i>club</i>
plang bilong pait	<i>shield</i>
sikau bilong antap	<i>tree climbing kangaroo</i>
mumut	<i>bandicoot</i>
rat	<i>rat</i>
balus	<i>pigeon</i>
kokomo	<i>hornbill</i>
koki	<i>cockatoo</i>
kalanggal	<i>parakeet</i>
moran	<i>python, carpet snake</i>
palai	<i>lizard</i>
tanget	<i>shrub with large (colourful) leaves used for tucking into belt to cover buttocks; for decorations; and other purposes</i>

<sup>1</sup>masel = muscle, the idea being that the bra provides an extra support like a muscle.



blakpela sit bilong paia	<i>black ashes</i>
pin bilong nus	<i>nose pin</i>
akis	<i>axe</i>
tomiak	<i>tomahawk</i>
naip	<i>knife</i>
kalang/bilas bilong yau	<i>ear decoration</i>
kina	<i>the goldlip or mother-of-pearl shell important as currency</i>

### CLASSROOM EXERCISES

1. Read Wantok and be prepared to report in Pidgin on something you have read about. [If this is done on tape then students can later write down what they said and can correct each other's transcript, both of which can subsequently be checked by the teacher.]
2. Listen to a text not previously heard and either report in Pidgin on what it was about or answer questions about it.
3. Construct a simple cross-word puzzle in Pidgin. See Wantok, Nos. 6, 8, 10, 44 for rather sophisticated examples.
4. *Picture Talk*. Show a picture or set of pictures and ask students to make up a connected story about it/them.
5. Expand these sentences in each of the following ways:
  - (a) with a suitable adjective;
  - (b) with a relative clause;
  - (c) with any number between 1 and 16;
  - (d) with any time word like *tomorrow, yesterday* etc.
  - i. Husat i lukautim dispela pikinini?
  - ii. Ol i go painim kanu.
  - iii. Yu go kisim laplap bilong mi i kam!
  - iv. Dispela dok i no pekpek blut.
  - v. Kiap i redim ka bilong go long taun.
6. Restate the following sentences changing the adjectives to ones of opposite meaning:
  - i. Yupela i rausim ol bikpela kiau o nogat?
  - ii. Dispela su gumi i gutpela.
  - iii. Dogare i putim longpela sok long lek bilongen.
  - iv. Mi no save kaikai hatpela kaikai.
  - v. Ol blakpela man i olsem brata bilong mipela.

## UNIT 7

### CONVERSATION

#### Long Opis

- Long Mande Dogare i kam bek gen long opis bilong kampani masta. Masta i lukim em na i singaut long em i kam insait long opis.
- Masta: Yu kolim nem bilong yu!      *What's your name?*
- Dogare: Nem bilong mi, Dogare.      *My name is Dogare.*
- Masta: Yu marit?      *Are you married?*
- Dogare: Nogat, mi no marit; mi stap nating.      *No. I'm single.*
- Masta: Tasol yu slip we?      *But where do you sleep?*
- Dogare: Mi slip wantaim brata bilong mi long Boroko.      *With my brother in Boroko.*
- Masta: Bilong wanem?      *Why?*
- Dogare: Bilong wanem mi no gat haus bilong mi yet.      *Because I don't have a house of my own yet.*
- Masta: Yu gat haumas krismas?      *How old are you?*
- Dogare: Mi no save. Ating mi gat samting olsem tupela ten sikis.      *I don't know. Probably about twentysix.*
- Masta: Orait, nau yu ken i go na kirapim wok.<sup>1</sup>      *All right you can go and begin work now.*
- Dogare: Tasol masta, bai mi wokim baret we?      *But sir, where shall I dig the trench?*

<sup>1</sup>Kirapim can mean either to start or begin (something) as in kirapim skul *begin school* or to wake someone up as in Yu kirapim ol slipman *Wake up the sleepers!* Note, however, the difference between kirapim to begin, start something and kamapim to create, originate something. Compare, for example, ol i kirapim singsing *they are beginning the dance* and dispela man hia em i kamapim dispela nupela singsing *this man created this new dance.*

Masta: Yu wet! Bai mi singautim *Hold on! I'll call out to the*  
 bosboi<sup>1</sup> i kam soim yu. *overseer to come and show you.*  
 Nogut yu wokim baret *It'd be a waste if you dug it*  
 kranki. *incorrectly.*

Bihain bosboi i kam givim spet *Later the overseer came and gave*  
 na kroba long Dogare na soim em *Dogare a spade and crowbar and*  
 ples bilong kirapim wok. *showed him the place to begin*  
*work.*

[Musik<sup>2</sup>]

### USEFUL EXPRESSIONS

Mi no marit. Mi stap nating. *I'm not married. I'm single/a*  
*bachelor.*  
 Ating mi lus tru long ol meri. *I guess I've missed the boat*  
*as far as women are concerned.*  
 Mi maritman (or maritmeri). *I'm a married man/woman.*  
 Mi marit nating. Mi no marit *I married according to our custom.*  
 long haus lotu. *I did not marry in a church.*

### VOCABULARY EXPANSION EXERCISES

#### Exercise 1: Simple Substitution

Frame: Masta i singaut long  $\frac{em^3}{mi^4}$  i kam insait long opis.  
 yu  
 olgeta  
 yumitupela  
 ol  
 em

<sup>1</sup>Bosboi *native boss or overseer* is a compound of bos *boss* and boi, the ubiquitous (though now offensive) term for any male native in New Guinea irrespective of age. European bosses or overseers are simply referred to as masta or masta plus personal name (see Unit 5, footnote 3). Relative rank in power amongst overseers would be indicated by using the adjectives namba wan, namba tu etc. Note that both bos and boi appear frequently in other compounds, most of which are given in the supplementary vocabulary list to this unit.

<sup>2</sup>The traditional music heard on this tape is called Witainwaluna. It is a song of mourning by the eldest son after the burial of his mother. This recording comes from Sheridan (1958: side 1, track 5, item a).

<sup>3</sup>Note that em here is not shortened to en after long because it is subject of the clause em i kam insait long opis.

<sup>4</sup>Note that mi and yu "take" the predicative marker i in sentences like these. See Section 12.4.

## Exercise 2: Simple Substitution

Frame: Yu kolim nem bilong yu!

raitim nem	(write)
ritim nem	(read)
spelim nem	(spell)
raitim pas	(write a letter)
wokim pas	(compose a letter)
adresim skin pas	(address an envelope)
autim tok hait	(divulge a secret)
kolim nem	

## Exercise 3: Simple Substitution

Frame: Mi slip wantaim brata bilong mi long Boroko.

toktok	(conversed)
sindaun toktok	(sat and conversed)
singsing sori	(mourned)
go sutim welpik	(went hunting)
raun	(walked about)
pilai susap	(played the jew's harp)
slip	

## Exercise 4: Simple Substitution

Frame: Orait, nau yu ken i go na kirapim wok.

katim diwai	(cut the tree)
pilai kikbal	(play football)
soim mi hanwas bilong yu	(show me your watch)
baim bas i go long taun	(get a ticket to go to town)
kolim nem bilong yu	(tell me your name)
wasim klos	(wash the clothes)
kirapim wok	

## Exercise 5: Simple Substitution

Frame: Nogut yu wokim baret kranki.

sindaun nating	(sit in vain)
bagarapim olgeta samting bilong mi	(destroy)
karamapim pikinini long sel	(cover the child with a tarpauline)
karamapim tok olsem	(be vague or deceitful)
sakim tok bilong masta	(disobey)
pasim rot bilong mipela	(block)
kros nating	(get angry for no reason)
wokim baret kranki	

## GRAMMAR

## 7.1 KEN + VERB: PERMISSION

Permission to carry out an action is expressed in Pidgin by placing *ken* before the verb, except for *come* and *go* which have the predicative marker *i*.<sup>1</sup> Compare, for example,

Yu ken sutim dispela pik.	<i>You may shoot this pig.</i>
Yu no ken sutim dispela pik.	<i>You are not allowed to shoot this pig!</i>
Yu ken i go.	<i>You must not shoot this pig!</i>
Em i no ken i kam.	<i>You may go.</i>
	<i>{She cannot come!</i>
	<i>{She must not come!</i>

Note that *ken* forms are to be contrasted with ability (*inap* + verb) and competence (*save* + verb) ones introduced in Sections 5.2 and 5.1 above respectively.

## Practice Drills

*Exercise 1: Simple Substitution*

Frame: Orait, ol i ken rausim pipia.  
(em, mi, dispela man, yu, mama bilong mi, ol)

*Exercise 2: Simple Substitution*

Frame: Yu no ken sutim dispela pik.  
(ol, mipela, kiap, yumi olgeta, yu)

*Exercise 3: Simple Substitution*

Frame: Tupela tasol i ken i kam wantaim mi.  
(em, tripela, yupela, yu, tupela)

*Exercise 4:* Change the following sentences from ones indicating ability to ones indicating permission to do something. For example, given *yu no inap ritim dispela buk* your answer should be *yu no ken ritim dispela buk*. Ready?

1. Ol i inap pilai kikbal. (pause)  
Ol i ken pilai kikbal.
2. Mipela i no inap spelim nem bilong yu. (pause)  
Mipela i no ken spelim nem bilong yu.

<sup>1</sup>In some areas *ken V* (permission) is distinguished from *ken i V* (definite future). In others *ken V* or *ken i V* is used for both permission and definite future (see Wurm (1971:49-50)). In this course, however, we shall keep them separate though the distinction is neutralized for *i go* and *i kam*.



Another is to negate permissive sentences just introduced by placing *no* between the subject and *ken V* (permission), e.g.,

01 i ken sutim pik. *They are allowed to shoot the pig.*  
 01 i no ken sutim pik. *They're not allowed to shoot the pig.*  
*Don't let them shoot the pig.*

A third option is to prefix sentences with *nogut bad* as occurs in the conversation beginning this unit. Compare:

Yu sindaun! *Sit down!*  
 Nogut yu sindaun! *You shouldn't sit down!*  
*{It wouldn't be wise for you to sit down!}*  
 Dok i kaikaiim mi! *The dog bit me.*  
*Hold the dog! Don't let it bite me.*  
 Yu holim dok! Nogut em i kaikaiim mi! *{Hold the dog! It wouldn't be good for it to bite me.}*

The different social uses of these three constructions should be obvious from the examples given.

### Practice Drills

#### *Exercise 1: Simple Substitution*

Frame: Yu no sindaun nating!  
 (bagarapim olgeta samting bilongen; pasim stua yet;  
 kirapim wok; wokim baret kranki; pilai kikbal)

#### *Exercise 2: Simple Substitution*

Frame: Mipela i no ken pilai kikbal.  
 (karamapim tok obsem; i kam wasim klos; sakim tok  
 bilong em; katim dispela diwai; sindaun nating)

#### *Exercise 3: Simple Substitution*

Frame: Nogut pik i kam bagarapim gaden bilong mi.  
 (pekpek long ples bilong ol; brukim graun insait  
 long gaden; slip insait long haus; bagarapim  
 gaden bilong mi)

*Exercise 4:* Make the following commands negative by inserting *no* in the correct place. Ready?

1. Yutupela go slip! (pause)  
 Yutupela no go slip!

2. Mipela i ken kolim nem bilong yu. (pause)  
Mipela i no ken kolim nem bilong yu.
3. Yu ken karamapim trak long sel. (pause)  
Yu no ken karamapim trak long sel.
4. Yu paitim susap! (pause)  
Yu no paitim susap!
5. Plen i ken pundaun long dispela ples balus hia. (pause)  
Plen i no ken pundaun long dispela ples balus hia.

*Exercise 5:* Negate the following sentences using nogut.

1. Pikinini i pundaun long diwai. (pause)  
Nogut pikinini i pundaun long diwai.
2. Ol i kros nating. (pause)  
Nogut ol i kros nating.
3. Mipela i go sutim kapul long Sande. (pause)  
Nogut mipela i go sutim kapul long Sande.
4. Dispela meri i stilim hankisip long stua. (pause)  
Nogut dispela meri i stilim hankisip long stua.
5. Olgeta pasindia i sanap wetim bas long san. (pause)  
Nogut olgeta pasindia i sanap wetim bas long san.

#### Evaluation Exercises

*Exercise 1:* Choosing between no, no ken and nogut say in Pidgin how you would tell someone the following things:

1. How would you tell him that he is not allowed to eat pork? (pause)  
Yu no ken kaikai pik!
2. How would you tell him that it wouldn't be wise for him to eat pork? (pause)  
Nogut yu kaikai pik.
3. How would you tell him not to eat that pork over there? (pause)  
Yu no kaikal dispela pik long hap.
4. How would you tell him to send his parents a letter; it wouldn't be good for them to be without anything? (pause)  
Yu salim pas i go long papamama bilong yu. Nogut tupela i stap nating.
5. How would you tell him that he is not allowed to shoot Bird of Paradise. (pause)  
Yu no ken sutim kumul.



Exercise 2: Repeat the following Pidgin sentences and say what they mean in English.

1. Nogut yupela i kaikai rais nating. (pause)  
*You (pl.) shouldn't eat just rice.  
 {It's not good for you (pl.) to eat just rice (i.e.  
 without meat or something else.*
2. Emtupela i no ken lukim dispela dok em i bin kilim  
 i dai kakaruk bilong mi. (pause)  
*Those two are not allowed to see that dog that  
 killed my fowl(s).*
3. Nogut yu karamapim ol siot i no drai yet. (pause)  
*{You shouldn't cover up shirts that are not yet dry.  
 {It's not good to cover up shirts that are not yet dry.*
4. Yutripela i no ken sapim kanu. (pause)  
*You three are not allowed to carve canoes.*
5. Nogut pikinini tasol i go sutim welpik long bikbus. (pause)  
*Children should not go hunting wild pigs in the  
 {jungle alone.  
 {It's not good for only children to go hunting wild  
 pigs in the jungle.*

### 7.3 MORE ON VERBS (Stative, V + long, V + im)

As learners of Pidgin you should now have begun to notice that many verbs in Pidgin are very similar in form and related in meaning though different in use. Consider, for example, the following pairs of verbs which have been introduced so far into the lessons:

wok	to work	wokim	to make (something)
wet	to wait	wetim	to wait for (someone)
toktok	to converse	tokim	to tell (someone)
kirap	to arise; get up	kirapim	to begin; start (something)
bilas	to be decorated	bilasim	to decorate (something)

Pidgin has many such verb forms. In general those marked by -im are, as already pointed out in Section 1.2 above, transitive (i.e., they require an object),<sup>1</sup> while those not so marked are intransitive, including some which are generally referred to as stative, e.g., bruk in kap i bruk *the cup broke* or *the cup is broken*. Study the following list of verbs paying particular attention to the differences in meaning between the last ten and then proceed to the exercises given below.<sup>2</sup>

<sup>1</sup>But see Section 3.5 for certain exceptions.

<sup>2</sup>See Wurm (1971:26-31) for more detailed discussion of various possible verb classes in Pidgin.

bagarap	to be or get spoilt, ruined	bagaraplm	to ruin, spoil (Obj.)
bilas	to be decorated	bilasim	to decorate (Obj.)
boil	to be boiling	bollim	to boil (Obj.)
hait	to be hidden	haltlm	to hide (Obj.)
bruk	to be broken	bruklm	to break (Obj.)
op	to be open	oplm	to open (Obj.)
kamaut	to come out	kamautlm	to pull out (Obj.)
kapsalt	to be overturned	kapsaltlm	to overturn (Obj.)
kliā	to be clear	klirim <sup>1</sup>	to clear or explain (Obj.)
kros	to be angry	kroslm	to scold (Obj.)
marit	to be married	maritim	to marry (Obj.)
pas	to be stuck	paslm	to fasten (Obj.)
pinis	to be completed, finished	pinisim	to finish (Obj.)
ran/ron	to run	ranlm	to chase (Obj.)
sanap	to stand up; to be standing	sanaplm	to stand up; erect (Obj.)
slek	to be slack, loose	sleklm	to loosen, slacken (Obj.)
slip	to sleep; to be asleep or lying down	slipim	to lay (Obj.) down
singaut (long)	to call out (to)	singautlm	to call (Obj.)
gris (long) <sup>2</sup>	to (talk) in a flattering way to	grislm	to flatter (Obj.)
lukaut (long)	to care (for)	lukautim	to look after (Obj.)
sut (long)	to shoot (at)	sutlm	to shoot (Obj.)
smel (long)	to smell (at)	smelim	to smell (Obj.)
wet (long)	to wait (for)	wetim	to await (Obj.)
wok (long)	to work (at)	woklm	to build (Obj.)
glaman (long) <sup>2</sup>	to tell lies (to)	glamanlm	to fool (Obj.)
klrap (long)	to get up (from, on)	klraplm	to begin, start (Obj.)
skul (long)	to learn (about)	skulim	to teach (Obj.)

<sup>1</sup>Note that words ending in a *add r* when they have the transitive verb marker *-im* suffixed to them, e.g., *hama hammer* becomes *hamarim to hammer (Obj.)*, *to beat up, knock*. But for words like *spla spear* and *kliā clear* ending in a sequence of vowels the *a* is "dropped". For example, *spla* becomes *splrlm to spear (Obj.)* and *kliā* becomes *klirlm to clear (Obj.)*.

<sup>2</sup>These two verbs can also be said with *tok* as *tok gris (long)* and *tok glaman (long)* respectively.

## Practice Drills

*Exercise 1:* Answer the following questions using the cues provided:

1. Wanem samting i bagarap? (lek bilong mi) (pause)  
Lek bilong mi i bagarap.
2. Husat i hait? (MALOLO) (pause)  
MALOLO i hait.
3. Tin i op? (Yesa) (pause)  
Yesa, tin i op.
4. Yu kros? (Nogat) (pause)  
Nogat, mi no kros.
5. Graun bilong husat i klia? (bilong dispela lain) (pause)  
Graun bilong dispela lain i klia.
6. Wanem samting i kapsait? (pasindia trak) (pause)  
Pasindia trak i kapsait.
7. Kap i bruk? (Yesa) (pause)  
Yesa, kap i bruk.
8. Wara i boil o nogat? (Nogat) (pause)  
Nogat, wara i no boil.
9. Wok bilong husat i pinis? (bilong mipela) (pause)  
Wok bilong mipela i pinis.
10. Husat i ran i go? (Dogare) (pause)  
Dogare i ran i go.
11. Rop i slek o nogat? (Nogat) (pause)  
Nogat, rop i no slek.
12. Husat i skul long tok Inglis? (Sampela tasol) (pause)  
Sampela tasol i skul long tok Inglis.
13. Yu wok we? (long Bipi) (pause)  
Mi wok long Bipi.
14. Em i sut long wanem? (long dok bilong mi) (pause)  
Em i sut long dok bilong mi.
15. Husat i tok gris long dispela? (ol Simbu) (pause)  
Ol Simbu i tok gris long dispela.

*Exercise 2:* Pretend you are in charge of a group of at least six employees. Tell them in Pidgin to do the following things as a group. Ready?

1. To open this box. (Yupela opim dispela bokis!)

2. To hide all their spears. (Yupela haitim olgeta spia bilong yupela.)
3. To stand up this post. (Yupela sanapim dispela pos.)
4. To loosen the rope. (Yupela slekim rop.)
5. To teach you Pidgin. (Yupela skulim mi long tok Pisin.)
6. To clear all the roads. (Yupela klirim olgeta rot.)

*Exercise 3:* Now ask your group of employees whether they are going to do the following things or not. Begin your answers with bai. Ready? All right ask them

1. Are they going to chase the dog away or not?  
(Bai yupela i ranim dok i go o nogat?)
2. Are they going to boil this milk or not?  
(Bai yupela i boilim dispela susu o nogat?)
3. Are they going to call your father or not?  
(Bai yupela i singautim papa bilong mi or nogat?)
4. Are they going to tip over the trucks or not?  
(Bai yupela i kapsaitim ol trak o nogat?)
5. Are they going to finish their work or not?  
(Bai yupela i pinisim wok bilong yupela o nogat?)

*Exercise 4:* In this exercise the instructor will give Pidgin sentences describing the state something is in. You have to reply with a sentence containing the appropriate corresponding transitive verb marked by -im. A subject will be supplied for you as a Pidgin cue. For example, if the instructor were to give the stative sentence wara i boil *the water is boiling* followed by the cue emtupela your answer should be emtupela i boilim wara *those(2) are boiling the water*. Ready?

1. Hanwas bilong mi i bagarap. (emtupela) (pause)  
Emtupela i bagarapim hanwas bilong mi.
2. Wara i boil. (mipela) (pause)  
Mipela i boilim wara.
3. Plet i bruk. (dispela man) (pause)  
Dispela man i brukim plet.
4. Graun i klia. (ol) (pause)  
Ol i klirim graun.
5. Bilum bilong mi i hait. (husat) (pause)  
Husat i haitim bilum bilong mi?
6. Dispela tin i op. (mi) (pause)  
Mi opim dispela tin.

7. Ti i kapsait. (husat) (pause)  
Husat i kapsaitim ti?
8. Dispela meri long hap i marit. (dispela man) (pause)  
Dispela man i maritim dispela meri long hap!
9. Wok i pinis. (emtripela) (pause)  
Emtripela i pinisim wok.
10. Pik i ran i go. (mi) (pause)  
Mi ranim pik i go.
11. Tupela diwai i sanap. (ol) (pause)  
Ol i sanapim tupela diwai.
12. Rop i slek. (wanpela) (pause)  
Wanpela i slekim rop.
13. Mi skul long tok Pisin. (Dogare) (pause)  
Dogare i skulim mi long tok Pisin.
14. Dispela pos i slip long graun. (Ol Tolai) (pause)  
Ol Tolai i slipim dispela pos long graun.
15. Mi kros. (em) (pause)  
Em i krosim mi.

#### 7.4 REASON CLAUSES (*because*)

The idea of *because* is expressed in Pidgin by bilong wanem.<sup>1</sup> As you will note, this form is the same as that used for asking the question *why* in Pidgin. Note, however, that the clause introduced by bilong wanem *because* always follows the main clause.

Examples:

Mi paitim dispela manki bilong wanem em i sakim tok bilong mi.	<i>I hit this boy because he disobeyed me.</i>
Ol i no go long gaden bilong wanem bikpela ren i pundaun asde.	<i>They did not go to the garden because heavy rain fell yesterday.</i>

In answer to questions, however, main clauses may be omitted, giving a short answer which, on paper, looks very much like another *why* question. In spoken Pidgin, however, there is no confusion because of the context and the intonational differences between the question and the answer. For example:

Q: Bilong wanem?	<i>Why?</i>
A: Bilong wanem mi sik.	<i>Because I'm sick.</i>

---

<sup>1</sup>or long wanem in some areas.

## Practice Drills

## Exercise 1: Progressive Substitution

Frame:	<u>Mi no kisim pe</u>	bilang wanem	<u>mi lusim tingting longen.</u>
	Mi no painim naip	" "	" " " "
	" " " "	" "	mi go sutim welpik.
	Mi no pilai kikbal	" "	" " " "
	" " " "	" "	mi laik i sindaun nating.
	Mi lusim wok	" "	" " " "
	" " " "	" "	mi wokim baret kranki.
	Mi no kisim pe	" "	" " " "
	" " " "	" "	mi lusim tingting longen.

Exercise 2: Give *full* answers to the following questions using the cues provided:

- Bilong wanem em i no kam asde? (em i slip) (pause)  
 { Asde em i no kam bilang wanem em i slip.  
 Em i no kam asde bilang wanem em i slip.
- Bilong wanem yupela i sanap? (mipela i laik i harim tok) (pause)  
 Mipela i sanap bilang wanem mipela i laik i harim tok.
- Bilong wanem yu no laikim mi? (oltaim yu krosim mi) (pause)  
 Mi no laikim yu bilang wanem oltaim yu krosim mi.
- Bilong wanem kiap i stap long haus? (em i sik) (pause)  
 Kiap i stap long haus bilang wanem em i sik.
- Bilong wanem ol i ranim pik bilang mi? (em i brukim banis bilang dispela gaden) (pause)  
 Ol i ranim pik bilang yu bilang wanem em i brukim banis bilang dispela gaden.

## Evaluation Exercise

Give *short* answers to the following questions using the English clues provided. That is, you omit the main clause which you would normally derive from the question. For example, if the question was *Bilong wanem em i no kam asde?* and the cue was *em i slip* your answer should be *Bilong wanem em i slip*. Ready?

- Q: Bilong wanem em i go long taun?  
 A: *Because she wanted to get some money from the bank.*  
 Bilong wanem em i laik i kisim sampela mani long beng.
- Q: Bilong wanem ol i singaut?  
 A: *Because the pig is sick. It's probably about to die.*  
 Bilong wanem pik i sik. Ating klostu em i dai pinis.

3. Q: Bilong wanem yupela i sapim kanu olsem?  
 A: *Because our forefathers used to do it like that.*  
 Bilong wanem ol tumbuna bilong mipela i save mekim olsem.
4. Q: Bilong wanem emtupela i hait long bus?  
 A: *Because they are waiting for the cargo to come.*  
 Bilong wanem tupela i wet long kago i kam.
5. Q: Bilong wanem masta i kam?  
 A: *Because he wants to buy crocodile skins.*  
 Bilong wanem em i laik i baim skin bilong pukpuk.

#### 7.5 MORE ON RELATIVE CLAUSES (*To Whom, Whoever*)

In Unit 6 you were introduced to Relative Clauses and were given some practise in forming and interpreting the least complicated type. In this section we shall consider those cases in which the noun common to the two sentences to be joined occurs after long in one of those sentences. Take, for example, the sentences:

- 1a. Yu givim mani long pikinini      *You gave the money to the child*  
 1b. Pikinini i stap long hap      *The child is over there*

in which the word pikinini is common to both but occurs after long in 1a. Now, as already indicated in Unit 6, either of these two sentences can be made into a relative clause and incorporated into the other (since they have pikinini in common). Thus one could have:

- 1c. Yu givim mani long pikinini      *Give the money to the child*  
     em i stap long hap              who is over there

(in which the relative clause em i stap long hap is derived from sentence 1b), or one could have:

- 1d. Pikinini yu givim mani longen      *The child to whom you gave the*  
     em i stap long hap              *money is over there*

(in which yu givim mani longen is derived from sentence 1a.)

However, it is this last sentence that is of interest to us here. You will notice in it that pikinini has been replaced by en after long. The reason for this is that when sentence 1a became a relative clause pikinini became em just as you were taught in Unit 6 but then em became en according to the rule discussed in Section 3.1. So although the actual process of making the relative clause is the same as you have been taught before you have to remember to change em to en after long. This should be nearly automatic for you now but it is surprising how few learners can do it, or even remember to keep the long in the sentence they make.

Finally, it is convenient at this point to introduce you to two other forms connected with relative clauses in Pidgin. These are husat man/meri and wanem man/meri... *whoever*. These are very much the same except that one would not use the husat form for animals or other things which are not human.

## Examples:

Husat } man em i save kaikai  
 Wanem } bulmakau em i olsem Yuropen.

Whoever } eats beef is just  
 Whichever man } like a European.

Wanem } kokonas i pundaun,  
 \*Husat } em i bilong mi.

Whichever coconut falls down  
 is mine.

## Practice Drills

*Exercise 1: Simple Substitution*

Frame: Dispela pikinini yu givim mani longen em i stap long hap.  
 MALOLO i baim rot longen  
 ol manmeri i singaut longen  
 mipela i tok giaman longen  
 ol i soim buk longen  
 yu givim mani longen

*Exercise 2: Simple Substitution*

Frame: Ol dispela pikinini yu givim mani longen em ol i stap  
 long hap.  
 MALOLO i baim rot longen  
 manmeri i singaut longen  
 mipela i tok giaman longen  
 ol i soim buk longen  
 yu givim mani longen

*Exercise 3: Simple Substitution*

Frame: Husat man em i save kaikai bulmakau em i olsem Yuropen.  
 Husat meri  
 Wanem pikinini  
 Wanem man  
 Husat man

## Evaluation Exercise

*Exercise 1:* In this exercise you will hear pairs of sentences identified by numbers and the letters "a" and "b". Insert the second or "b" sentence into the first or "a" sentence as a relative clause.

1a. Ol dispela man i go we?

1b. Yu soim wilwil long ol dispela man. (pause)

Ol dispela man yu soim wilwil longol, em ol i go we?



- 2a. Husat i lukim dispela hul.  
 2b. Ol rat i go insait long dispela hul. (pause)  
       Husat i lukim dispela hul ol rat i go insait longen.
- 3a. Ating bai ol i kukim dispela longpela gras.  
 3b. Ol snek i save hait insait long dispela longpela gras. (pause)  
       Ating bai ol i kukim dispela longpela gras ol snek i save hait insait longen.
- 4a. Dispela tokples i olsem tok Inglis.  
 4b. Ol i skulim mi long dispela tokples. (pause)  
       Dispela tokples ol i skulim mi longen, em i olsem tok Inglis.
- 5a. Yu go katim dispela diwai.  
 5b. Ol pikinini i save pundaun long dispela diwai. (pause)  
       Yu go katim dispela diwai ol pikinini i save pundaun longen.

*Exercise 2:* Say what the following sentences mean in English. Ready?

1. Wanem ka i kamap long ples pastaim em bai i ka bilong yumi? (pause)  
       *Whichever truck arrives at the village first will be ours.*
2. Ol dispela man yupela i givim gude longen em ol i bilong Indonesia. (pause)  
       *Those men you (pl.) said good-day to are Indonesians.*
3. Husat pikinini i inap kaunim ol dispela mani em i ken go lukim Amerika. (pause)  
       *Whichever child is able to count this money can go to see/visit America.*
4. Yu no ken kukim ol dispela kiau em ol i gat yangpela kakaruk i stap insait longen. (pause)  
       *Don't cook these eggs with chickens in.*
5. Mi no lukim gen dispela misis yumi i tok giaman longen. (pause)  
       *I didn't see that European woman again that we told lies to.*

#### TEXT

Listen to the following text spoken by Wapi from Tumam village in the East Sepik District. Then check your textbook transcription and translate it. Here is the text:

Wokim ti olsem. Kukim hatwara pinis. Orait, sapos wara i boil yu putim liklik wara i go long tipot, hatim liklik, kapsaitim wara long tipot i go. Orait putim lipti i go. Putim lipti i go, orait, putim

hatwara i go nau. Putim hatwara i go putim i stap. Bihain hatwara i kisim ti i go, i blak<sup>1</sup> liklik, olsem sampela masta ol i laikim ti i blak, sampela masta ol i laikim ti i ret tasol. Orait, putim. Sapos ol i laikim suga putim suga, sapos ol i no laikim suga, kisim susu olsem suga<sup>2</sup> i go putim long tebol. Bihain ol i yet putim. Olsem husat i laikim susu putim susu. Husat i no laikim susu, orait em i dringim ti nating. Em pasin bilong ti.<sup>3</sup>

Em tasol.

[Playing time: 1 minute]

ENGLISH TRANSLATION:

*(You) make tea like this. (You) put the water on to boil. Then suppose the water boils you put a little in the teapot and heat it up a little. Then tip out this hot water from the teapot and then put in the tea leaves. After that you pour in the hot water, and leave it (lit. put in the hot water and put the pot to stay). Afterwards the hot water brings out the tea (lit. gets the tea)--it blackens a little. Some Europeans like (their) tea black, some like it only weak black (lit. red). All right put it (on the table). If they like sugar put sugar (on the table too); if they don't like sugar get milk and put it on the table instead (?) (lit. get milk as you would sugar). After that they can put (their own in). Thus whoever likes milk can put it in. Whoever doesn't can drink the tea without it. That's the way (of making) tea. That's all.*

Now to end this tape here is a recording by one of the recording voices of a poem, Nansei, which appeared in the Pangu Pati Nius, June 1972, p.3:<sup>4</sup>

Mi katim kona long Koki Maket  
 Mi lukim ol man na meri salim  
 buai, daga, pis na banana,  
Mi no sek sek  
 Mi lukim meri i gat longpela gras  
Ei! Nansei!

<sup>1</sup>Note the speaker's use of these adjectives without -pela.

<sup>2</sup>I am not familiar with the structure susu olsem suga but from the context I take it to mean *milk instead of sugar*. This needs checking, however.

<sup>3</sup>This text was recorded by Peter Mühlhäusler who informs me that this speaker's recipe for tea is as follows:

2 heaped tablespoons sugar	}	Makes one cup!
1 tablespoon tea-leaves		
Add a bit of boiling water.		[continued overleaf]

Wapi is aged about fortyfive and has spent a lot of time with Europeans in many parts of Papua New Guinea.

<sup>4</sup>This poem was also published in Nansei, *An Anthology of Original Pidgin Poems*, an edition of *Papua Pocket Poets* edited by Kumalau Tawali, Port Moresby, 1971.

Mi sanap long nambis bilong Ela Bis

Mi lukim ol masta waswas.

Mi no seksek

Mi lukim ol misis ol i kalap kalap nabaut

Na opim lek bilong ol

Ei! Nansei!

Mi sindaun long hap sait bilong braun riva

Mi lukim bikpela pukpuk i kamap

Mi no seksek

Mi lukim meri i rausim dres bilongen,

Waitpela susus bilongen i sanap stret

Ei! Nansei!

Mi wokabaut klostu long swimin pul

Mi lukim sangana<sup>1</sup> bilong ol man

Mi no seksek

Mi lukim waitpela sagana bilong ol meri

Ei! Nansei!

Mi raun raun long Burns Philip

Mi lukim ol nupela samting

Mi no seksek

Mi lukim ol meri wokabaut wantaim sotpela dres  
as bilong ol i seksek narakain.

Ei! Nansei!<sup>2</sup>

Tau Peruka

#### SUPPLEMENTARY VOCABULARY

tumbuna	<i>ancestor</i>
tumbuna man	<i>grandfather/grandson</i>
tumbuna meri	<i>grandmother/grand-daughter</i>

<sup>1</sup>sangana = armpit, groin

<sup>2</sup>Nansei = exclamation used to draw attention to good-looking girl. Can be used as a verb, e.g., mi nansei long wanpela naispela meri.

bikbrata <sup>1</sup>	
namba wan brata } biksusa }	elder brother
namba wan susa }	elder sister
namba tu brata/susa	younger sister
pikinini man (bilong mi)	(my) son
pikinini meri (bilong mi)	(my) daughter
meri (bilong mi)	(my) wife
man (bilong mi)	(my) husband
tambu	affines, in-laws, relatives
famili (bilong mi)	(my) family
man bilong mekim poisen man bilong wokim poisen }	sorcerer
gip	poison
snek i gat gip/poisen snek	poisonous snake
tumbuan	mask (woven or carved)
kaving/imis	a carving done for sale
klangal	feather headdress or ornament
bos/bosman/bosboi	boss, overseer
boskuk	chief cook
bosim	to be in charge of; to control, own [e.g., husat i bosim dispela graun? Who controls this land? Note that New Guineans do not own land in the same way that Europeans do but rather have certain rights to it by virtue of being a member of a group.]
boi	any male New Guinean (though most New Guineans object to being addressed as boi now); personal servant, labourer
'hausboi <sup>2</sup>	house servant
mankimasta <sup>3</sup>	valet; a European's personal servant
kagoboi kari }	a native carrier
sutboi	a servant/employee who hunts game for his employer
skulboi/skulmeri	school boy/girl
sumatin	school pupil [taken to be male or mixed sex unless meri is added to indicate one is talking specifically about girls]

<sup>1</sup>See also the text in Unit 6 for ways of referring to one's siblings and their relative order.

<sup>2</sup>Compare this with haus 'boi servant's quarters etc. given in Unit 3 (where ' indicates the stressed syllable).

<sup>3</sup>The Government is now advocating replacing this with domestik.

studen	<i>student</i>
doktaboi	<i>a native medical orderly</i>
tisa	<i>teacher [formerly tisaboi but this now has a belittling sense]</i>
baim boi	<i>to recruit males for indentured labour</i>
pulim boi	<i>to recruit males for indentured labour by force or bribery</i>
boskru <sup>1</sup>	<i>boat's crew; sailor</i>
boskru bilong balus	<i>air-steward; aircrew</i>
misis bilong balus	<i>air-hostess</i>
smok balus	<i>jet plane</i>

## CLASSROOM EXERCISES

*Exercise 1: Quiz*

Yu ritim stori Rop bilong Spaida<sup>2</sup> pastaim na bihain yu ansarim ol dispela kwestin long tok Pisin.

1. Mama bilong spaida i stap we?
2. Long wanem taim ol abus i hatwok tru long painim kaikai?
3. Wanem abus i go antap wantaim spaida?
4. Taim ol abus i bin go antap long rop spaida ol i mekim wanem?
5. Bilong wanem kapul i belgut?
6. Bilong wanem ol abus i bun nating?
7. Olsem wanem mama bilong spaida i save taim bilong pulim rop i go antap?
8. Raitim song namba wan bilong spaida na tanim long tok Inglis.
9. Bilong wanem muruk i save wokabout long lek tasol?
10. Wokim wanpela piksa long trausel i bin pundaun long baksait bilongen.
11. Tingting bilong yu i wanem? Dispela stori i stori tru o stori nating o stori bilong skulim mipela long stretpela pasin o wanem kain stori?

Em tasol.

*Exercise 2:* Read and compare the following poems with Nansei given at the end of this unit:

- a. Ol Meri, Kirap! by Walter Darius (in Wantok, Namba 47, pes 8)
- b. O Meri Wantok by Bede Dus Mapun (published as a poster in 1972 by the Centre for Creative Arts--series editor John Kasaipwalova)
- c. Meri Bilong Ples Yet by Leo Kuabaal (in Nansei, *Papua Pocket Poets*, 1971).

*Exercise 3:* Describe your job and/or your family to someone in Pidgin.

<sup>1</sup>Note that boskru is not derived from bos *boss* and kru *crew* but from bos *boat* and kru *crew*.

<sup>2</sup>In *Stori Bilong Ol Abus Na Sampela Stori Moa*, Namba 2 (Kristen Press, Madang, 1969).

*Exercise 4: Language Game: 20 Questions.* Teacher or student thinks of some object and the remainder of the class attempts to find out what this is by asking questions. Answers to questions should be restricted to *yes* and *no*. [Use sparingly!]

*Exercise 5: Compose interesting sentences by making suitable additions to the following:*

- i. Ol i no ken .... bilong wanem .... .
- ii. Husat i inap .... ?
- iii. Bai mipela i salim .... .
- iv. Nogut .... bilong wanem .... .
- v. Bilong wanem em i sanapim .... ?
- vi. Wok bilong yumi .... .
- vii. Ol Koiari .... .
- viii. Olsem wanem yu brukim .... ?
- ix. Emtupela i no save pilai susap bilong wanem .... .
- x. Nau yu ken i go na .... .

## UNIT 8

### CONVERSATION

#### Long Kirapim Wok

- Dogare na narapela wokboi<sup>1</sup> i go      *Dogare and another worker went  
wantaim bosboi bilong wokim      with the overseer to dig the  
baret. Bosboi i tok:      trench. The overseer said:*
- Bosboi: Yutupela i ken kirap      *You two can begin to dig this  
wokim baret hia long      trench here at this mark.*  
dispela mak.
- Dogare: Oke.      *Ok.*
- Bosboi: Yu wanpela brukim graun      *You alone dig up the ground  
long kroba pastaim na yu      with the crowbar and you alone  
wanpela rausim dispela      shovel the broken up ground.  
graun bruk long spet.      Do it like that. Understand?  
Yutupela wokim olsem.  
Save?*
- Dogare: Mitupela i save.      *Yes.*
- Bosboi: Orait. Maski hambak!      *Ok. No fooling about! If  
Sapos yutupela i wok      you two work well you'll get  
strong (orait) bai yutupela      big pay.  
i kisim bikpela pe.<sup>2</sup>*
- Dogare: I orait. Mitupela i      *All right. We'll try it  
wokim traिम pastaim.<sup>3</sup>      first.*
- Na tupela wanwok<sup>4</sup> i kirap wokim      *And the two (fellow) workers  
baret bilong putim simen.      began to dig the trench for  
cement.*

[Musik<sup>5</sup>]

<sup>1</sup>Note the difference between wokboi a worker (i.e. one who is employed to work--see footnote 2 to the Conversation in Unit 7) and man/boi bilong wok a worker (i.e., one who is always working--see Section 4.4 above).

<sup>2</sup>As will be seen later in Section 8.3 orait is optional in sentences like these. It does not appear in the recorded version but does in the practice versions.

<sup>3</sup>Traim will be drilled in Section 13.3 below.

<sup>4</sup> Note wanwok *fellow worker* here and compare it with wantok already learnt. Pidgin has many similar forms based on wan which often have no neat English equivalent expression, e.g.,

wanhaus     *a person living in the same house, house mate, flat mate*  
 wanlain    *a person of the same (age, social) group*  
 wanpes     *a person of the same appearance*

More of these are presented in the Vocabulary Expansion Exercises given below.

<sup>5</sup>Two traditional songs are heard on this tape. The first is Yongi-na-nei from the Finschafen Area near Lae and is a solo performance of singing and drumming from the Gia-oni head-dress dance. [Sheridan (1958: side 1, track 1, item b)].

The other is Abe. In this a Kukukuku bowman strums the string of his great fighting bow; after this he sings a very primitive song. It is a chant of the hunt and the feast to follow. The Kukukuku carry their bows everywhere with them. They twang the string excitedly as they relate the saga of a battle. They strum it almost absent-mindedly when getting ready for their simple dance. [Sheridan (1958: side 1, track 6, item c).]

#### USEFUL EXPRESSIONS

Bilong wanem yu mekim olsem?	<i>Why are you doing it like that?</i>
Bilong wanem em laik bilong mi.	} <i>Because that's the way I want to do it; that's my wish/manner.</i>
Bilong wanem em pasin bilong mi.	
O sori, em kas bilong yu.	<i>That's your good luck.</i>
Tru, mi laki tru.	<i>Yes, I'm very lucky.</i>

#### VOCABULARY EXPANSION EXERCISES

##### Exercise 1: Simple Substitution

Frame: Maski <u>hambak!</u>	
kilim i dai pik	<i>(kill the pig)</i>
lukluk nating	<i>(stare)</i>
rausim banis	<i>(pull down the fence)</i>
nildaun	<i>(kneel down)</i>
ranawe	<i>(run away)</i>
kliraut	<i>(go away)</i>
hambak	

##### Exercise 2: Simple Substitution

Frame: Sapos yutupela i wok strong, orait bai yutupela i kisim bikpela pe.

gut	<i>(well)</i>
hariap	<i>(quickly, hurriedly)</i>
isi isi	<i>(carefully)</i>
arawe	<i>(differently)</i>

[continued overleaf]



Sapos yutupela i wok arawe, orait bai yutupela i kisim bikpela pe.

wantaim (together)  
 olsem (thus)  
 nabaut (around)  
 strong

*Exercise 3: Simple Substitution*

Frame: Mitupela i wokim train pastaim.

hatim	(to heat (Obj.) up)
holim	(to hold (Obj.))
klinim	(to clean (Obj.))
krungutim	(to bend (Obj.))
tanim	(to turn (Obj.))
skelim	(to weigh, share out (Obj.))
raunim	(to surround, chase (Obj.))
swimim	(to float (Obj.))
hangamapim	(to hang (Obj.) up)
wokim	

*Exercise 4: Simple Substitution*

Frame: Na tupela wanwok i kirap wokim baret.

wanbel	(twin)
wannem	(namesake)
wanblut	(blood relative)
wanhaus	(a person living in the same house)
wanpilai	(playmate)
wanrot	(travelling companion)
wansospen	(messmate)
wanples	(persons from the same village)
wanwok	

**GRAMMAR**

**8.1 KIRAP + VERB: Begin to do Something**

Verbs preceded by kirap denote actions which are beginning at the time indicated in the rest of the sentence, e.g.,

Asde tupela wanwok i kirap wokim baret.	<i>Yesterday two (fellow) workers began to dig the trench.</i>
Yu no ken kirap kaikai dispela.	<i>You mustn't begin eating this.</i>
Bai ol i kirap hatim kopra.	<i>They will begin to heat the copra.</i>

## Practice Drills

## Exercise 1: Simple Substitution

Frame: Bai ol i kirap hatim kopra.

(skelim rais, raunim welpik, klinim gaden, kukim rais,  
hangamapim ol bilum, hatim kopra)

## Exercise 2: Ask the following questions in Pidgin.

1. *When will they begin to build the store?* (pause)

Long wanem taim bai ol i kirap wokim stua?

2. *Who is beginning to eat?* (pause)

Husat i kirap kaikai?

3. *Are all of you beginning to heat the copra or not?* (pause)

Yupela olgeta i kirap hatim kopra o nogat?

4. *Why is he beginning to share out the rice?* (pause)

Bilong wanem em i kirap skelim rais?

5. *Which car is beginning to break down?* (pause)

Wanem ka i kirap bagarap?

## 8.2 EMPHATIC PRONOUNS: Yet, Tasol, Wanpela

In Pidgin there are several ways of emphasizing the fact that you (or someone else) performed an action on your (or his) own, or were the object of some action.

One is by placing yet after the pronoun representing the person or persons involved, e.g.,

Mi yet i brukim graun.

{ *I myself dug the ground.*  
*I dug the ground myself.*

Ol i paitim mi yet.

*They hit me. (I didn't hit them.)*

Another is by placing tasol *only* after the pronoun representing the person or persons involved, e.g.,

Mi tasol i brukim graun.

*Only I (no one else) dug the ground.*

Ol i patim mi tasol.

*They hit only me.*

A third is by placing wanpela *alone* after the pronouns mi, yu, and em representing the person involved, e.g.,

Mi wanpela i brukim graun.

*I alone dug the ground.*

Ol i paitim mi wanpela.

*They hit me (and I was the only one).*

Note that in this last case there is no possible form mipela wanpela for *we alone* etc. One would have to express this by using either yet or tasol given above.

Thus the set of pronouns presented so far can now be expanded to include the following:

<i>Pidgin</i>	<i>English</i>	<i>Pidgin</i>	<i>English</i>	<i>Pidgin</i>	<i>English</i>
mi yet	<i>I myself</i> <i>Me myself</i>	mi tasol	<i>Only I</i> <i>Only me</i>	mi wanpela	<i>I alone</i> <i>Me alone</i>
yu yet	<i>You yourself</i>	yu tasol	<i>Only you</i>	yu wanpela	<i>You alone</i>
em yet	<i>He himself</i> <i>She herself</i> <i>It itself</i>	em tasol	<i>Only he</i> <i>Only she</i> <i>Only it</i>	em wanpela	<i>He alone</i> <i>She alone</i> <i>It alone</i>
mipela yet	<i>We ourselves</i>	mipela tasol	<i>Only we</i>		
yumi yet	<i>We ourselves</i>	yumi tasol	<i>Only we</i>		
ol yet	<i>They themselves</i>	ol tasol	<i>Only they</i>		

Finally, notice that all of these emphatic forms are followed by the predicative marker *i* when they occur in the subject,<sup>1</sup> except for commands when the pronoun is repeated, e.g., compare

Yu yet i kaikai pik.	<u>You</u> are eating pork.
Yu yet yu kaikai pik!	<u>You</u> eat pork!

### Practice Drills

#### Exercise 1: Simple Substitution

Frame: Mi wanpela i spak long pati.  
(yu wanpela, mipela tasol, em yet, yumi tasol, mi wanpela)

#### Exercise 2: Progressive Substitution

Frame: Yu wanpela i ken dring susu.  
 " " " " pilai susap.  
 Em yet " " " "  
 " " " " karim pikinini i go long stua.  
 Mi tasol " " " " " " "  
 " " " " sindaun nating.  
 Yu wanpela " " " "  
 " " " " dring susu.

### Evaluation Exercises

Exercise 1: Repeat the following sentences substituting the appropriate wanpela form of the pronoun for those used.  
Ready?

1. Em olgeta i laik i slip. (pause)  
Em wanpela i laik i slip.

<sup>1</sup>In some areas the pronoun is repeated, e.g., mi yet mi brukim graun; Mi tasol mi brukim graun.

2. Masta i giamanim mipela. (pause)  
Masta i giamanim mi wanpela.
3. Husat i lukim yu? (pause)  
Husat i lukim yu wanpela?
4. Bai mitripela i helpim ol Simbu. (pause)  
Bai mi wanpela i helpim ol Simbu.
5. Em olgeta i no lainim tok Pisin. (pause)  
Em wanpela i no lainim tok Pisin.

*Exercise 2:* How would you say the following things in Pidgin? Ready?

1. *That's your good luck and yours alone.* (pause)  
Em kas bilong yu wanpela.
2. *Only the two playmates weighed out the pork thus.* (pause)  
Tupela wanpilai tasol i skelim pik olsem.
3. *They will begin to heat the copra themselves.* (pause)  
{ Bai ol yet i kirap hatim kopra.  
Ol yet bai ol i kirap hatim kopra.
4. *He alone is dressing up for no reason.* (pause)  
Em wanpela i bilas nating.
5. *Only children are allowed to drink milk.* (pause)  
{ Pikinini tasol i ken dring susu.  
Ol pikinini tasol i ken dring susu.
6. *I did it myself.* (pause)  
Mi yet i mekim.

### 8.3 CONDITIONAL CLAUSES (Sapos)

Clauses introduced by sapos *if, suppose* in Pidgin are Conditional Clauses. They generally come first in a sentence and are usually connected to what follows by orait.

Examples:

Sapos yutupela i wok strong,  
orait bai yutupela i kisim  
bikpela pe.

*If you(2) work well you(2)'ll  
get paid well.*

Sapos trak i kapsait, orait  
bai ol pasindia i mekim  
wanem?

*Suppose the truck tips over what  
will the passengers do?  
If the truck tips over what will  
happen to the passengers?*

Sapos yu kam long moningtaim,  
orait mi inap givim pe long yu.

*If you come in the morning I'll  
be able to pay you.*

Sapos yu no kam long moningtaim  
orait ating mi no inap givim pe  
long yu.

*If you don't come in the morning  
I'll probably not be able to pay  
you.  
Unless you come in the morning  
I'll probably not be able to pay  
you.*

Note that adverbs of time come at the end of clauses in these sentences. See, for example, the last three examples given above.

### Practice Drills

#### Exercise 1: Simple Substitution

Frame: Sapos em i kam, orait bai mi sutim em.  
(yu, tupela, ol, yupela, em tupela, em)

#### Exercise 2: Simple Substitution

Frame: Sapos mi no sik, orait mi wok.  
(les, kus, kol, pulap, sotwin, sik)

Exercise 3: In the following exercise the instructor will give two sentences identified as (a) and (b). You have to join these together using sapos and orait. For example, if the instructor were to say:

10a. Em i slip.  
10b. Em i no ken kaikai.

your answer should be Sapos em i slip, orait em i no ken kaikai. *If he sleeps then he's not allowed to eat.*  
Ready?

1a. Kiap i no harim tok bilong mipela.

b. Bai mipela i paitim het bilongen.

Sapos kiap i no harim tok bilong mipela, orait bai mipela i paitim het bilongen.

*If the Government Official doesn't listen to us then we'll box his ears.*

2a. Balus i no kam.

b. Bai yumi i no inap kaikai.

Sapos balus i no kam, orait bai yumi i no inap kaikai.

*Unless the plane comes we'll not be able to eat.*

3a. Trak i kapsait.

b. Bai ol pasindia i mekim wanem?

Sapos trak i kapsait, orait bai ol pasindia i mekim wanem?

*Suppose the truck tips over what will happen to the passengers?*

4a. Yupela bihainim dispela hanrot.

b. Bai yupela i kamap long stesin.

Sapos yupela i bihainim dispela hanrot, orait bai yupela i kamap long stesin.

*If you follow this sidetrack then you'll arrive at the station.*

5a. Ol i no helpim yu.

b. Bai yu no helpim ol.

Sapos ol i no helpim yu, orait bai yu no helpim ol.

*If they don't help you then you won't help them.*

6a. Hanwas i dai.

b. Bai yumi i save taim olsem wanem?

Sapos hanwas i dai, orait bai yumi i save taim olsem wanem?

*If the watch stops how will we know the time?*

7a. Ol Yuropen i giaman.

b. Bai ol i bagarapim wok bilong mipela.

Sapos ol Yuropen i giaman, orait bai ol i bagarapim wok bilong mipela.

*If the Europeans lie then they'll ruin our work.*

**Exercise 4:** Now repeat the same Pidgin sentences (from Exercise 3 above) leaving out the connective orait. In spoken Pidgin this is an optional choice which does not affect the meaning of the sentences. Ready?

1. Sapos kiap i no harim tok bilong mipela, orait bai mipela i paitim het bilongen. (pause)

2. Sapos balus i no kam, orait bai yumi i no inap kaikai. (pause)

3. Sapos trak i kapsait, orait bai ol pasindia i mekim wanem? (pause)

4. Sapos yupela i bihainim dispela hanrot, orait bai yupela i kamap long stesin. (pause)

5. Sapos ol i no helpim yu, orait bai yu no helpim ol.

**Exercise 5:** This exercise is similar to the previous one except that you have to shift the time words like Mande, tumara etc. to the ends of their clauses. Ready?

1a. Long Mande suga i pinis.

b. Ol wokboi i ken kisim nupela.

Sapos suga i pinis long Mande, orait bai ol wokboi i ken kisim nupela.

*If the sugar runs out on Monday then the labourers can get some more.*

2a. Tumora yu kam.

b. Bai yu kam wantaim kandere bilong yu.

Sapos yu kam tumora, orait bai yu kam wantaim kandere bilong yu.

*If you come tomorrow then come with your maternal uncle.*

3a. Hapasde em i no bin lusim tudola.

b. Em i inap baim narapela gita nau.

Sapos em i no bin lusim tudola hapasde, orait em i inap baim narapela gita nau.

*If he hadn't lost two dollars the day before yesterday, then he'd be able to buy another guitar now.*

4a. Yupela ol Papua Niu Gini i bin save tok Inglis bipo.

b. Yupela i inap wok bisnis nau.

Sapos yupela ol Papua Niu Gini i bin save tok Inglis bipo orait yupela i inap wok bisnis nau.

*If you Papuan and New Guineans had known English before you would now be able to enter business.*

5a. Asde yu no bin kam.

b. Tude yumi i no hangre.

Sapos yu no bin kam asde, orait yumi i no hangre tude.

*If you hadn't come yesterday we'd not be hungry today.*

### Evaluation Exercise

How would you say the following things in Pidgin? Ready?

1. *If you are happy I'm happy too.* (pause)

Sapos yu hepi, orait mi hepi tu.

2. *Suppose your father plants coffee will you help him or not?* (pause)

Sapos papa bilong yu i planim kopi, orait bai yu helpim em o nogat?

3. *If the Tolai had not fought then today they would not have any land.* (pause)

Sapos ol Tolai i no bin pait, orait ol i no gat graun tude/nau.

4. *If these women don't care for their children then the children will die.* (pause)

Sapos ol dispela meri i no lukautim pikinini bilong ol, orait bai ol pikinini i dai.<sup>1</sup>

5. *Suppose you (pl.) get work tomorrow then let us buy a truck.*

Sapos yupela i kisim wok tumora, orait yumi baim wanpela trak.<sup>2</sup>

<sup>1</sup>Remember that if one wants to make sure one means *die* and not merely *become unconscious* then one would say ol pikinini i dai pinis. This

has been pointed out in earlier lessons.

<sup>2</sup>Compare Unit 4, last sentence of footnote 3 to the Conversation.

#### 8.4 NEGATIVE IMPERATIVE (Maski)

In Unit 7 we saw that there were several ways of attempting to get someone not to do something. There is one other. This is to use maski *forget about...*<sup>1</sup> This may be placed before or after the subject pronoun, though the pronoun itself is often omitted if it is clear from the context who is being addressed. For example,

Maski yu hambak!

Yu maski hambak!

Maski hambak!

*Don't fool around/show off!*

Maski yupela hambak!

Yupela maski hambak!

Maski hambak!

*Don't you (pl.) fool around/  
show off!*

Maski yumi hambak!

Yumi maski hambak!

Maski hambak!

*Let's not fool around/show off!*

Finally, maski may also be used with the no ken construction already introduced but if so then it must come before the subject pronoun. For example,

Maski yu no ken hambak!

\*Yu maski no ken hambak!

\*Yu no ken maski hambak!

*Don't fool around/show off!*

Maski em i no ken hambak!

\*Em maski i no ken hambak!

\*Em i no ken maski hambak!

*Don't let him fool around/  
show off!*

#### Practice Drills

##### Exercise 1: Simple Substitution

Frame: Maski sindaun nating!

(hatim kopra, holim pikinini pik, brukim let bilong mi,  
hangamapim kakaruk, sindaun nating)

##### Exercise 2: Simple Substitution

Frame: Maski yu singsing!

(yupela, yutupela, yupela olgeta, yu)

<sup>1</sup>Or, for some speakers, maski long.



## Evaluation Exercises

**Exercise 1:** Say what the following Pidgin sentences mean in English. Ready?

1. Yupela sindaun; maski wokabout! (pause)  
*Sit down you (pl.), don't walk around.*
2. Yu ritim buk; maski toktok oltaim. (pause)  
*Read the book, don't be talking all the time!*
3. Yutupela klinim ka isi isi; maski rausim skin bilongen. (pause)  
*Clean the car carefully you(2). Don't remove the paint.*
4. He, maski yu kaikai dispela pis em i gat wanpela bikpela sik. (pause)  
*Hey, don't eat this fish which has some serious disease.*
5. Wokim em olsem mi bin soim yu; maski wokim arawe. (pause)  
*Make it like I showed you, not some other different way.*

**Exercise 2:** How would you say the following things in Pidgin using maski?

1. *Don't hit your namesake; help him!* (pause)  
Maski (yu) paitim wannem bilong yu. Yu helpim em!
2. *Cook the rice, forget about the sweetpotato.* (pause)  
Yu kukim rais, maski kukim kaukau.
3. *Don't buy food in this store here, the owner is a thief.* (pause)  
Maski (yu) baim kaikai long dispela stua hia papa bilongen i stilman/man bilong stil.
4. *Don't put the egg near the fire; it wouldn't be good for it to break.* (pause)  
Maski (yu) putim kiau klostu long paia; nogut em i bruk.
5. *Don't greet her; if you do she'll run away home.* (pause)  
Maski (yu) givim gutde longen; sapos yu mekim olsem orait bai em i ranawe i go long haus.

8.5 STILL MORE ON RELATIVE CLAUSES (*Where, What*)

Following on from Sections 6.2 and 7.5 above there is one more important point to be made about relative clauses in Pidgin. This is that *where*, *wherever*, *what* and *whatever* in certain English sentences are expressed by nouns or noun phrases plus relative clauses in Pidgin and not by *we* and *wanem* as most learners expect. Thus *where* and *wherever* are expressed by (dispela) ples + relative clause and *wanem* ples + relative clause respectively, while *what* and *whatever* are expressed by (dispela) samting + relative clause and *wanem* samting + relative clause respectively. That is, Pidgin approximates

to the literal forms of *in the place in which...* for *where, in which place in which...* for *wherever*; *this thing that...* for *what* and *which thing that...* for *whatever* in English. The following examples illustrate the relevant kinds of sentences.

*Where/Wherever*

Yu putim kago long dispela ples diwai i sanap longen.	<i>Put the goods where the tree is standing (lit. in the place in which the tree is standing).</i>
Ol i wokim baret long dispela ples mi skulim ol longen.	<i>They dug the trench where I taught them to.</i>
Mi save dispela ples yu go longen.	<i>I know where you are going.</i>
Mi inap painim yu long wanem ples yu hait longen.	<i>I can look for you wherever you hide.</i>

*What/Whatever*

Mi save dispela samting yu laik i kisim em.	<i>I know what you want to get (lit. that which you want...).</i>
Ol i rausim ol dispela samting masta i no inap kukim em.	<i>They threw out what the European could not cook.</i>
Bai emtupela i lusim wanem samting yu wokim em longen.	<i>Those two will lose whatever you make for them.</i>

Practice Drills

Exercise 1: Simple Substitution

Frame: Yu putim kago long ples diwai i sanap longen.  
 ol i no inap stilim em longen  
 stuakipa i ken kisim em longen  
 bai masta i lukim em longen  
 ol manki i no kam bagarapim em longen

Exercise 2: Simple Substitution

Frame: Mi save dispela samting yu laik i kisim em.  
 Ol i lukim  
 Em i no kukim  
 Misis i lusim  
 Dok i kaikai  
 Mi save

Exercise 3: Simple Substitution

Frame: God i save wanem samting yu mekim em.  
 Mamapapa bilong yu i lukim [continued overleaf]

Mamapapa bilong yu i lukim wanem samting yu mekim em.  
 Meri bilongen i harim  
 Nogut ol i kam bagarapim  
 Bai mitupela i bilasim  
 God i save

### Evaluation Exercise

Sketch a picture of two boys standing near a pig with a man in the distance on a piece of scrap paper and answer the following questions about the picture in Pidgin in complete sentences using the cues provided.

1. Q: Yu inap lukim dispela ples pik i stap longen? (yes)  
 A: Yes, mi inap lukim dispela ples pik i stap longen.
2. Q: Orarit, pik i stap we? (*near where the two boys are standing*)  
 A: Pik i stap klostu long ples tupela manki i sanap longen.
3. Q: Tasol, yu inap lukim dispela samtingpik i mekim em? (no)  
 A: Nogat, mi no inap lukim dispela samting pik i mekim em.
4. Q: Husat i inap lukim? (God)  
 A: God i inap lukim.
5. Q: Yu ting wanem? God em i inap lukim wanem samting yumi  
 i mekim em? (*I don't know; perhaps*)  
 A: Mi no save. Ating God em i inap lukim wanem samting yumi  
 i mekim em.
6. Q: Yu save dispela samting man i tokim em long dispela  
 tupela manki. (no)  
 A: Nogat, mi no save dispela samting man i tokim em long  
 dispela tupela manki.

### TEXT

Listen to the following description of what a particular kind of spear is used for and then see if you can transcribe and translate it. The description is given by Adam, from Chambri Village in the Chambri Lakes area, who is aged about thirtyfive and who is a wood carver in Kreen near Wewak. Here is the story:

Am, wok bilong dispela spia mi ken tokim yu stu (?). Dispela spia tam<sup>1</sup> (?) ol papa tumbuna bipo ol i stap long birua taim ol i pait. Nau ol i karim dispela spia. I gat tripela spia. Namba wan spia, holim, troimwe i go long birua, ol i kilim man. Namba tu ol i troimwe i go. Namba tri dispela spia, ol i no troimwe. Ol i holim<sup>2</sup>

<sup>1</sup>This may be taim or the vernacular name of the spear being discussed.

<sup>2</sup>Note that holim is pronounced wolim by this speaker.

strong olgeta. Sapos birua i kamap long pait wantaim ol narapela lain birua em bai ol i pait long dispela spia. Sapos ol i troimwe dispela spia, nogat, ol i no inap long winim ol baimbai ol narapela lain birua i kam ol i kilim ol i dai pinis. Orait em dispela spia ol i no troimwe ol i holim strong olgeta. Inap ol i pait i go kilim man olrait tit bilongen ol i sutim man. Pulim i kam bek dispela tit bilong spia i bruk insait long bodi bilong man. Orait mani dai. Em. Stori bilong dispela spia.

Orait, tenkyu tru.

Tenkyu Pita.

[Playing time: 1.5 minutes]

**ENGLISH TRANSLATION:**

*Um, I can tell you what this (kind of) spear was used for. This spear, called tam (?), was used in the time of our ancestors when there was fighting. Then they carried this spear (around). There are three spears. The first one was for holding and throwing at the enemy and wounding them. The second one was for throwing but the third one, this one, was not for throwing. One held on to it very firmly. If an enemy arrived to fight with other groups they would fight with this spear. If they threw this spear they would not be able to overcome them (the others) (because) another group of fighters (could) come and kill them. So they did not throw these spears, they held on to them very firmly, until such times as they fought and they (the spears) would wound a man and then its point would pierce that person and when it was withdrawn this point would break inside that person's body, and he would then die. That's the description of this spear.*

*All right, thank you very much.*

*Thank you Peter.*

Now to end this unit here is a Pidgin song composed and sung by Mr. Mike Goodman, a European Agricultural Officer, in Papua New Guinea.

**Mipela Didiman**

Mipela mipela didiman  
 Husat meri laik i ken  
 Ol i kolim mipela nambawan man  
 O mipela didiman

Mipela wok long nait na de  
 Na mipela no gat dola-de  
 Mipela no gat gutpela pe  
 O mipela didiman

Mipela save go wok bus  
 Kaikai pinis na mi smok brus  
 Tingting long olgeta samting i lus  
 O mipela didiman

Kiap i ting mi rabisman  
 Mi holim meri long tupela han  
 Sapos em i laik kotim mi i ken  
 O mipela didiman

O hapkas pikinini ples pulap  
 Inap long go long wanpela trak  
 Maski long moa, ating em inap  
 O mipela didiman

#### SUPPLEMENTARY VOCABULARY

kolta	<i>bitumen, creosote</i>
akis	<i>axe</i>
tamiok	<i>tomahawk</i>
wilka/supka/wilbero	<i>wheelbarrow</i>
subim wilka i go/kam pulim wilka i go/kam }	<i>to wheel a barrow away/towards</i>
diwai	<i>log</i>
sen	<i>chain</i>
blok	<i>pulley</i>
waia	<i>wire; also tea strainer</i>
blokim	<i>to raise with a block and tackle</i>
waia bras	<i>copper wire</i>
waia ain	<i>steel wire</i>
ki wara/kok	<i>tap</i>
kapa	<i>sheet metal, galvanized iron</i>
hat ain	<i>steel helmet</i>
hat plastik	<i>plastic helmet</i>
ain	<i>iron, metal, steel</i>
pika	<i>pick</i>
mambu	<i>pipe</i>
spana	<i>spanner, wrench</i>
pukpuk spana	<i>pipe wrench</i>

wokabaut spana	<i>shifting spanner</i>
ring spana	<i>ring spanner</i>
raun spana	<i>socket spanner</i>
skrudraiva	<i>screw driver</i>
plais	<i>pliers</i>
rola	<i>roller</i>
baira	<i>hoe</i>
savol/spet	<i>shovel, spade</i>
savolim	<i>to shovel</i>
bikpela hama ain	<i>sledge hammer</i>
hama	<i>hammer</i>
hamarim	<i>to hammer; beat up (someone)</i>
so	<i>saw</i>
sorim	<i>to saw</i>
nil	<i>nail</i>
nilim	<i>to nail</i>
savol masin	<i>mechanical shovel</i>
pos	<i>post</i>
man pos	<i>main post to which bearers and walls are attached (lit. man post)</i>
meri pos	<i>secondary post; supports for bearers under floor</i>
pok/jang (bilong slipim pilo i go antap)	<i>forked post (to take bearers)</i>
pilo	<i>bearer</i>

## CLASSROOM EXERCISES

1. Get students to describe orally how to make tea in Pidgin (cf. Text to Unit 7). Then students can write their own account for correction by teacher.
2. Pretend you are a New Guinean and tell this story into a tape-recorder. Then you or a friend transcribe what you said and check it off with a teacher. Here is the story:

## A RAT STORY

*This is a story about rats. It's made-up. Once upon a time some rats lived underground. They didn't have any food. And so they used to eat only tree roots. At night they didn't sleep; they sat up and talked a lot. But one night they dug a hole and came up outside, on top, and went and looked for<sup>1</sup> some new food. They found plenty of ripe bananas about that had fallen down. But one ate something that wasn't any good and his skin swelled up.<sup>2</sup> So they all returned underground again via the hole they had come up.<sup>3</sup> They followed the fat one. They're there. That's the end.*

<sup>1</sup>painim = to look for, and painim pinis = to find.

[footnotes continued overleaf]

<sup>2</sup>Literally *become fat* or *come up fat*.

<sup>3</sup>Be careful of the relative clause here.

---

3. Yu tanim ol dispela hap tok long tok Pisin. (Based on Unit 2)

- i. *You(2) put the leftovers in the refrigerator!*
- ii. *Is there any lemon drink left?*
- iii. *I like to have Worcestershire sauce with fresh eggs and capsicum.*
- iv. *Your cup of tea is standing beside the duck.*
- v. *How much is the dessert?*
- vi. *Aso gave the condensed milk back to the old woman.*
- vii. *Thirtyseven Europeans want to leave Papua New Guinea.*
- viii. *Where are the tea-leaves?*
- ix. *The cook-boy got rid of the shoulder of pork.*
- x. *The two of them see something small under the house for visiting Government officials.*

4. Do the Pidgin crossword puzzle in Wantok Namba 6. (Answer in Namba 8)

## UNIT 9

### CONVERSATION

#### Long Wok

- Long Fonde bosboi i kam bek gen bilong lukim wok bilong tupela wanwok. Taim em i kam i lukim Dogare i sindaun tanim smok i stap:
- Bosboi: He, yu mekim wanem?
- Dogare: Nogat, mi sindaun kisim win liklik tasol.
- Bosboi: Yu lesbaga tru. Yu sanap. Sabilobo i stap we?
- Dogare: Em i wok i stap yet.
- Bosboi: Yutupela i wokim baret pinis o nogat?
- Dogare: Nogat, mitupela i wokim em i stap yet.<sup>1</sup>
- Bosboi: Olsem wanem? Mi ting yutupela i bin sindaun nating i stap a?
- Dogare: Nogat, mitupela i laik i wokim baret hariap tasol graun i hat<sup>2</sup> tumas.
- Bosboi: Orait, yutupela harim! Taim yutupela i wokim pinis dispela baret yutupela go kisim pe bilong yutupela long masta, save?<sup>3</sup>
- Dogare and Sabilobo: Mitupela i save.
- On Thursday the overseer came back again to see how the two workers were doing. When he was coming he saw Dogare sitting down rolling a smoke:*
- Hey, what are you doing?*
- Nothing, I'm just sitting down for a bit of a spell.*
- You're a loafer. Stand up! Where's Sabilobo?*
- He's still working.*
- Have you two finished digging the trench or not?*
- No we're still doing it.*
- Why? It occurs to me that you two have been sitting down for no good reason heh?*
- No, we wanted to do it quickly but the ground is too hard.*
- Ok, listen you two! When you've finished this go and get your pay from the manager, understand?*
- We get it.*

[footnotes overleaf]



Dogare: Tasol bai mitupela i                    *But will we get other work  
kisim narapela wok o                    or what?  
wanem?*

Bosboi: Mi no save, em samting                *I don't know. That's the  
bilong masta.                                manager's business.*

Olsem na tupela i wok strong                *And so the two worked hard  
bilong pinisim wok.                        in order to finish the job.*

[Musik<sup>4</sup>]

#### USEFUL EXPRESSIONS

Yu save smok?                                    *Are you a smoker?*  
Nogat, mi misinari ia!<sup>5</sup>                        *No, I'm a missionary (meaning  
that I don't do anything bad  
like that).*  
Oke, mekim save wok!                        *Work hard! (lit. punish the  
work)*  
Oke, mekim save kaikai!                      *Eat up well! (lit. punish  
the food)*

<sup>1</sup>Note the significance of *i stap* in this sentence. Dogare uses it here to lyingly suggest that he is actually still working even though the Bosboi caught him sitting down rolling a cigarette (when he should have been working). If Dogare had merely wanted to indicate that the trench was still unfinished and that he and his wanwok would require time to complete it he need only have said *Nogat, mitupela i wokim em yet*. See Section 9.1 below for more details.

<sup>2</sup>Note that the speaker uses *hat* for *hard* here instead of *hatpela* as taught in Section 6.3. However, there is no confusion with *hat hot* because the speaker's pronunciation of *hat hard* is longer and more open than for *hat hot*.

<sup>3</sup>This sentence would better have been begun *stret long taim... .*

<sup>4</sup>The traditional music heard throughout this tape comes from the Finschafen area of the Huon Peninsula. It is the music of massed dancers carrying skin-topped drums (*kundu*) at a feast dance. The dance has just begun and the singing is somewhat ragged. The elders can be heard as they move into the circle to chide the dancers and give orders to mark a change of steps and drum rhythms. This recording comes from Sheridan (1958: side 1, track 1, item a, Munge).

<sup>5</sup>See the article by Brasch (1971) referred to in the reading list to this volume for further details on the use of *misinari* and other English words taken over recently into Pidgin but used in new ways. *ia* = *hia* (see footnote 3 to Conversation 6).

## VOCABULARY EXPANSION EXERCISES

## Exercise 1: Simple Substitution

Frame: Taim em i kam i lukim Dogare i sindaun tanim smok i stap.

kirap	(get up)
redi long go	(ready to go)
redi long pilai	(ready to play)
sanap	(stand up)
pasim stua	(shut the store)
kam	

## Exercise 2: Simple Substitution

Frame: Mi sindaun kisim win liklik tasol.

sikrapim skin bilong mi	(scratch my skin)
traut	(vomit)
ritim "Wantok"	(read Wantok)
smok	(smoke)
waswas	(washing myself)
kisim win	

## Exercise 3: Simple Substitution

Frame: Em i wok i stap yet.

driman	(dream)
lukim driman	(have a dream)
stori	(telling a story)
kukim kunai	(burn kunai grass)
rabim lek	(rub (his) leg)
subim ka i go <sup>1</sup>	(pushing a car)
lus	(lost)
lap	(laugh)
wok	

## Exercise 4: Simple Substitution

Frame: Yutupela i wokim baret pinis o nogat?

sekan	(shake hands)
painim mani	(find the money)
kukim kunai	(burn kunai grass)
muim kaukau	(cook sweetpotato in ground oven)

<sup>1</sup>Car is often spelled kar. Cf. Mihalic (1971:106) where ka is alphabetically out of order.

Yutupela muim kaukau pinis o nogat?

planim man	(bury man)
lusim tingting	(forget)
pait	(fight)
wokim baret	

Exercise 5: Simple Substitution

Frame: Graun i hat tumas.

kol	(cold)
strong	(tough, stubborn)
wet	(wet)
malomalo	(soft)
doti	(dirty)
hevi	(heavy)
wel	(slippery)
hat	(hard)

9.1 VERB + I STAP: Continuous Action

I stap following a verb indicates that the action is in progress or is continuing<sup>1</sup> at the time referred to.<sup>2</sup>

Examples:

Dogare i sindaun tanim smok i stap.

*Dogare is/was sitting down rolling a smoke (at the time referred to elsewhere).*

(Taim...)<sup>3</sup> bai Dogare i sindaun tanim smok i stap.

*(When...such and such occurs)  
Dogare will be sitting down rolling a smoke.*

(Taim...) Dogare i (bin) sindaun tanim smok i stap.

*(When...such and such occurred)  
Dogare was sitting down rolling a smoke.*

If the action has been in progress for sometime and one wants to emphasise that it is still in progress at the time referred to then yet *still* is placed immediately after or before i stap, e.g.,

Em i wok i stap yet.

Em i wok yet i stap. }

*He was/is still working.*

Finally, i stap may occur in non-verbal predicates, in which case it indicates the continuity of some state. For example, if asked a question like Dogare i mekim wanem i stap nau? *What's Dogare doing these days?* one would answer Em i tisa i stap yet *He's still (being) a teacher* or if asked a question like Long wanem taim Dogare i bin wokim dispela haus? one might answer Long taim em i bin tisa i stap yet *When he was still a teacher.*

<sup>1</sup>Alternatively stap may be placed before the verb but that will not be drilled in these lessons. See Wurm (1971:39).

<sup>2</sup>Time is, as already discussed, marked in Pidgin by adverbs (e.g., tumara, asde - see Section 1.2) or forms like bai (future - Section 4.1) and bin (past - Section 5.3).

<sup>3</sup>See Section 9.3 below for time clauses.

### Practice Drills

#### Exercise 1: Simple Substitution

Frame: Mi wetim bas i stap.

(wok sip, kaikai saksak, planim taro, brumim ples,  
katim gras, wetim bas)

#### Exercise 2: Simple Substitution

Frame: Husat i sanap i stap yet?

(spak long pati, sapim kanu, sut long kapul, raitim  
pas, singsing raun, sanap)

#### Exercise 3: Answer the following questions using the cues provided:

1. Husat i subim ka i go i stap? (ol lapun meri)  
Ol lapun meri i subim ka i go i stap.
2. Em i mekim wanem samting i stap? (sapim kanu)  
Em i sapim kanu i stap.
3. Em olgeta i pilai susap i stap we? (long haus kuk)  
Em olgeta i pilai susap i stap long haus kuk.
4. Papa bilong yu i wok i stap yet long ples bilong yu? (yesa)  
Yesa, papa bilong mi i wok i stap yet long ples bilong mi.
5. Yu kukboi i stap yet o nogat? (nogat)  
Nogat, mi no kukboi i stap yet.

#### Exercise 4: Add yet to the following sentences after i stap to show that the action or state referred to is still going on or still exists. Ready?

1. Mama bilong dispela pikinini em i sik i stap (yet). (pause)
2. Ol spakman i slip i stap (yet) long kalabus.<sup>1</sup> (pause)
3. Mipela i bilasim het bilong mipela i stap (yet). (pause)
4. Husat i tisa i stap (yet) em ol i ken kam insait long pati hia. (pause)
5. Olgeta pikinini i no amamas i stap (yet) long skul. (pause)

---

<sup>1</sup>kalabus = prison.

## Evaluation Exercise

1. How would you tell someone in Pidgin that a dog is still in the process of stealing his chicken. (pause)  
Wanpela dok i stilim kakaruk bilong yu i stap yet.
2. How would you tell him that some of the small children are playing guitars. (pause)  
Sampela liklik pikinini i paitim gita i stap.
3. How would you tell him that his money is not lost, it is still being held in the bank. (pause)  
Mani bilong yu i no lus; ol i holim em i stap yet long beng.
4. How would you tell him that all the boys are bathing. (pause)  
Olgeta manki i waswas i stap.
5. How would you tell him that the bus is still coming along the road. (pause)  
Bas i kam i stap yet long rot.

## 9.2 VERB + PINIS: Completed Actions

Pinis (and the more intensive form pinis tru) following a verb indicates that the action is finished, ended or completed. E.g.,

Yupela i wokim baret pinis o nogat?	<i>Have you fellows finished digging the trench or not? Have you fellows dug the trench or not?</i>
Yesa, mipela i wokim baret pinis (tru).	<i>Yes, we have surely (or really) dug the trench.</i>
Mi sutim pik pinis (tru).	<i>I (really) shot the pig.</i>

There is some allowable optional variation in the position of pinis (tru) relative to the verb if there are objects or other elements following the verb, as the following examples show.<sup>1</sup> The general rule is, however, that pinis should not become too far removed from the verb it modifies.

Mi sutim wanpela pik pinis. Mi sutim pinis wanpela pik.	<i>I (have) shot a pig.</i>
Em i skulim mi pinis long tok Pisin. Em i skulim mi long tok Pisin pinis.	<i>He (has) taught me Pidgin.</i>
Ol i givim pik pinis long mi. Ol i givim mi pik pinis. N.B. *Ol i givim mi pinis pik.	<i>They gave/have given me the pig.</i>

<sup>1</sup>Students should consult Wurm (1971:39-40) for further details.

## Practice Drills

*Exercise 1: Simple Substitution*

Frame: Em tupela i slip pinis long bikbus.  
(wok, pispis, dai, go bek, traut, slip)

*Exercise 2: Simple Substitution*

Frame: Husat i kolim nem bilong mi pinis?  
(pasim rot, brukim kiau, go sutim welpik, kam bilasim yupela, kolim nem bilong mi)

*Exercise 3: Simple Substitution*

Frame: Dogare i givim kaikai pinis long MALOLO.  
(hankisip, tudola, su gumi, faivsen, laplap, kaikai)

*Exercise 4: Simple Substitution*

Frame: Dogare i givim em kaikai pinis.  
(hankisip, tudola, su gumi, faivsen, laplap, kaikai)

*Exercise 5:* Repeat the following sentences changing the proper name at the end into a pronoun and moving it in next to the verb. For example, if the instructor were to say *Ol i givim mani pinis long MALOLO* your answer should be *Ol i givim em mani pinis*. Ready?

1. Husat i givim klos pinis long Wanipe? (pause)  
Husat i givim em klos pinis?
2. Mipela i soim kotren bilong yu pinis long MALOLO. (pause)  
Mipela i soim em kotren bilong yu pinis.
3. Ol i bringim poteto i kam pinis long Masta Sak. (pause)  
Ol i bringim em poteto i kam pinis.
4. Yupela i no givim ol dispela bis pinis long Dogare. (pause)  
Yupela i no givim em ol dispela bis pinis.
5. Em i soim wilwil pinis long MALOLO o nogat? (pause)  
Em i soim em wilwil pinis o nogat?

*Exercise 6:* Repeat the following sentences changing *i stap* to *pinis* so as to indicate that the action has changed from a continuing one to a completed one. Ready?

1. Wanipe i givim bek senis i stap long brata bilongen. (pause)  
Wanipe i givim bek senis pinis long brata bilongen.

2. Stuakipa i no pasim stua i stap. (pause)  
 Stuakipa i no pasim stua pinis.
3. Ol dispela pik i slip i stap insait long haus. (pause)  
 Ol dispela pik i slip pinis insait long haus.
4. Haumas manmeri i lap i stap long dispela pikinini meri hia? (pause)  
 Haumas manmeri i lap pinis long dispela pikinini meri hla?
5. Balus i no kisim kago i kam i stap. (pause)  
 Balus i no kisim kago i kam pinis.

#### Sentence Conjunction with pinis

An important use of pinis is to join sentences in a connected discourse to express the idea of *after doing such and such someone did so and so*. This is done by repeating the last verb in the previous sentence and adding pinis to it. This verb + pinis combination acts as introduction to the next sentence. E.g.,

Tupela meri i klirim graun long ples bilong tupela. Klirim pinis, tupela i planim taro.

Kap i kapsait long tebol na i bruk. Bruk pinis masta i kam lukim em.

Generally too this verb + pinis combination will be followed by *orait then*. For example,

Yu boilim rais pastaim. Boilim pinis, orait yu kapsaitim em long kari. *Boil the rice first. After that, tip it into the curry.*

**Exercise 7:** In this exercise you will hear two sentences in sequence. The second one begins with *bihain afterwards, later on*. You have to replace this with a verb plus pinis to express the same idea. For example, if the instructor says *Em i kam. Bihain, em i kaikai He came. Afterwards he ate your answer should be Em i kam. Kam pinis, em i kaikai He came. After coming, he ate. Ready?*

1. Misis i kam lukim mipela. Bihain, em i go bek gen long ples bilongen. (pause)  
 Misis i kam lukim mipela. Lukim pinis, em i go bek gen long ples bilongen.
2. San i save raun long heven. Bihain, orait em i save gondaun. (pause)  
 San i save raun long heven. Raun pinis, orait em i save gondaun.
3. Yu boilim rais pastaim. Bihain, orait yu kapsaitim em long kari. (pause)  
 Yu boilim rais pastaim. Boilim pinis, orait yu kapsaitim em long kari.

4. Wanipe i go long beng bilong kisim mani. Bihain, em i wokabaut long taun. (pause)  
Wanipe i go long beng bilong kisim mani. Kisim pinis, em i wokabaut long taun.
5. Nek bilong mi i kirap drai. Bihain, orait mi traut. (pause)  
Nek bilong mi i kirap drai. Drai pinis, orait mi traut.
6. Yu rausim dispela pipia pastaim. Bihain, yu planim kopi. (pause)  
Yu rausim dispela pipia pastaim. Rausim pinis, yu planim kopi.

### Evaluation Exercise

How would you say the following things in Pidgin? Use *i stap* or *pinis* to make it clear that the action is still going on or is finished. Ready?

1. *His maternal uncle is still carving the house post.* (pause)  
Kandere bilongen i sapim pos bilong haus i stap yet.
2. *Have you harvested the taro or not?* (pause)  
Yu kamautim taro pinis o nogat?
3. *I alone am finishing this job.* (pause)  
Mi wanpela i pinisim dispela wok i stap.
4. *My wife is finished putting on her new loin cloth.* (pause)  
Meri bilong mi i pasim nupela laplap bilongen pinis.
5. *What are you fellows shooting at?* (pause)  
Yupela i sut i stap long wanem samting?

### 9.3 TIME CLAUSES

Clauses introduced by *taim* or *long taim* express the idea of *when* in Pidgin, e.g.,

(Long) taim em i stap em i                      *When he was (here) he saw*  
lukim Dogare.                                      *Dogare.*

Other related time concepts are expressed in a similar way by the following phrases containing *taim*:

<i>Introductory Phrase</i>	<i>English</i>	<i>Example</i>
<i>stret long taim</i>	<i>as soon as; just when</i>	<i>Stret long taim em i kam em i lukim Dogare. As soon as he came he saw Dogare.</i>
<i>bihain long taim</i>	<i>after</i>	<i>Bihain long taim em i kam em i lukim Dogare. After he came he saw Dogare.</i>

[continued overleaf]



<i>Introductory Phrase</i>	<i>English</i>	<i>Example</i>
bipo long taim	<i>before</i>	Bipo long taim em i kam em i lukim Dogare. <i>He saw Dogare before he came.</i>
long wanem taim	<i>whenever; at whatever time</i>	Long wanem taim em i kam em i lukim Dogare. <i>Whenever (at whatever time) he came he saw Dogare.</i>
olgeta taim	<i>every time</i>	Olgeta taim em i kam em i lukim Dogare. <i>Every time he came he saw Dogare.</i>
(long) taim...yet	<i>while</i>	Long taim em i kam i stap yet em i lukim Dogare. <i>While he was coming he saw Dogare.</i>

Note that all of these clauses come first in Pidgin sentences whereas the order is much freer in English. Notice also that these are different from those containing bilong (e.g., taim bilong kaikai) which you should check again in Section 4.3 and in the Supplementary Vocabulary to Unit 4.

Finally note that not every *when* clause in English becomes a taim clause in Pidgin--in fact few of them do. For example, sentences like *When he arrived home he had dinner* will be translated differently into Pidgin depending on how one interprets the *when* in English. For example, if one takes this sentence to mean *As soon as he arrived home he had dinner* then one would express this idea in Pidgin with Stret long taim em i kamap long haus bilongen em i kaikai. But if, as I think we would normally do in English, we take this to mean *He arrived home and then had dinner* then this would be expressed in Pidgin as Em i kamap long haus bilongen na (bihain) em i kaikai or Em i kamap long haus bilongen, orait na em i kaikai. In either case the Pidgin Taim em i kamap long haus bilongen em i kaikai would not be a good translation. Consequently as English speakers you should be particularly careful of falling into the trap of merely substituting taim for *when* wherever it occurs in English.

### Practice Drills

#### Exercise 1: Simple Substitution

Frame: Taim yu stap long stua, yu baim wanpela kom bilong mi?  
(hat, kotren, singlis, laplap, kom)

#### Exercise 2: Simple Substitution

Frame: Stret long taim san i gondaun, yupela kam hariap!  
(bihain long taim, bipo long taim, long wanem taim, stret long taim)

*Exercise 3: Simple Substitution*

Frame: Olgeta taim yutupela i pilai, bilong wanem yu wangepela i save lap?  
(ranewe nating, stilim wangepela samting, kirap long sia, krai, bagarapim pilai, lap)

*Exercise 4: Simple Substitution*

Frame: Long taim ol i kam i stap yet, balus i pundaun.  
(kukim kunai, driman, toktok, subim ka i go, sekan, pait, kam)

*Exercise 5:* Repeat the following sentences inserting pinis in the time clause so as to indicate that the action referred to in that clause has been or will be completed. Ready?

1. Olgeta taim MALOLO i kukim rais (pinis) Wanipe i kam toktok wantaim em.
2. Bihain long taim dispela man i bekim tok long masta (pinis), masta i paitim em.
3. Stret long taim mi baim wilwil (pinis) ol i laik i wokabout longen.
4. Bipo long taim meri i bekim pas long mi (pinis) mi lusim taun i go long ples.
5. Bihain long taim ren i pundaun (pinis) graun bai i kamap malomalo.

*Evaluation Exercises*

*Exercise 1:* Give the English equivalents of the following sentences.

1. Taim yu bin stap long Goroka yu wok wantaim husat?  
*When you were in Goroka whom did you work with?*
2. Stret long taim mi pispis blut mi kam hariap long haus sik.  
*As soon as I urinated blood I came quickly to the hospital.*
3. Taim em i wetim pasindia trak i stap yet em i ritim "Wantok".  
*While he was waiting for the passenger truck he was reading Wantok.*
4. Long wanem taim masta bai em i kam yu go askim em long pe bilong yu.  
*Whenever (= at whatever time) the European man comes you go and ask him about your pay.*
5. Bihain long taim ol i stori pinis yumi i ken smok.  
*After they have told their stories we are allowed to smoke.*
6. Olgeta taim em i sikrapim lek bilong mi, mi lap.  
*Every time he scratches my leg I laugh.*

[continued overleaf]

7. Bipo long taim ol wetman i kam long Papua Niu Gini mipela i stap nating; nogat wok, nogat mani.  
*Before the European came to Papua and New Guinea we (excl.) had nothing--no work, no money.*
8. Stret long taim yu sutim kapul pinis yu kukim gras bilongen.  
*As soon as you have shot the possum burn off its fur.*
9. Long taim mi sindaun kisim win i stap yet mi paitim gita.  
*While I was sitting down having a spell I played the guitar.*
10. Long taim graun i wet ol i planim rais.  
*When the ground is wet they plant (the) rice.*

**Exercise 2:** How would you say the following things in Pidgin:

1. *As soon as it dies you (pl.) bury it!*  
Stret long taim em i dai pinis yupela planim em!
2. *When the shirt tore I got rid of it.*  
Siot i bruk na mi rausim em.
3. *Before I arrived in Papua and New Guinea I used to live in Australia.*  
Bipo long taim mi kamap long Papua Niu Gini mi save stap long Ostrellya.
4. *As soon as the moon has gone down let us abduct the girl, heh?*  
Stret long taim mun i gondaun pinis yumi stilim meri a?
5. *Whenever you vomit drink a small amount of milk! Understand?*  
Long wanem taim yu traut, yu dring liklik susu! Save?

**Exercise 3:** In this exercise you will hear pairs of sentences which have the same endings but different beginnings. Listen to them and then write down on a piece of scrap paper what the differences between them are in English. Use your pause button to hold the machine while you work. Then check your answers against the translations given in your book. If you do not score well repeat the exercise. Ready?

- 1a. Long taim bilong ren mipela i slip long ples.  
*In the rainy season we (excl.) sleep in the village.*
- b. Long taim ren i kam mipela i slip long ples.  
*When rain comes we sleep in the village.*
- 2a. Long taim bilong kaikai yu no ken toktok.  
*During meal time you must not talk.*
- b. Long taim mipela i kaikai yu no ken toktok.  
*When we are eating you must not talk.*

- 3a. Long taim bilong kirap long slip ol pisin i singaut.  
*When it's time to get up the birds call out.*
- b. Long taim ol i kirap long slip ol pisin i singaut.  
*When they are getting up the birds are calling out.*
- 4a. Long taim bilong san ol i wok.  
*In the dry season they work.*
- b. Long taim san i lait ol i wok.  
*When the sun shines they work.*
- 5a. Long taim bilong haiwara ol i no sutim pukpuk.  
*In the flood season they do not shoot crocodiles.*
- b. Long taim haiwara i kamap ol i no sutim pukpuk.  
*When the flood arrives they do not shoot crocodiles.*

#### 9.4 MORE ON ADJECTIVES (Noun Followers)

In Section 6.3 we saw that typical adjectives in Pidgin are marked by *-pela* and come before the noun they qualify. However, there are other adjectives which are not marked by *-pela* and which come after the noun. You have already had many of these, e.g.,

(graun) bruk	<i>broken (ground)</i>
(tok) giaman	<i>false (talk)</i>
(ples) hait	<i>secret/hidden (place)</i>
(bokis) nating	<i>empty (box)</i>
(saming) nogut	<i>(something) bad</i>
(tok) Inglis	<i>English (language)</i>

Here are some other common ones which will be drilled below:

(ples) daun	<i>down (place) = valley</i>
(ples) klia	<i>clear (place) = clearing</i>
(ples) malomalo	<i>soft (place) = mud</i>
(ples) tambu	<i>forbidden (place)</i>
(han) kais <sup>1</sup>	<i>left (hand/side)</i>
(han) sut <sup>1</sup>	<i>right (hand/side)</i>
(man) kros	<i>angry (man)</i>
(haus) marit <sup>2</sup>	<i>married (quarters)</i>
(banana) mau	<i>ripe (banana)</i>
(pren) tru	<i>real/genuine (friend)</i>

<sup>1</sup>Also said as *lephan* and *raithan* respectively. But note also *kaisman* a *left-handed man*.

<sup>2</sup>Note, however, that it is more common to say *maritman* than *man marit* and that *haus marit* comes from something like *haus bilong manmeri i marit*.

(man) yaupas <sup>1</sup>	}	<i>deaf (man)</i>
(man) iapas		
(man) mauspas		<i>dumb (man)</i>
(man) aipas		<i>blind (man)</i>
(masta) Siapan		<i>Japanese (mister)</i>

### Practice Drills

#### Exercise 1: Simple Substitution

Frame: Yu putim banana mau long han kais.  
 (ples klia, ples hait, han sut, ples tambu, graun malomalo, ples daun, han kais)

#### Exercise 2: Simple Substitution

Frame: Mi givim bokis nating long man kros hia.  
 (pren tru bilong mi, meri yaupas, masta Siapan, papa aipas bilong yu, man kros)

Exercise 3: Change the following sentences containing relative clauses into ones in which the adjective comes next to the noun. Be prepared for some ending in -pela. Ready?

1. Sampela i stap long ples i daun. (pause)  
Sampela i stap long ples daun.
2. Mi lukim sikau long ples i klia. (pause)  
Mi lukim sikau long ples klia.
3. Dispela man i kukim pinis trausis i klin. (pause)  
Dispela man i kukim pinis klinpela trausis.
4. Olgeta masalai i stap insait long graun i malomalo. (pause)  
Olgeta masalai i stap insait long graun malomalo.
5. Blakbokis i save kaikai banana i mau. (pause)  
Blakbokis i save kaikai banana mau.
6. Yupela kaikai olgeta kaikai i hat. (pause)  
Yupela kaikai olgeta hatpela kaikai.
7. Mipela i no ken toktok long ples i tambu. (pause)  
Mipela i no ken toktok long ples tambu.
8. Dispela meri i yaupas em i no ken harim tok. (pause)  
Dispela meri yaupas } em i no ken harim tok.  
Dispela yaupas meri }

<sup>1</sup>These are often heard preceding the nouns in compounds like yaupasman, mauspasman and aipasman.

9. Sapos em i baim dispela meri i yangpela, orait bai em  
i ken slip wantaim em. (pause)

Sapos em i baim dispela yangpela meri, orait bai em  
i ken slip wantaim em.

10. Mama bilong mi i kaikai dispela samting i nogut. (pause)

Mama bilong mi i kaikai dispela samting nogut.

### Evaluation Exercise

Give the Pidgin equivalents of the following English expressions:

- |                               |         |                         |
|-------------------------------|---------|-------------------------|
| 1. <i>big rat</i>             | (pause) | bikpela rat             |
| 2. <i>broken cup</i>          | (pause) | kap bruk                |
| 3. <i>good bread</i>          | (pause) | gutpela bret            |
| 4. <i>long python</i>         | (pause) | longpela moran          |
| 5. <i>left hand</i>           | (pause) | han kais                |
| 6. <i>soft food</i>           | (pause) | kaikai malomalo         |
| 7. <i>black crocodile</i>     | (pause) | blakpela pukpuk         |
| 8. <i>ripe pawpaw</i>         | (pause) | popo mau                |
| 9. <i>young bandicoot</i>     | (pause) | yangpela mumut          |
| 10. <i>valley</i>             | (pause) | ples daun               |
| 11. <i>deaf pig</i>           | (pause) | pik yaupas or pik iapas |
| 12. <i>honest woman</i>       | (pause) | stretpela meri          |
| 13. <i>fat or large child</i> | (pause) | draipela pikinini       |
| 14. <i>Japanese boy</i>       | (pause) | manki Siapan            |
| 15. <i>stubborn man</i>       | (pause) | strongpela man          |

### TEXT

Listen to and then transcribe and translate the following description given by Francis, a nineteen-year-old Tumam villager, from the East Sepik. Here is the text:

Orait. Mi laik stori long haus--haus graun.<sup>1</sup> Taim mipela laik wokim mipela mas digim graun, stretim pinis mipela painim sampela diwai, pos, i kam planim. Pinis, mipela go painim sampela pilo, i kam putim antap. Pinis, mipela i go, katim sampela sarnil no mambu wantaim. Mipela kam putim, mipela putim mambu i gondaun long saitsait<sup>2</sup> bilongen. Pinis, mipela go painim sampela kanda i kam, pasim--long bun bilong em. Pinis, narapela taim mipela i stap mipela go katim sampela morota. i kam i stap na i stap na narapela taim mipela go painim sampela kaikai long gaden. I kam, redi<sup>3</sup> nau, mipela putim taim bilong pasim haus. Nau mipela olgeta man i kam bung na mipela man pasim haus na ol meri i kuk. Kuk pinis, mipela pasim haus, mipela kaikai. Na em tasol, liklik stori bilong haus.

[footnotes overleaf]

[Playing time: 1.25 minutes]

## ENGLISH TRANSLATION:

*All right. I am going to talk about houses--houses built on the ground. When we want to build (them) we must dig the ground and having prepared it look for some logs, posts, and bring (them) to sink into the ground. After that we go and look for some bearer posts (or joists) and come and put them on top (of the posts). Then we go and cut some lawyer vine and bamboo together. We bring it back and place the bamboo on all sides. Then we go and look for some cane and tie it (the bamboo) to the framework (of the house). Then at another time we go and cut some nipa/sago palm leaves (for thatch). We bring it and leave it (lit. it is there) then on another occasion we go and look for food in the garden. When (the food) is ready we put it (aside) ready for the finishing off of the house. Then we all come and the men finish off the house while the women cook. When the cooking's done and we've finished off the house we have a feast. That's all (there is) to (this) small story about houses!*

Now to end this unit here are some recordings of slit drums of various kinds. The first one is a garamut from the Sepik, the second is a set of five slit drums from Manus Island. The following details of these are taken from Sheridan (1958):

## 1. Garamut

A slit drum made from a large log signals villagers to an assembly. It is capable of sending detailed messages. It is struck with a light cane bounced end-on, onto the top of the drum. [side 2, track 4, item f]

## 2. Noral Hekiwe

A set of five slit drums, made of logs. The first three are laid on the ground and played by seated players. These three are played very rapidly with two hardwood strikers.

The fourth slit drum is a much larger log--often eight feet in length. It is usually raised clear of the ground by wooden supports. This helps to bring out the full depth of the bass tone. The fifth slit drum is set in a vertical position--usually suspended from a roof beam of a hut--and this allows it to give off a strange vibrating note when struck by a single curved stick.

The complexities of this vigorous drum orchestra are presented for this record in six interesting figures. Feasting and bride price ceremonies are the best occasions to hear the Manus drums. [side 2, track 8]

<sup>1</sup>Normally haus graun would be translated as *mud house* (cf. sospen graun *clay pot*) but here it appears to be used to describe a house built on the ground.

<sup>2</sup>saitsait = on all sides

<sup>3</sup>redi is pronounced rendi.

## SUPPLEMENTARY VOCABULARY

soldia	<i>soldier</i>
krutman	<i>a recruit</i>
wok soldia	<i>to soldier</i>
saiden	<i>sergeant</i>
kopral	<i>corporal</i>
praivet	<i>private</i>
ofisa	<i>officer</i>
asasait (olsem soldia)	<i>to exercise (like soldiers); practise</i>
ami	<i>army</i>
masket	<i>rifle</i>
masket bikmaus	<i>shot gun</i>
gan masin	<i>machine gun</i>
kem	<i>camp</i>
wailis telepon	<i>radio-telephone</i>
mekim wanpela mas (i go pas)	<i>to march-past</i>
masman	<i>a marcher</i>
painimaut(im)	<i>to seek out</i>
birua	<i>enemy</i>
masket i pairap	<i>the rifle goes off/fires</i>
pairapim	<i>to fire off (a rifle)</i>
gan mota	<i>a motar</i>
jeneral	<i>general</i>
Piair	<i>P.I.R. (Pacific Islands Regiment)</i>
woksap	<i>workshop</i>
faktori	<i>factory</i>
kampani i gohet	<i>the company progresses</i>
pablik sevis	<i>the Public Service</i>
dipatmen bilong ol Wok Didiman	<i>Department of Agriculture, Stock and Fisheries</i>
Namba Wan Gavman	<i>Administrator</i>
Nius na Toksave	<i>News and Information</i>
Dipatmen bilong bosim ol graun na wok insait long Graun	<i>Department of Lands, Surveys and Mines</i>
Pos na Telipon	<i>Posts and Telegraphs</i>
Wok Dokta (o Helt)	<i>Health</i>
Bosim ol rot, bris samting	<i>Look after Roads and Bridges</i>
Bosim ol mani	<i>Treasury</i>
wanpela han bilong ol dipatmen	<i>a representative or branch of the departments</i>
Haus Asemblia	<i>House of Assembly</i>
ol i holim wok bilong Gavman	<i>they carry out the work of the Government</i>



See Wantok, Namba 28, Trinde Septemba 15, 1971, pes 8-11 for related reading.

### CLASSROOM EXERCISES

1. Finish off the following sentences in the way indicated:

- i. Stret long taim san i kamap (*we(2) go and look for mushrooms*).
- ii. (*When it's raining*) mi wanpela i wok.
- iii. (*Whenever you(3) vomit*) yutripela go long haus sik.
- iv. (*As soon as the young woman sits down let us(2) grab her.*)
- v. Olgeta taim mi les (*the teacher gets angry with me*).

2. Raitim nem bilong ol dispela samting:

*forbidden place*  
*left hand*  
*ripe banana*  
*my real father*  
*dumb person (f)*  
*valley*  
*mud*  
*a lie*  
*my secret*  
*empty tin*  
*broken watch*  
*one long poisonous snake*

3. Teacher gives out several picture cards and asks a student who has one to describe what is on his to the rest of the class who draw what is described. Discuss results.

4. What is the difference between Ol i kaikai pinis and Ol kaikai i pinis? Discuss.

5. Make Pidgin sentences with the following sets of words:

- i. kirap, samting, save
- ii. i stap, bilongen, kukim kunai
- iii. subim, klostu
- iv. lus, bai
- v. liklik rot, pasim, em i bihainim yu
- vi. gen, painim pinis
- vii. bilong, planim meri, taim
- viii. malomalo, inap, inap
- ix. gen, bilong wanem, givim
- x. pinis, stret long taim, haus

6. *Language Game*. What were you doing while I was away? One student goes out of the room and the remainder decide on some action (taken from vocabulary learned so far). When student returns he attempts to find out what that action was by asking questions. Class assists by miming the action.

7. Give the opposite of: kol, strong, wet, doti, hevi, malomalo, and illustrate their use in sentences.

## UNIT 10

### CONVERSATION

#### Long Kisim Win

- Bihain long taim tupela wanwok i pinisim wok tupela i go bek long haus bilong brata bilong Dogare. *After the two workers had finished their job they went back to Dogare's brother's house.*
- Wanipe: Yutupela i kisim bikpela pe pinis? *Did you two get paid well?*
- Dogare: Nogat, liklik moa yet tasol. Ol masta i no save givim bikpela pe long yumi ol kanaka. *No, only a pittance. Europeans don't usually pay us natives well.*
- Olsem na Dogare i kirap pulim buai long brata bilongen. *And so Dogare began to beg his brother for betel-nut.*
- Dogare: O brata mi stap i dai long buai. I gat liklik i stap long bilum bilong yu? *Oh brother, I'm dying for some betel-nut. Is there any in your bilum?*
- Wanipe: O sori, i no gat, i pinis olgeta. *Oh sorry, there's none, it's completely finished.*
- Dogare: Ating MALOLO i gat sampela? *Perhaps MALOLO has some?*
- Wanipe: MALOLO i gat o i no gat, mi no save. Yu go askim em. *I don't know, she could have. You go and ask her.*
- Orait na Dogare i go askim em na i kam bek gen. *So Dogare went and asked her and came back again.*
- Dogare: MALOLO i tok, "Mi no gat." *MALOLO said she hasn't got any.*
- Sabilobo: Maski, pren. Sapos yu wet inap long tumora (orait) yu ken i kisim sampela long bung. *Nevermind friend. If you wait until tomorrow you will get some at the market.*

[continued overleaf]

[footnotes overleaf]

Dogare: Tru, tasol mi ting mi i      *That's true but I think I'll*  
           dai pastaim.                              *die first.*

Olsem na tripela i sindaun toktok      *And so the three sat down and*  
 i stap.    *talked.*

[Musik<sup>2</sup>]

#### USEFUL EXPRESSIONS

Yu inap long kaikai?	<i>Have you had enough to eat?</i>
Mi inap.	<i>Yes.</i>
Mi winim kaikai.	<i>I ate the lot!</i>
Kaikai i winim mi.	<i>{I have had more than enough.</i> <i>I can't eat all I have.</i>
Yu laikim sampela moa?	<i>Would you like some more?</i>
Nogat, em inap.	<i>No, that's sufficient.</i>
Tasol mi indai long wara.	
{Tasol nek bilong mi i singaut long wara.	<i>But I'm thirsty.</i>

#### VOCABULARY EXPANSION EXERCISES

##### Exercise 1: Simple Substitution

Frame: Sapos yu wet inap long tumora, orait yu ken i kisim  
 sampela long bung.

tulait	<i>(dawn)</i>
apinun	<i>(afternoon--3 to 5p.m.)</i>
belobek	<i>(1 to 2p.m.)</i>
tupela de	<i>(two days)</i>
tumora	

##### Exercise 2: Simple Substitution

Frame: I gat liklik buai i stap long bilum bilong yu?

kamban	<i>(lime)</i>
lip daka	<i>(leaf of betel pepper)</i>

<sup>1</sup>Betel nut chewing is an important social pastime in most lowland areas of New Guinea. The central ingredient in this is buai, the nut kernel of bilinat, the areca nut. This is chewed with kamban *lime* (usually carried in a gourd called skin kamban or sel kamban) and the leaves or flowers or parts of the stem or root of the pepper vine, daka, producing a brilliant red pulp in the mouth which eventually leads to serious discoloration of the teeth.

<sup>2</sup>The traditional music heard throughout this unit is a dance song sung by the people inland from Aitape. The nasal style of singing is regarded as the true voice in the area. This music comes from Sheridan (1958: side 1, track 4, item f).

I gat liklik <u>lip daka</u> i stap long bilum bilong yu?	
brus	(leaf tobacco)
stik tabak	(stick tobacco)
sigaret	(cigarettes)
buai	

### Exercise 3: Simple Substitution

Frame: Ol masta i no save <u>givim bikpela pe</u> long yumi ol kanaka.	
tenkyu	(give thanks to)
bilip	(believe (in))
bikmaus	(yell at; shout at)
givim gude	(greet)
antapim prais	(increase the price)
givim gutpela kaikai	(give good food)
givim bikpela pe	

### Exercise 4: Simple Substitution

Frame: Ating MALOLO i <u>gat</u> sampela?	
laikim	(like)
sodaim	(repair)
yusim	(use)
wok long painim	(to be busy looking for)
wari long	(be worried about)
belgut iong	(pleased about)
agens long	(against)
hat long wokim	(to be keen on making)
gat	

### Exercise 5: Simple Substitution

Frame: Nogat, em i <u>liklik</u> moa yet tasol.	
bikpela	(big)
malomalo	(soft)
strongpela	(stubborn)
antap	(high)
liklik	

<sup>1</sup>Note that laikim *to like* acts like any other transitive verb marked by -im, and is different in use from laik i + Verb *to want to do something*.



4. Pikinini bilong dispela meri bai i dai. (pause)  
Pikinini bilong dispela meri i ken i dai.
5. Planti kakaruk bai i kam kaikai rais bilong yumi. (pause)  
Planti kakaruk i ken i kam kaikai rais bilong yumi.

### Evaluation Exercises

*Exercise 1:* Listen carefully to the following sentences in which either *ken permission* or *ken i definite future* will occur, and then say what they mean in English.

1. Tupela tasol i ken i sutim pik wantaim mi. (pause)  
*Only two (of them) will (definitely) shoot pigs (or the pig) with me.*
2. Ol i ken slekim rop. (pause)  
*They can (have permission to) slacken the rope.*
3. Yu ken i karim dispela bokis i go long ples balus?  
*Will you (definitely) carry this box to the airfield?*
4. Husat i ken lukautim dispela liklik pikinini? (pause)  
*Who can (or has permission to) look after this small child?*
5. Dispela lapun meri hia em i no ken i ainim klos.  
*This old woman will (definitely) not iron the clothes.*

*Exercise 2:* Repeat the following sentences and then say what they mean in English.

1. Bilong wanem ol i ken i tambuim rot? (pause)  
*Why will they (definitely) make the road or path a prohibited area?*
2. Bai yu inap pinisim dispela wok? (pause)  
*Will you be able to finish this job/work?*
3. Dispela manki hia i gat faivsen, em i ken baim loliwara o nogat? (pause)  
*Can this boy who has five cents buy softdrink or not?*
4. Long wanem taim bai ol i kam? (pause)  
*When will they come?*
5. Yu no ken sakim tok bilong ol. (pause)  
*You must not disobey them (lit. what they say).*

### 10.2 I GAT: *There is/there are*

There are many sentences in Pidgin which have no subjects and which begin with the predicative marker *i*. For example:

I gat planti man long Niu Gini.	<i>There are plenty of men in New Guinea!</i>
I no gat rais long heven.	<i>There's no rice in heaven.</i>
I tudak pinis.	<i>It's already dark.</i>
I ken.	<i>It's possible.</i>
I no ken tru.	<i>It's not possible or You can't say that.</i>
I no longtaim.	<i>Soon (lit. It's not a long time).</i>

However, most of these are more or less limited to a small range of situations (e.g., as answers to questions or comments on events), excepting *i gat* which has the freedom of its English equivalents *there is, there are*. For example:

I gat wanpela draipela meri i stap long stua.	<i>There is a huge woman in the store.</i>
I no gat planti kiau bilong mi.	<i>There are not many eggs for me.</i>
Bai i (no) gat nupela wara long dispela hul.	<i>There will (not) be fresh water in this hole.</i>

### Practice Drills

#### Exercise 1: Simple Substitution

Frame: I gat wanpela garamut i stap arere long haus kiap.  
(rop, kanu, kundu, welpik, garamut)

#### Exercise 2: Simple Substitution

Frame: I no gat tupela siot bilong yu.  
(bilong mi, bilongen, bilong ol, bilong yupela, bilong yu)

#### Exercise 3: Change the following sentences into questions using o nogat?

- Long Fraide bai i gat sampela nupela kaukau long bung. (pause)  
Long Fraide bai i gat sampela nupela kaukau long bung o nogat?
- Bipo long taim kiap i kamap long Goroka i gat kanaka tasol i stap longen. (pause)  
Bipo long taim kiap i kamap long Goroka i gat kanaka tasol i stap longen o nogat?
- I gat blakbokis long ples bilong yu.<sup>1</sup> (pause)  
I gat blakbokis long ples bilong yu o nogat?

<sup>1</sup>As it stands this sentence means *Does the species of animal called Flying Fox occur in your area?* If *i stap* is added after *blakbokis* the sentence would mean *Do flying foxes make their homes in your area* or *Are there flying foxes living in your area?*

4. Taim yu bin i go long Wewak i gat bulmakau longen. (pause)  
Taim yu bin i go long Wewak i gat bulmakau longen o nogat?
5. I gat masis i stap long hausukuk. (pause)  
I gat masis i stap long hausukuk o nogat?
6. I gat kaikai bilong mi. (pause)  
I gat kaikai bilong mi o nogat?

### Evaluation Exercise

How would you say the following things in Pidgin?

1. *There is a fowl eating your rice.* (pause)  
I gat wanpela kakaruk i kaikai rais bilong yu.
2. *There are no letters for you.* (pause)  
I no gat pas bilong yu.
3. *Are there five patrol boxes in the store or what?* (pause)  
I gat faivpela bokis ain (i stap) long stua o wanem?
4. *Are there (such animals as) wild pigs at your place?* (pause)  
I gat welpik long ples bilong yu?
5. *There is an old woman standing on the sidetrack.* (pause)  
I gat wanpela lapun meri i sanap long hanrot (i stap).
6. *There aren't any potatoes in the kitchen.* (pause)  
I no gat poteto (i stap) long hausukuk.

### 10.3 INAP LONG: until, up to, as far as

Inap long in Pidgin expresses the idea of *until, up to, as far as* in English. Often, as in English, this form is used in association with repeated verbs to indicate actions that are repeated or kept on until something else happens.

#### Examples:

Yu holim em inap long taim kiap i kam.	<i>Hold him until the Government officer comes.</i>
Mi wet, wet, wet inap long taim ai bilong mi i hevi.	<i>I waited and waited and waited until I got sleepy.</i>
Mi wet, wet, wet inap long Mande.	<i>I kept waiting until Monday.</i>
Ol i bin hat long wok inap long taim ol i save (ol) i wok nating.	<i>They were keen on working until they found out they were working in vain.</i>
Sampela i antapim prais inap long tudola.	<i>Some increased the price to two dollars.</i>
Rot i gondaun inap long nambis.	<i>The road goes (down) as far as the beach.</i>



Dispela wok em i inap long tripela de. *This is three days' work.*

Mi sik inap long tripela de. *I was sick for three days.*

### Practice Drills

#### Exercise 1: Simple Substitution

Frame: Maski kambek gen inap long Trinde.

(Sarere, mun Ogas, de namba ten bilong mun Julai,  
hap pas tri samting, Trinde)

#### Exercise 2: Progressive Substitution

Frame: Mi wok long painim naip inap long taim ol i kirapim wok.

Mi wok long raitim pas

ol i mumuim kaikai.

Mi wok long pilai kikbal

ol i bilasim haus kiap.

Mi wok long painim naip

ol i kirapim wok.

### Evaluation Exercises

Exercise 1: Repeat the following sentences in Pidgin and say what they mean in English.

1. Graun i guria inap long apinun tru. (pause)  
*The ground (or earth) shook until late afternoon.*
2. Dispela rot i no go inap long wara Makham. (pause)  
*This road doesn't go as far as the Markham River.*
3. Mi sindaun sapim kanu; sapim, sapim, sapim inap long taim mi pinisim em. (pause)  
{ *I sat carving and carving the canoe until I finished it.*  
*I kept on carving the canoe until I finished it.*
4. Yupela bihainim pasin bilong mipela inap long taim yupela i save em. (pause)  
*You (pl.) imitate us (excl.) until you know how to do what we are doing.*
5. Ol Papua Niu Gini i bin hepi inap long taim ol Yuropen i kamap. (pause)  
*Papuans and New Guineans were happy until Europeans arrived.*
6. Mipela i agens long wok bus inap long taim yu antapim pe bilong mipela. (pause)  
*We (excl.) are against going (or we refuse to go) on patrol until you have increased our wages.*

7. Ol i bin sik inap long sikspela mun. (pause)  
*They have been sick for six months.*

Exercise 2: How would you say the following things in Pidgin?

1. *I waited and waited and waited until I fell asleep.* (pause)  
 Mi wet, wet, wet inap long taim ai bilong mi i slip pinis.
2. *They will be keen on working until they find out they are working in vain.* (pause)  
 Bai ol i hat long wok inap long taim ol i save i wok nating.
3. *Chase the pig away as far as the garden fence.* (pause)  
 Yu ranim pik i go inap long banis bilong gaden.
4. *Up until what time shall I stand up?* (pause)  
 Bai mi sanap inap long wanem taim?
5. *Yesterday a wild pig came into the village as far as this house post.* (pause)  
 Asde wanpela welpik i kam insait long ples inap long dispela pos bilong haus.
6. *All the parents habitually walk for two days to bring food to their children.* (pause)  
 Olgeta papamama i save wokabout inap long tupela de bilong bringim kaikai i kam long pikinini bilong ol.

#### 10.4 INTENSIFICATION OF ADJECTIVES

In Pidgin the relative sizes and qualities of things can be intensified by adding *liklik* *little*, *moa* *more*, *moa yet* *still more*, *tumas* *very much*, *tru* *really* or *olgeta* *completely* after the adjective of one's choice.<sup>1</sup> Except for *liklik* the order between these depends on one's preference or emphasis. For example, *tru* may be used for *very* whereas in the following listing *moa* has been so used.

Examples:

Mi lukim wanpela moran i longpela.	<i>I saw a python which was long.</i>
Mi lukim wanpela moran i longpela liklik.	<i>I saw a python which was fairly long/moderately long.</i>
Mi lukim wanpela moran i longpela moa.	<i>I saw a python which was very long.</i>
Mi lukim wanpela moran i longpela moa yet.	<i>I saw a python which was very, very long.</i>
Mi lukim wanpela moran i longpela tumas.	<i>I saw a python which was extremely long.</i>
Mi lukim wanpela moran i longpela tru.	<i>I saw a python which was really long.</i>

<sup>1</sup>Other methods are to double the adjective e.g., *blakpela blakpela klaut* (*a*) *very black cloud*, or *gutpela gutpela meri* (*a*) *very good woman*, or alternatively to lengthen the vowel of the adjective involved, e.g., *lo:::ngpela moran* *very very long python*.

Mi lukim wanpela moran i longpela olgeta. *I saw a python which was unbelievably long.*

Some of these have already been introduced casually into the lessons so far (e.g. tumas, tru) and so should not present much difficulty though they have not been specifically drilled. Note, however, that when adjectives are intensified in this way they must (except for one or two common cases)<sup>1</sup> come after the noun (if they are not already there) in relative clauses as indicated by the predicative marker i. Compare, for example, the following pairs of acceptable and non-acceptable sentences:

Adjective only	Adjective + liklik
1. Mi lukim wanpela longpela moran. <i>I saw a long python.</i>	{ Mi lukim wanpela moran i longpela liklik. *Mi lukim wanpela longpela liklik <sup>2</sup> moran { <i>I saw a fairly long python.</i>
2. Maski wokabout long ples tambu. <i>Don't walk about in a sacred place.</i>	Maski wokabout long ples i tambu liklik. *Maski wokabout long ples tambu liklik. <i>Don't walk about in a fairly sacred place.</i>
3. Dispela i bikpela haus. <i>This is a big house.</i>	Dispela haus i bikpela liklik. *Dispela i haus i bikpela liklik. *Dispela i bikpela liklik haus. <i>This is a fairly big house.</i>

Before you start the following exercises revise Sections 6.3 and 9.4 above.

### Practice Drills

*Exercise 1:* Add in the Pidgin words given as cues after the adjectives in the following sentences. Ready?

1. Dispela kaikai i gutpela. (tru) (pause)  
Dispela kaikai i gutpela tru.
2. Tok bilongen i stret. (liklik) (pause)  
Tok bilongen i stret liklik.
3. Dispela ston long hap i raunpela. (moa) (pause)  
Dispela ston long hap i raunpela moa.
4. Olgeta klos i stap long san i drai. (liklik) (pause)  
Olgeta klos i stap long san i drai liklik.

<sup>1</sup>These are those intensified by tru, and in some areas tumas. For example, expressions like longpela moran tru *very long python* or bikpela man tru *a very big man* are acceptable where longpela tru moran or bikpela tru man or longpela moran liklik or bikpela man liklik are not.

<sup>2</sup>This could mean, however, *I saw a long small snake (that is, of some small variety of snake).*

5. Ol dispela meri i lapun, em ol i stap we? (tru) (pause)  
 Ol dispela meri i lapun tru, em ol i stap we?

*Exercise 2:* In this exercise you will hear sentences in which adjectives precede nouns. You have to restate these sentences adding in tru. To do this you will have to shift the adjective plus tru to a position behind the noun adding in the predicative marker i as you go. For example, if the instructor were to say *Mi lukim wanpela longpela moran* your answer should be *Mi lukim wanpela moran i longpela tru*. Remember, however, that some adjectives will lose -pela in these positions. Ready?

1. Em i laik i maritim dispela yangpela meri. (pause)  
 Em i laik i maritim dispela meri i yangpela tru.
2. Husat i sutim dispela blakpela pik? (pause)  
 Husat i sutim dispela pik i blakpela tru?
3. Mi sindaun long wanpela hatpela ston na mi kukim as bilong mi. (pause)  
 Mi sindaun long wanpela ston i hat tru na mi kukim as bilong mi.
4. Yu no stretpela man; yu man bilong tok giaman tasol. (pause)  
 Yu no man i stret tru; yu man bilong tok giaman tasol.
5. Yu bringim i kam olgeta strongpela diwai! (pause)  
 Yu bringim i kam olgeta diwai i strongpela tru.

*Exercise 3:* This exercise is the same as the last one except that the adjective is already behind the noun. All you have to do therefore is to add tru and the predicative marker i. Ready?

1. Tupela wara i bung long wanpela ples klia. (pause)  
 Tupela wara i bung long wanpela ples i klia tru.
2. Ka bilong mi i pas long graun malomalo. (pause)  
 Ka bilong mi i pas long graun i malomalo tru.
3. Yupela i laikim banana mau o nogat? (pause)  
 Yupela i laikim banana i mau tru o nogat?
4. Tripela man i pundaun long ples daun. (pause)  
 Tripela man i pundaun long ples i daun tru.
5. Stilman i karamapim mani long wanpela siot bruk. (pause)  
 Stilman i karamapim mani long wanpela siot i bruk tru.

#### Evaluation Exercise

How would you say the following things in Pidgin? Use tru for *very* in your answers. Ready?

1. *I heard some very bad language.* (pause)  
Mi harim sampela tok i nogut tru.
2. *All Europeans like very soft food.* (pause)  
Olgeta Yuropen i laikim kaikai i malomalo tru.
3. *No natives live in very wet places.* (pause)  
I no gat sampela kanaka i stap long ples i wet tru.
4. *I definitely will iron your very clean trousers!* (pause)  
Mi ken i ainim trausis bilong yu i klin tru.
5. *If you don't like this very hot food put it in the refrigerator.* (pause)  
Sapos yu no laikim dispela kaikai i hat tru, orait putim em insait long bokis ais.
6. *There are some very high buildings in Sydney!* (pause)  
I gat sampela haus long Sidni i antap tru.

#### 10.5 WHETHER CLAUSES

There is no equivalent word in Pidgin for *whether* (or *if* in certain sentences) in English. These ideas are expressed in Pidgin by giving positive and negative sides of the idea in doubt before (or after) giving (or asking) for one's (or someone else's) opinion or judgement about them. That is, the equivalent of the *whether* clause in English usually comes first but may come last in Pidgin depending on whether one is asking a question or on other factors which we shall not attempt to describe here but will merely leave to the student to get the "feel" for by studying the following examples and working through the exercises given below. In these the student will note, however, that the Pidgin approximates closely in content (but not always in order) the literal translation in English, which, in the examples, is given in brackets.

Examples:

MALOLO i gat o i no gat, mi no save.  
(MALOLO has some or has not got some, I don't know.)  
I don't know whether MALOLO has got some or not.

Yu lukim balus i pundaun o i no pundaun?  
(You saw the plane land or did not land.)  
Did you see whether/if the plane landed?

Balus i pundaun o i no pundaun, yu lukim em o nogat?  
(The plane landed or did not land, did you see or not?)  
Did you see whether the plane landed, or not? or  
Did you or did you not see whether the plane landed?

Luluai i askim tultul i tok, "Tude kiap i kam o i no kam?"  
(Luluai asked the tultul, "Is the kiap coming today or not coming?")  
The luluai asked the tultul whether the kiap was coming that day.

Bai em i kam o i no kam, mi no save.  
(He will come or he will not come, I don't know.)  
I don't know if he will come or not.

## Practice Drills

## Exercise 1: Simple Substitution

Frame: MALOLO i gat o i no gat, mi no save.  
 (redi long pilai, traut, agens long gavman, lukim driman,  
 amamas, gat)

## Exercise 2: Progressive Substitution

Frame: Ol i smok o ol i no smok, Dogare i no save.  
 " " " " " " " " Wanipe i no askim ol.  
 Ol i ritim "Wantok" o ol i no ritim, " " " " "  
 " " " " " " " " em tupela i no lukim.  
 Welpik i bagarapim gaden o i no bagarapim em, " " " "  
 " " " " " " " " Dogare i no save.  
 Ol i smok o ol i no smok, " " " "

## Evaluation Exercises

## Exercise 1: Say what the following Pidgin sentences mean in English:

1. Yu kukim kunai o yu no kukim kunai, masta i no tokim mi. (pause)  
*The European did not tell me whether you were to burn the grass or not.*
2. Dispela i maritim MALOLO o dispela hia i maritim em, ol i no save. (pause)  
*They don't know whether this fellow or this fellow here married MALOLO.*
3. Yupela go askim papa bilongen, yu tok, "Buai i pinis, o i no pinis?" (pause)  
*You (pl.) go and ask his father whether/if the betel-nut is finished.*
4. Ol i sekan o ol i no sekan, husat i save? (pause)  
*Who knows whether they shook hands?*
5. Yu kandere bilong mi o yu no kandere bilong mi, maski. (pause)  
*It doesn't matter whether you are my maternal uncle or not.*

Exercise 2: How would you say the following things in Pidgin using the structures you have just learned?<sup>1</sup>

1. Do you know if there is an old man in the village? (pause)  
 \_\_\_\_\_  
 Yu save, i gat wanpela lapun man i stap long ples o i no gat.

<sup>1</sup>All of these could be shortened by leaving out repetitious parts or by using o no gat for the second part of the *whether* clause, as, for example, in sentences 1 and 2.

2. *They asked the teacher whether school was finished.* (pause)  
Ol i askim tisa ol i tok, "Tisa, skul i pinis o i no pinis?"
3. *We (excl.) don't know whether you are nine or ten years old.* (pause)  
Yu gat nainpela krismas o yu gat tenpela krismas, mipela i no save.
4. *She did not hear whether they were speaking English or Pidgin.* (pause)  
Ol i toktok long tok Inglis o ol i toktok long tok Pisin, em i no harim.
5. *I don't know whether my mother is sick or not.* (pause)  
Mama bilong mi i sik o i no sik, mi no save.

## TEXT

Listen to the following story told by a middle-aged speaker from Nambolei village, East Sepik District, and then see how much of it you can transcribe and translate. Here is the story:

Mi laik toktok long stori bilong pik. Mi laik stori long--mi laik stori long pik--long welpik bilong bus. Na taim ol tumbuna bilong mipela na ol papa bilong mipela ol i mekim pasin bilong--pasin bilong yumi long tumbuna. Orait ol i kisim umben, ol i go long bus. Ol i go putim long maus bilong rot, long lek bilong pik<sup>1</sup>--lek bilong pik. Orait, ol man i lain long hap, go raunim pik. Pinis, orait ol i krungutim ol tiktik<sup>2</sup>--ol i krungutim weltiktik<sup>3</sup> no wanem kain gras insait long bus. Orait ol i rausim dispela ol i krungutim dispela ol gras na ol weltiktik<sup>3</sup> i kam i kam. Ol i kirapim pik. Orait ol i go i go i go i go i go i go i go i go i go sapos pik i kirap em i go stret i go i go i go i orait em i go stret long umben i stap longen. Em i go stret long umben i stap longen, orait, man bilong was long umben em i holim nau, em i laik taitim. Orait pik i slip i stap long umben. Orait, em--em i no indai. Nogat, em i stap. Ol i holim tasol, pik yet i raun raun i go i go i go i go i go go go go orait umben yet hapim<sup>4</sup> dispela pik. Pundaun. Orait. Ol man hia antap long dispela pik ol i pasim. Ol i pasim dispela pik. Orait, em, ol i no sutim na em, ol i pasim nating na karim. Nau wanpela, ol i lukim umben i laik kisim pik hia, laik hamarim<sup>5</sup> pundaun long graun. Orait, em nau, ol i sutim spia antap long skin<sup>6</sup> bilong pik. Orait em nau ol i pasim. Ol i pasim nau, karim i kam. Bilong bai ol i kukim na kaikai. Ol i kukim na kaikai nau. Na stori bilong em liklik tasol olsem. Mi toksave long stori bilong pik.

[Playing time: 2.6 minutes]

<sup>1</sup>lek bilong pik = the pig track (i.e. the track made by the pigs)



<sup>2</sup>tiktik = a kind of wild sugarcane used for fences, arrow shafts etc.  
Cf. pitpit.

<sup>3</sup>weltiktik = wild wildsugarcane.

<sup>4</sup>hapim = to halve--presumably used here to indicate that the basket restricted the full movement of the pig.

<sup>5</sup>hamarim = to hammer, belt up, bash, hurt

<sup>6</sup>antap long skin = lit. on top of the skin, but what this means here is unknown.

ENGLISH TRANSLATION:

*I'm going to tell a story about pigs. I'm going to tell about--I'm going to tell about--about wild pigs. When our ancestors and our fathers had the custom of--our custom (in the time of our ancestors (?). They (used to) get a net (trap) and go into the bush. They (used to) put it at the entrance to a pig track--pig track. Then they (would) make a line (of beaters) over there and chase the pig. Then they (would) bend over the wild sugarcane--they (would) bend over the wild sugarcane or whatever kind of grass there was in the bush. Then they would pull out this (grass)--they (would) bend these grasses and wild sugarcane over and make a track (up to where the speaker was or imagined himself to be). Then they (would) rouse the pig. They (would) go and keep going until suppose the pig got up and went straight and kept going then it would go right into the net and stay there. When it went right into the net and stayed there the man who was there guarding the trap (would) hold it and tighten it and so the pig (would) stay lying down in it. It wasn't dead; it was alive. They'd hold it and the pig itself would keep twisting and turning but the net would restrict it and it would fall over. Then the men who were there standing over it would hold it. They'd hold the pig. They (would) not shoot it but they (would) just truss it up and carry it. Then one (while) they were looking at the net, would (express the) wish of having this pig and of hitting it and knocking it down on the ground. So that's what they'd do (lit. all right, that's the thing/ that's it). They'd spear the pig and tie it up and bring it (back) to cook and eat it. Then they'd cook it and eat it. And that's the story of it. It's only short. I've explained about pigs.*

Now to end this unit here is another Pidgin song in which a soldier from Moem Barracks laments the death of his father:

Mi stap long Moem barik

Mi kisim leta long ples

Mi stap long Moem barik

Mi kisim leta long ples [continued overleaf]



Ol i toksave long mi  
 Papa i dai pinis  
 Mi sori na mi kra i  
 Mi brukim unifom bilong mi

Ol i toksave long mi  
 Papa i dai pinis  
 Mi sori na mi kra i  
 Mi brukim raifel bilong mi

## SUPPLEMENTARY VOCABULARY

rop daka	<i>betel pepper vine</i>
kamban	<i>lime</i>
skin kamban	<i>lime gourd</i>
stik kamban	<i>lime spatula</i>
sol (bilong kaikai)	<i>salt</i>
buai	<i>betel-nut (areca nut) as chewable material (often called bia bilong kanaka)</i>
han buai	<i>a branch/cluster of betel-nuts</i>
pikinini daka	<i>fruit of betel pepper</i>
lip daka	<i>leaf of betel pepper</i>
spet bilong buai	<i>spittle associated with chewing betel-nut (usually bright red)</i>
meme bilong buai	<i>chewed up betel-nut, cud, scraps</i>
buai i meme pinis	<i>the betel-nut is chewed up</i>
mi memeim buai	<i>I am chewing betel-nut</i>
bilinat	<i>a betel-nut as an object; general word for different varieties of small nuts from palms</i>
(wetpela) sit bilong paia	<i>(white) ashes</i>
sol bilong kanaka	<i>native salt (made from ashes)</i>
limbum	<i>areca palm</i>
wailimbum	<i>blackpalm</i>
kaikaiim	<i>to bite (cf. kaikai to eat)</i>
kaikai buai/krungutim buai	<i>to chew betel-nut</i>
dringim suga	<i>to chew sugarcane</i>
mekim ai i raun	<i>to make one feel giddy or dizzy</i>
dilim buai	<i>to portion out betel-nut</i>
em i gat pait	<i>bitter, strong</i>
em i no mekim indai man/em i no gat gip	<i>non-poisonous [Note the Pidgin word poisen sorcery, magic]</i>
kamap retpela olsem blut	<i>to become red like blood</i>

pilim olsem yu laik i sik	<i>to feel as if you are getting sick</i>
kru	<i>brain</i>
kilim kros i dai	<i>to subdue discord</i>
olsem wiski/bia	<i>like Whisky/beer</i>
strongpela kaikai	<i>solid, powerful food</i>
ol i spak long buai	<i>they're high on betel-nut</i>
sutim (bilinat i kam)	<i>pass (the betel-nut)</i>
maski tromwe skin	<i>don't throw away the skin</i>
holim pipia	<i>hold the scraps</i>
sanguma	<i>secret killer, or murderer [see Mihalic (1971:169)]</i>
baubau	<i>native pipe</i>
brus	<i>(leaf) tobacco</i>
tobako	<i>European tobacco</i>
stik tabak	<i>stick tobacco</i>
masis	<i>matches</i>
win masis	<i>gas lighter</i>
ston masis	<i>flint lighter</i>
slekim masis	<i>to light a match</i>
mekim i dai masis	<i>to blow out/put out a match</i>
masis i kol	<i>the matches are no good/wet/won't light</i>
pulim smok	<i>to draw on a smoke</i>
paia	<i>fire</i>
paiawut	<i>firewood</i>

## CLASSROOM EXERCISES

1. Try the following two-way discussions:
  - (a) Pretend you are a smoker and that you smoke only Marlboro filter tips. Explain to someone why you do this and do not smoke some other brand or roll your own from cut tobacco;
  - (b) Pretend your friend smokes and try to persuade him to give it up;
  - (c) Pretend you are a chewer of betel-nut. Try to persuade your non-chewer friend to take it up.
2. Work up an advertisement in Pidgin for promoting Papua New Guinea as a tourist attraction.
3. Do the crossword puzzle in Wantok Namba 8. [Answer in Namba 10.]
4. Puppet show. Use to revise Units 1-10.
5. *Language Game. Acrostics.*  
Each letter in a word is used in turn as a starting letter of a word in a sentence but not counting the predicative marker *i*, e.g., given *stap* to work with a possible answer is *Silas i tok, "Apinun Pita."*

6. *Picture Talk.* Supply beginning or end to action depicted in a picture.

7. Choose ten Pidgin sentences from the Unit just learned and give students the English equivalents for re-translation.

## UNIT 11

### CONVERSATION

#### Long Haus Sik

- Long wanpela de MALOLO i pilim sik olsem em i gat malaria na i go long haus sik. *One day MALOLO felt sick as if she had malaria so she went to the hospital.*
- Doktaboi: Wanem samting? *What's wrong?*
- MALOLO: O mi sik nogut tru. Ating klosap mi dai. *Oh, I'm very sick. I must surely be about to die.*
- Doktaboi: Bilong wanem? *Why?*
- MALOLO: O het bilong mi i pen na skin tu i guria. *Well my head's aching and I'm shivering.*
- Doktaboi: Bel bilong yu i no pen a? *You haven't got a pain in the stomach eh?*
- MALOLO: Yesa, em i no pen. *No, I haven't.*
- Doktaboi: O sori, dispela sik i samting nating. Sapos yu daunim dispela marasin na ol dispela liklik kiau kinin, orait ating bai yu kamap nupela gen. *Don't be alarmed it's nothing much. If you take this medicine and swallow these tablets you'll probably be all right again.*
- MALOLO: Tenkyu. Tasol mi ting long sut- bai yu givim mi wanpela o nogat? *Thank you. But I was wondering about an injection: are you going to give me one or not?*
- Doktaboi: Nogat. Mi no save pasin bilong givim sut. *No. I don't know how to give injections.*
- MALOLO: Oloman! Yu doktaboi? *Gosh, I thought you were supposed to be a medical orderly.*
- Doktaboi: Mi doktaboi tasol mi no skul tumas long pasin bilong givim sut. Olsem *I'm a medical orderly all right but I didn't practise the way to give injections very much*  
[continued overleaf]

- na mi pret long givim em kranki. *so I'm scared of giving them wrongly.*
- MALOLO: Orait. Maski. Mi go. *Ok. Forget it. I'm going.*
- Doktaboi: Holit! Harim! Yu mas lukautim gut yu yet. *Hold it! Listen! You must look after yourself well. If the sickness hasn't eased by tomorrow you must come back again quickly to get some other medicine.*  
 Sapos sik i no slek inap long tumora orait yu mas kam bek gen hariap *Understand?*  
 bilong kisim narapela marasin. Save?
- MALOLO: Mi save. *Yes.*
- Olsem na MALOLO i go bek gen long haus bilongen. *And so MALOLO went back home.*

[Musik<sup>1</sup>]

#### USEFUL EXPRESSIONS

- Yu bun nating, olsem stik masis. *You're very thin, just like a match stick.*
- Yu puslama. *You're a sloppy person (lit. sea-slug).*
- Yu stik kokonas. *You're very thin (lit. a coconut stick)*
- Yu pukpuk man. *You're a person with grile (i.e., skin is affected by tinea).*
- Yu binatang. *You're a naughty child (lit. an insect).*
- Yu swit bisket (tru). *You're a darling/attractive person.*
- Yu drai bisket (tru). *You're unattractive/beyond your prime.*

<sup>1</sup>The traditional music heard on this tape is as follows:

(a) up to the end of the Conversation material:

Nawoga. A canoeman sings as he poles his craft across the shallow sandbanks on his way to the fishing grounds; he is asking the spirits to ensure him a good catch.

[Sheridan (1958: side 2, track 3, item e)]

(b) elsewhere:

A warabut. A falsetto voice is used for the singing of a spell. Any other type of voice would lessen the power of its magic.

[Sheridan (1958: side 2, track 4, item e)]

## VOCABULARY EXPANSION EXERCISES

## Exercise 1: Simple Substitution

Frame: Ating klosap mi dai.

pulap	(full, satisfied)
dring wara	(drink water)
kros	(angry)
kaikai planti inap long mi pulap	(eat sufficient)
dai	

## Exercise 2: Simple Substitution

Frame: Het bilong mi i pen na skin tu i guria.

Bel bilongen i tantanim	(he is nauseated)
Tis bilong ol i pen	(their teeth are paining)
Skru bilong lek bilong mi i lus	(I am lame)
Nek bilong mi i drai	(I have a dry throat)
Het bilong mi i pen	

## Exercise 3: Simple Substitution

Frame: Yu mas lukautim gut yu yet.

wasim	(wash)
bilasim	(beautify; decorate)
glasim	(take your temperature)
amamasim	(be proud of)
karamapim	(cover up)
lukautim	

## Exercise 4: Simple Substitution

Frame: Mi no save pasin bilong givim sut.

klinim sua	(dress a wound; clean)
pasim sua	(bandage a wound or sore)
samapim sua	(suture a wound)
draivim ka	(drive a car)
mekim poisen	(make magic)
givim sut	

## Exercise 5: Progressive Substitution

Frame:	MALOLO	i	pilim	sik	olsem	em	i	gat	malaria.
	"	"	"	"	"	em	i	bin	kaikai planti tumas.
	MALOLO	i	pilim	hat	"	"	"	"	"
	"	"	"	"	"	san	i	bin	kukim em. (got sunburnt)
	MALOLO	i	hangre	long	wara	"	"	"	" (thirsty)
	"	"	"	"	"	em	i	laik	i traut (vomit)
	MALOLO	i	pilim	skin	i kirap	nogut	"	"	(goosepimples)
	"	"	"	"	"	em	i	gat	malaria
	MALOLO	i	pilim	sik	"	"	"	"	

## 11.1 ANSWERING NEGATIVE QUESTIONS

Negative questions are questions which contain a negative, e.g., *Em i no go a? Didn't he go?* In that respect they present no particular difficulty for English speakers. Where the difficulty comes is in answering them because for English speakers the answers always seem to be the reverse of what one expects them to be.<sup>1</sup> Thus, for example, if a Pidgin speaker were answering the above question he would answer *Nogat* if he meant that the person referred to did go, and *yes* if he meant that the person referred to did not go. However, despite its rather bewildering initial impact the system behind this answering scheme is quite simple and regular. All the Pidgin speaker is doing is agreeing or disagreeing with what is asked in the negative question (just as for positive ones). That is, by answering *nogat* the Pidgin speaker is really saying *What you say is untrue* and by answering *yes* he is saying *What you say is true*. Compare the following:

Q: Em i no go a?	<i>Didn't he go?</i>
A: Yes, em i no go.	<i>No, he didn't!</i> (= What you say is true, he didn't go.)
A: Nogat, em i go (pinis).	<i>Yes, he went.</i> (= What you say is untrue, he went.)
Q: Yu no traut a?	<i>You didn't vomit eh?</i>
A: Yes, mi no traut.	<i>No, I didn't.</i> (= What you say is true, I didn't vomit.)
A: Nogat, mi traut.	<i>Yes, I vomited.</i> (= What you say is untrue, I did vomit.)

## Practice Drills

Exercise 1: Answer all of the following negative questions in the affirmative. That is, you show that you agree with what the questioner says in them by beginning your answer with *yes* and repeating the sentence underlying his question. Ready?

1. Ol i no save tok pisin a? (pause)

Yes, ol i no save tok pisin.

<sup>1</sup>Another difficulty is that many educated speakers now answer these questions in an English way thereby making the whole system confusing.

2. Dispela man i no kam asde a? (pause)  
Yes, dispela man i no kam asde.
3. Bai ol i no bekim pas a? (pause)  
Yes, bai ol i no bekim pas.
4. Yu no save pasin bilong draivim ka a? (pause)  
Yes, mi no save pasin bilong draivim ka.
5. Yupela i no bin sindaun nating a? (pause)  
Yes, mipela i no bin sindaun nating.

*Exercise 2:* Now answer the same questions in the negative. That is, you show that you disagree with what the questioner says in them by beginning your answer with *nogat* and repeating the sentence underlying his question without the negative *no*. Ready?

1. Ol i no save tok pisin a? (pause)  
Nogat, ol i save tok pisin.
2. Dispela man i no kam asde a? (pause)  
Nogat, dispela man i kam asde.
3. Bai ol i no bekim pas a? (pause)  
Nogat, bai ol i bekim pas.
4. Yu no save pasin bilong draivim ka a? (pause)  
Nogat, mi save pasin bilong draivim ka.
5. Yupela i no bin sindaun nating a? (pause)  
Nogat, mipela i bin sindaun nating.

*Exercise 3:* Now answer the following questions affirmatively or negatively as indicated by the cue word given by the instructor. Ready?

1. Yu no doktaboi a? (yesa) (pause)  
Yesa, mi no doktaboi.
2. Emtripela i no laik i peim takis<sup>1</sup> a? (nogat) (pause)  
Nogat, emtripela i laik i peim takis.
3. Pren bilong mi i no kamap yet a? (yesa) (pause)  
Yesa, pren bilong yu i no kamap yet.
4. Ol i no inap lainim tokples a? (nogat) (pause)  
Nogat, ol i inap lainim tokples.
5. Kaikai bilong yu i no hat a? (nogat) (pause)  
Nogat, kaikai bilong mi i hat.

<sup>1</sup>peim takis = pay tax.



## Evaluation Exercises

*Exercise 1:* Pretend that you are visiting Madang for the first time from Port Moresby and that you are talking to a local resident. Give appropriate answers to the resident's questions. Ready?

R: Nau tasol i nambawan taim yu kam long Madang a?

A: Yes, nau tasol i nambawan taim mi kam long Madang.

R: Yu no kam longen bipo a?

A: Yes, mi no kam longen bipo.

R: Tasol yu stap we na yu kam?

A: Mi stap long Mosbi na mi kam.

R: Oloman, yu stap long Mosbi na yu no kam long Madang bipo a?

A: Yes, mi stap long Mosbi na mi no kam long Madang bipo.

R: Bai yu go bek long Mosbi gen o nogat?

A: Yes, bai mi go bek long Mosbi gen.

R: Oraït, apinun masta.

A: Apinun, wantok.

*Exercise 2:* Show that you understand what the Pidgin answers yes or nogat to the following questions mean by giving a full reply in English. Ready?

1. Kapul i no olsem dok a? Yesa!

Answer: No, a possum is not the same as a dog.

2. Ples bilong yu i no pulap long ol meri a? Nogat!

Answer: Yes, my village is overflowing or overcrowded with women.

3. Planti de i go pinis na ol i no bung yet a? Yesa!

Answer: No, it's a long time and they still haven't gathered together.

4. Ating hangre bilong mi i olsem hangre bilong yu a? Yesa!

Answer: Yes, you're probably as hungry as I am.

5. Yu no hatwok tru long painim kaikai a? Nogat!

Answer: Yes, I'm working very hard looking for food.

## 11.2 MAS + V: Obligation

Verbs preceded by mas<sup>1</sup> in Pidgin indicate actions which the actor is obliged to carry out, e.g.,

Ol i mas lukautim papamama  
bilong ol.

*They must/should look after their  
parents.*

Yu mas rausim olgeta pipia i stap  
nabaut long dispela ples hia.

*You must/should get rid of all  
the rubbish around about here.*

<sup>1</sup>Or mas i for some speakers.

The usage is similar to that of English *must* except that the negative versions in Pidgin are weaker than those in English and mean *should not* or *it is not necessary (for someone to do something)* rather than *must not*. This latter sense, that is, one of outright prohibition, is expressed in Pidgin by using the negative imperative *no ken* already introduced in Section 7.2 above.

### Practice Drills

#### Exercise 1: Simple Substitution

Frame: Tude em i mas ainim klos bilong mi.  
(klinim, samapim, bilasim, rediim, ainim)

Exercise 2: Negate the following sentences by inserting *no* into them in the correct place:

1. Ol manmeri bilong dispela ples i (no) mas wok long gavman. (pause)
2. Sapos yu laikim man i kam hariap yu (no) mas bikmausim em. (pause)
3. Taim em i go yumi i (no) mas go wantaim em. (pause)
4. Olgeta i (no) mas agens long kaunsil. (pause)
5. Sapos em i apim prais bilong kopi mipela i (no) mas lusim em. (pause)

Exercise 3: Now change the negative sentences you have just given into ones indicating outright prohibition by substituting *no ken* for *no mas*.

1. Ol manmeri bilong dispela ples i no mas wok long gavman. (pause)  
Ol manmeri bilong dispela ples i no ken wok long gavman.
2. Sapos yu laikim man i kam hariap yu no mas bikmausim em. (pause)  
Sapos yu laikim man i kam hariap yu no ken bikmausim em.
3. Taim em i go yumi i no mas go wantaim em. (pause)  
Taim em i go yumi i no ken go wantaim em.
4. Olgeta i no mas agens long kaunsil. (pause)  
Olgeta i no ken agens long kaunsil.
5. Sapos em i apim prais bilong kopi mipela i no mas lusim em. (pause)  
Sapos em i apim prais bilong kopi mipela i no ken lusim em.

### Evaluation Exercises

Exercise 1: Say what the following sentences mean in English:

1. Mipela i mas sanapim wanpela nupela haus tambaran. (pause)  
*We (excl.) should/must erect a new spirit house.*

2. Long taim bilong wok yupela no ken ritim "Wantok". (pause)  
*You (pl.) must not read Wantok during working hours.*
3. Olgeta i mas redi long pilai stret long taim wok i pinis. (pause)  
*Everyone must be ready to play as soon as work is finished.*
4. Em i mas rabim het bilongen isi isi. (pause)  
*He/she must/should rub his/her head carefully.*
5. Bihain long taim mi pasim stua yu mas kirap hatim kopra. (pause)  
*After I shut the store you should/must begin to heat the copra.*

Exercise 2: How would you say the following things in Pidgin?

1. *When you go into the church you must not talk!* (pause)  
 Taim yu go insait long haus lotu yu no {<sup>ken</sup>/<sub>mas</sub>} toktok.
2. *If it rains we and you must cover up the copra.* (pause)  
 Sapos ren i pundaun yumi i mas karamapim kopra.
3. *They must not chew betel-nut in my house.* (pause)  
 Ol i no ken kaikai buai insait long haus bilong mi.
4. *Should you and I address the envelope for her or not?* (pause)  
 Yumitupela i mas adresim skin pas bilongen o nogat?
5. *You must not burn the grass. Understand?* (pause)  
 Yu no ken kukim kunai. Save?

### 11.3 REFLEXIVE PERSONAL PRONOUNS

When the subject and the object (or indirect object in the case of verbs like *givim*, *soim* etc.) are the same the object (or indirect object) is expressed by the corresponding pronoun plus *yet*. E.g.,

Mi paitim mi yet. *I hit myself.*  
 Dispela dok i kilim i dai em yet. *This dog killed itself.*  
 Yupela i no lukim yupela yet a? *Didn't you (pl.) see yourselves?*

You should have no difficulty recognising these as parallelling the English *self* forms. However, be careful not to confuse them with the emphatic forms given in Section 8.2 above which are of the same form. Consider, for example:

Mi paitim mi yet. *I hit myself.*  
 {Mi yet i paitim em. {*I hit him myself.* (i.e. I was the one who hit  
Mi yet mi paitim em. I hit him. him, not someone else.)  
 Mi patim het bilong mi yet. *I hit my own head.*

## Practice Drills

## Exercise 1: Simple Substitution

Frame: Nogut yu katim yu yet.  
(sutim, kilim i dai, bagarapim<sup>1</sup>, kukim, katim)

## Exercise 2: Simple Substitution

Frame: Mi yet i skelim rais.  
(raitim nem bilong mi, go long Ostrellya, bringim kago  
i kam, haitim hanwas, skelim rais)

## Exercise 3: Change the pronouns in the following frame to those given as cue:

Frame: Em i brukim han bilong em yet.  
(mi, ol, yu, mipela, em)

## Exercise 4: Change the objects or indirect objects in the following sentences into reflexive pronouns:

1. Asde sutboi i sutim sutboi long masket. (pause)  
Asde sutboi i sutim em yet long masket.
2. Ol doktaboi i ken glasim ol doktaboi. (pause)  
Ol doktaboi i ken glasim ol yet.
3. Masalai i save tanim masalai long man o diwai samting. (pause)  
Masalai i save tanim em yet long man o diwai samting.
4. Mi skulim mi long tok pisin. (pause)  
Mi skulim mi yet long tok pisin.
5. Taim mi wok long rot mi lukim wangepela dok i klinim wangepela dok. (pause)  
Taim mi wok long rot mi lukim wangepela dok i klinim em yet.

## Evaluation Exercise

Say what the following sentences mean in English.

1. Dispela stuakipa hia em yet i opim stua. (pause)  
*This storekeeper opened the store himself.*
2. Yu sindaun long ples bilong yu yet! Yu no ken wokabout nating long rum! (pause)  
*Sit down in your own place. You mustn't walk around aimlessly in the room.*

<sup>1</sup>bagarapim = hurt, do damage to, ruin.

3. Kiap i tok, "Olgeta kanaka i mas lukautim ol yet; gavman i no inap mekim olsem moa." (pause)

*The Government Officer said, "All the natives must take care of themselves; the government is not able to do it any more."*

4. Husat i ken raitim nem bilong em yet? (pause)

*Who can write their own name?*

5. Taim mi stap long ami mi yet mi kisim save bilong draivim ka. (pause)

*When I was in the army I learned how to drive a car myself.*

#### 11.4 OLSEM + Clause: *as, just like, as if, as though*<sup>1</sup>

Olsem joining clauses in Pidgin covers a variety of senses in English depending on the meanings expressed in the two clauses so conjoined. Consider, for example,

Ol i save wokim haus olsem papa bilong ol i bin soim em.

*They build houses just like their fathers showed them to.*

MALOLO i pilim sik olsem em i gat malaria.

*MALOLO felt sick as though she had malaria.*

Em i paitim het bilong mi olsem em i longlong.

*He struck me on the head as if he were mad.*

Mi lainim tok Pisin olsem baimbai mi inap toktok wantaim ol kanaka.

*I am learning Pidgin so that I shall be able to talk to the natives.*

If olsem precedes both clauses it expresses the idea of *just as...so (then)...*. For example,

Olsem ol masta i save kaikai olsem yupela i mas kaikai tu. *Just as Europeans eat so too must you (pl.).*

#### Practice Drills

##### Exercise 1: Simple Substitution

Frame: Ol i save wokim haus olsem papa bilong ol i bin soim em.  
(taitim banara, bilasim bilum, laitim paia, bekim tok, wokim haus)

##### Exercise 2: Progressive Substitution

Frame: Mi lainim tok Pisin olsem baimbai mi inap toktok wantaim ol kanaka.

Mi go long Niu Gini " " " " " " " "

" " " " olsem baimbai mi ken kisim save longen.

Mi ritim baibel " " " " " " " "

<sup>1</sup>See also Section 10.4.

Mi ritim baibel olsem baimbai mi ken kisim save longen.  
 " " " olsem baimbai mi klia long mining<sup>1</sup> bilongen.  
 Mi lainim tok Pisin " " " " " " "  
 " " " " " baimbai mi inap toktok wantaim ol  
 kanaka.

*Exercise 3:* In this exercise you have to substitute the Pidgin words given as cues for the words *kaikai* in the following frame:

Olsem ol masta i save kaikai, olsem yupela i mas kaikai tu.

For example, if the instructor gives the cue *toktok* your answer should be:

Olsem ol masta i save toktok, olsem yupela i mas toktok tu.

Ready? Here is the frame again:

Olsem ol masta i save *kaikai*, olsem yupela i mas *kaikai* tu.

Here are the cues:

1. waswas

Answer: Olsem ol masta i save waswas, olsem yupela i mas waswas tu.

2. klinim sua

Answer: Olsem ol masta i save klinim sua, olsem yupela i mas klinim sua tu.

3. draivim ka

Answer: Olsem ol masta i save draivim ka, olsem yupela i mas draivim ka tu.

4. givim sut

Answer: Olsem ol masta i save givim sut, olsem yupela i mas givim sut tu.

5. sekan long praim minista

Answer: Olsem ol masta i save sekan long praim minista, olsem yupela i mas sekan long praim minista tu.

### Evaluation Exercise

Join the following pairs of sentences together using *olsem* or *olsem...olsem* as indicated in the cues given after each pair and then say what your answer means in English. For example, the instructor will give two sentences like this:

6a. Mi go long skol.

6b. Baimbai mi ken kisim save.

---

<sup>1</sup> mining = meaning.

and say the cue olsem. Your answer should then be:

Mi go long skul olsem baimbai mi ken kisim save. That is,  
I am going to school so that I can get or gain knowledge.

Ready?

1a. Pisin i pundaun.

1b. Han bilongen i bruk.

Cue: olsem

Answer: Pisin i pundaun olsem han bilongen i bruk. That is,  
*The bird fell down as if its wing were broken.*

2a. Mama bilong yu i skulim yu.

2b. Yu mas skulim pikinini bilong yu tu.

Cue: olsem...olsem

Answer: Olsem mama bilong yu i skulim yu olsem yu mas skulim  
pikinini bilong yu tu. That is, *Just as your mother  
taught you so you must teach your child too.*

3a. Susa bilong mi i go bek long ples.

3b. Baimbai em i ken lukautim papamama bilong mipela.

Cue: olsem

Answer: Susa bilong mi i go bek long ples olsem baimbai em i  
ken lukautim papamama bilong mipela. That is, *My  
sister went back home so that she can look after our  
parents.*

4a. Sampela i pilai kikbal strong tumas.

4b. Ol i laik i kilim i dai olgeta arapela.

Cue: olsem

Answer: Sampela i pilai kikbal strong tumas olsem ol i laik  
i kilim i dai olgeta arapela. That is, *Some play  
football very hard as if they want to kill everybody  
else.*

5a. San i save kamap olgeta de.

5b. Mun tu i save kamap olgeta nait.

Cue: olsem...olsem

Answer: Olsem san i save kamap olgeta de olsem mun tu i save  
kamap olgeta nait. That is, *Just as the sun comes up  
every day so then the moon comes up every night.*

## TEXT

Listen to the following text and then see how much of it you can transcribe and translate. It is spoken by Simon Wik of Musingwik village, East Sepik District. Here is the text:

Ah, pastaim tru long mi go het long stori nem bilong mi Simon Wik, bilong ples Musingwik, insait long Dreikikir Patrol Pos, Is Sepik. Long namba naintin de long mun Novemba yia 1972 mi yet mi bin ah--



rong long--mi klaimap<sup>1</sup> long mango na mi--mi bin pundaun. Taim mi pinisim olgeta samting long bus long kirapim wampela haus bilong mi mi bin wokabaut kam antap, na tu meri bilong mi em i bin sindaun. Na mi yet mi go antap long mango. Mi go antap. Planti mango mi bin kisim, kam daun long graun nau, wampela em i bikpela moa. Na mi laik traim long kalap i go na holim dispela mango han bilong mango i bin bruk. Wampela mi bin putim lek longen na narapela tu long han, wampela i bin bruk daunbilo na narapela i bin lus antap tu, mi kamdaun i kam i go mi bamim as bilong mi long graun. Na klostu mi bin kisim bagarap<sup>2</sup>, tasol planti man moa ol i bin i kam na holim mi, na ol i askim mi, "Olsem wanem, yu kisim bagarap?" Tasol mi yet mi tok, "Nogat, mi no kisim bagarap." Ol i kisim mi stret, kam daun, putim mi insait long veranda bilong mi yet, na mi slip inap, ol i salim tok long kar<sup>3</sup> bilong Tumam, P.M.V., em i kam na tekim<sup>4</sup> mi long hia i go long haus sik. Insait long hospitel<sup>5</sup> mi slip inap long tu en hap wiks, long Dreikikir haus sik. Taim mi pinis long haus sik, mi bin i kam long hia, em olsem baksait bilong mi tu, mi no pilim orait. Em i nogut i stap yet. Mi wokabaut liklik tasol, mi slip, i go inap nau ating em i wok long kamap i orait liklik liklik nau. Na nau mi sindaun na mi pilim olsem, ating baimbai<sup>6</sup> em i pinis long samting olsem tripela wik o fopela wik samting bai mi pinis long dispela as bilong mi long mi bin bamim long graun. Em tasol, stori bilong mango mi bin pundaun longen em mi stori long yupela.

[Playing time: 2 minutes]

ENGLISH TRANSLATION:

*Ah, first of all before I go ahead with my story my name is Simon Wik, from Musingwik village, in the Dreikikir Patrol Post (area), East Sepik (District). On the 19th November, 1972, I was--had an accident with--I climbed up a mango tree and I--I fell down. When I had finished doing all the things in the bush associated with building my*

<sup>1</sup>klaimap is used here instead of the more normal forms goap long or goapim.

<sup>2</sup>bagarap = serious accident, injury

<sup>3</sup>kar = ka

<sup>4</sup>tekim = kisim

<sup>5</sup>hospitel--another English introduction although he knows the more normal haus sik as seen here.

<sup>6</sup>baimbai = later



house I walked back (up here to Musingwik) and (also) my wife was sitting down. But I (emphasis) went up the mango tree. I went up. I got plenty of mangoes (but while) I was coming down (lit. coming down to the ground then) (I saw) a very very big one and I wanted to/ was just going to snatch it (lit. leap and hold this mango) when the branch of the tree broke--one that I had my foot on and another that I was holding on to (lit. another too in the hand). The one underneath broke and the other gave way up above too and I fell down and bumped my tail on the ground. I was very nearly seriously injured, but a lot of men came and picked me up and asked, "Why? Did you get hurt very badly?" But I (emphasis) said, "No, I'm not seriously injured." (So) they brought me down straight away and put me on my very own verandah and I lay there until they sent word for the Tumam truck, the P.M.V. truck, (to come) and it came and took me from here to the hospital. There (lit. in the hospital) I lay for two and a half weeks, in the Dreikikir hospital. When I left the hospital I came back here but my back was not feeling the best. It's still not right. Up till now I've been walking around only a little and lying down and it seems to be improving slightly (lit. I walk around only a little bit, I lie down, and so on up till now perhaps it is busy becoming better a very little bit now). Now I sit and I feel like this --probably in about three or four weeks it will be all over, this tail trouble where I bumped it on the ground. That's all there is to this story I've been telling you about falling out of the mango tree.

Now to end this unit here is a recording of a conch shell trumpet or taur in Pidgin which is used to signal the return of the Siassi trading fleet from the Sio coast. This recording comes from Sheridan (1958: side 2, track 2, item a).

#### SUPPLEMENTARY VOCABULARY

aipas (man)	blind (person)
matakiau	blind in one eye, short sighted
mauspas (man/meri)	dumb (person)
yaupas (man/meri)	deaf (person)
sikman/sikmeri	a patient
rot i pas	road is blocked
bel i pas	to be sad, depressed, barren, constipated
het i pas	to be stupid
nek i pas	to be hoarse
skin i les/slek bun i slek/les }	to be tired, weary, lazy
blut i kamap	to bleed

(em i) kapupu/pekpek win	<i>to flatulate</i>
mambu bilong nek	<i>gullet, windpipe</i>
mambu bilong blut	<i>artery, vein</i>
mambu bilong wara	<i>water pipe</i>
mambu bilong bensin	<i>petrol pipe</i>
rot bilong blut	<i>circulatory system</i>
rot bilong kaikai	<i>digestive system</i>
bodi	<i>body</i>
hap bel or rop bilong bel mama i katim em (less frequently butoma/bitono)	<i>navel</i>
kru bilong het	<i>brain</i>
buk	<i>boil, carbuncle</i>
skin i kol	<i>a chill</i>
skin i hat	<i>fever</i>
lus long wara	<i>to drown (or less satisfactory dring wara pinis)</i>
sting	<i>stink, be rotten, fester</i>
bun i bruk	<i>fracture</i>
bel i tantanim	<i>be nauseated</i>
daiman	<i>dead person; the dead</i>
laipman	<i>the living</i>
grile	<i>ringworm, tinea</i>
kaskas	<i>scabies</i>
tanim skru	<i>sprain</i>
tit i pen	<i>toothache</i>
bel i pen	<i>stomachache</i>
het i pen	<i>headache</i>
katen	<i>cotton wool</i>
plasta	<i>adhesive plaster</i>
marasin bilong kilim sua	<i>antiseptic</i>
kaswel	<i>castor oil</i>
dokta bilong lukautim tit	<i>dentist</i>
solmarasin	<i>epsom salts</i>
gris	<i>ointment</i>
samapim skin/sua	<i>stitch up skin/wound; suture</i>
glas	<i>thermometer</i>
glasim/givim glas long	<i>take temperature</i>
nes	<i>nurse</i>
sista	<i>senior nurse, Sister</i>
strongim bel	<i>settle stomach</i>
pasim bel	<i>to take contraceptives</i>

[continued overleaf]

sua i drai

*sore heals*

pikinini i dring susu yet *the baby is not yet weaned (lit. the baby still drinks milk)*

[Cf. dringim which refers to the manner of eating liquid foods e.g. dringim suga/sup *eat sugarcane/soup.*]

#### CLASSROOM EXERCISES

1. Pretend some relative of yours is in hospital. Ring up (or go to) the hospital and ask for information about the relative. Pretend that the hospital can't find a record card for him/her. Discuss the case (e.g., nature of illness/injury, date of entry, ward etc.).
2. *Picture Talk*. Have two or more pictures related to sickness or injury and give to groups to discuss. Then one spokesman for each reports to the other groups.
3. Read:
  - i. Kobu i Wok Long Daunim Sik (Kristen Press, 1971); and/or
  - ii. Ibala i Karim Pikinini (Kristen Press, 1967); and/or
  - iii. Buk Bilong Helpim Oi Manmeri i Daunim Sik (Kristen Press, 1967).

## UNIT 12

### CONVERSATION

#### Long Haus Masta

- Wanipe i stap hauskuk bilong wanpela masta long Mosbi. Olgeta taim masta i kam bek long klab i singautim kukboi olsem:
- Wanipe is a cook for a European in Port Moresby. Every time his employer returns from the club he calls out to him like this:*
- Masta: Orait Wanipe, sutim kaikai i kam kwiktaim!
- Ok, bring on the food!*
- Wanipe: Yesa, em i kam.
- Yes sir, here it is.*
- Masta: Eh, em wanem samting?
- Heh, what's that?*
- Wanipe: Em sioko!
- That's Choko.*
- Masta: Sioko a? Olsem wanem? Yu no baim tomato a?
- Choko eh? How come? Didn't you buy tomatoes?*
- Wanipe: Yesa, mi no baim.
- No sir, I didn't.*
- Masta: Bilong wanem?
- Why?*
- Wanipe: Bilong wanem taim mi go long bung i no gat sampela longen.
- Because there weren't any in the market when I went there.*
- Masta: Orait, tasol husat i tokim yu sapos tomato i no stap orait yu baim sioko?
- Fair enough, but who told you to buy chokos if there were no tomatoes?*
- Wanipe: I no gat wanpela man i tokim mi olsem. Mi yet i tingting na mi baim.<sup>1</sup>
- Nobody told me to. I did it myself.*
- Masta: Yu yet a? Orait yu lusim dispela tingting gen hariap. Mi no laikim sioko. Tupela i no wankain. Sioko i rabis kaikai.
- Just you eh? All right forget it then quickly. I don't like choko. It's not the same as tomato. It's terrible food.*

[continued overleaf]

[footnote overleaf]

- Wanipe: Wanem? Bai mi rausim ol? *What then, should I throw them out?*
- Masta: Maski, larim em i stap. Tasol yu no ken baim sampela moa. Save? *No, leave them there. But don't buy any more, understand?*
- Wanipe: Yesa, mi save. *Yes.*
- Masta: Orait, kolwara i kam!<sup>2</sup> *Ok, bring in the cold water.*
- Wanipe: Yesa. *Yes sir.*
- Olsem na Wanipe i go kisim kolwara i kam putim long tebol. *And so Wanipe goes and brings in the cold water and puts it on the table.*

[Musik<sup>3</sup>]

#### USEFUL EXPRESSIONS

- Yu pamim lam. *Pump the (pressure) lantern!*
- Kamapim lait! *Switch on the light!*
- Swisim<sup>4</sup> } indai lait!  
Mekim } *Turn off the light!*
- Mi wok kalabus tasol long haus masta. *I work very hard (i.e., without a spell or let up) at the European's house.*

#### VOCABULARY EXPANSION EXERCISES

##### Exercise 1: Simple Substitution

Frame: Olgeta taim masta i kam bek long klab i singautim kukboi olsem.                      pretim                      (*frighten*)

<sup>1</sup>This may also be said mi yet mi tingting..., yu yet yu tingting... etc. where the pronoun is repeated instead of the predicative marker. Cf. Section 8.2 footnote 1.

<sup>2</sup>Note the use of the third person here for a command which corresponds roughly to English *Let the cold water come*. This form can also be used in the plural too. For example, a command to carriers to pick up the patrol boxes and begin the patrol is Orait, ol i wokabout! i.e. *You (pl.) get going!*

<sup>3</sup>The traditional music heard throughout this unit comes from the Buin area of Bougainville. The first one is called Homa and is feast ritual music played on a three note panpipe, paigam pitsi, when the food gatherers bring in the harvest. The second is Pempang, another piece of music from the food gathering ritual but this time played on a four note panpipe, korigam pitsi. Both pieces come from Sheridan (1958: side 2, track 7, items b and c respectively).

<sup>4</sup>Also said as switim.

Olgeta taim masta i kam bek long klab i pretim kukboi olsem.

solapim	(slap, thrash)
tok nogutim	(insult, revile)
strafim	(punish)
bulsitim	(deceive)
singautim	

*Exercise 2: Simple Substitution*

Frame: Yu no baim kukamba a?

dringim sup	(eat soup)
haphapim wok	(do a job poorly)
hipim ol kaukau long rum	(pile up the sweetpotatoes)
abusim kon wantaim bin	(mix up corn and beans)
hapim kaikai	(halve the food)
pulapim kap long ti	(fill up the cup with tea)
baim kukamba	

*Exercise 3: Simple Substitution*

Frame: Maski, larim em i stap.

pulapim kap long ti	
kirap nogut	(to be furious <sup>1</sup> )
mumutim kaikai	(scavenge or steal food secretly)
sindaun	
ranewe	
stap	

*Exercise 4: Simple Substitution*

Frame: Kolwara i kam!

Kopi  
Masis  
Ti  
Muliwara  
Kolwara

<sup>1</sup>kirap nogut is also used for *to be surprised*, e.g., Tisa i kirap nogut long ol tokbek bilong ol sumatin *The teacher was surprised by the pupils' answers.*

## Exercise 5: Simple Substitution

Frame:	Wanipe i stap	<u>hauskuk</u>	long Mosbi.
		tisa	(teacher)
		kamda	(carpenter)
		kuskus	(clerk)
		fama	(farmer)
		plisman	(policeman)
		kiap	(patrol officer)
		hauskuk	

## 12.1 WANKAIN same

In Pidgin there are a number of constructions based on different uses of the word *kain* *kind of*, *sort of* which are very useful even though they present no great difficulty for English speakers. These are divisible into two types:

- (1) those which occur before nouns as adjectives, e.g.,
- dispela kain N *this kind of N, such Ns, Ns of this sort*  
e.g., Yu gat dispela kain mani long Papua Niu Gini?  
*Have you got this kind of money in Papua New Guinea?*
  - wanem kain N *which kind/sort of N?*  
e.g., Yu gat wanem kain mani long Papua Niu Gini?  
*What kind of money have you got in Papua New Guinea?*
  - planti kain N *many kinds of N, plenty of kinds of N*  
e.g., Mipela i gat planti kain mani long Papua Niu Gini.  
*We have many kinds of money in Papua New Guinea.*
  - kainkain N *various kinds of N, all sorts of N*  
e.g., Mipela i gat (olgeta) kainkain mani long Papua Niu Gini.  
*We have (all) different kinds of money in Papua New Guinea.*

Note in these that *dispela kain N* is often shortened to *diskain N* or may alternatively be expressed as *kain N olsem*, e.g.,

Yu no ken mekim kain tok olsem!  
*Don't say that kind of thing or Don't say that!*

(2) those which occur after the predicative marker *i* as predicates or verbless sentences, to express the idea of *same* or *different* e.g.,

- wankain *same*  
e.g., Tupela koki i wankain.  
*The two parrots are the same (the one kind).*  
Tupela koki i wankain liklik.  
*The two parrots are similar.*  
Tupela koki i no wankain tumas.  
*The two parrots are not very similar.*  
Sik bilong ol i wankain.  
*They all have the same disease.*

Note that the Pidgin sentence is often "turned around" compared with English, and that the use of *wankain* is different from the use of *olsem* and *wanpela kain*, e.g.,

Dispela koki i olsem dispela (koki).  
*These two parrots are alike/same.*

Mipela i gat wanpela kain mani long Papua Niu Gini tasol.  
*We've got only one kind of money in Papua New Guinea.*

b. arakain *different*

e.g., Dispela tupela koki i no wankain; dispela hia i arakain.  
*These two parrots are not the same; this one is different.*

### Practice Drills

#### Exercise 1: Simple Substitution

Frame: Mipela i gat dispela kain mani long Papua Niu Gini.  
 (planti kain, kankain, olgeta kain, wanpela kain,  
 dispela kain)

#### Exercise 2: Simple Substitution

Frame: Tupela koki i wankain.  
 (sik bilong ol, olgeta kanaka bilong Papua Niu Gini,  
 ol dispela supia, tokples bilong olgeta hap, tupela  
 koki)

Exercise 3: Give answers to the following questions using the Pidgin cues provided:

1. Papua Niu Gini i gat wanem kain abus i stap insait long bus bilongen? (kankain) (pause)  
 Papua Niu Gini i gat kankain abus i stap insait long bus bilongen?
2. Husat i givim yupela dispela kain mani? (wantok bilong mi) (pause)  
 Wantok bilong mi i givim mipela dispela kain mani.
3. Ol i smokim wanem kain brus long Ostrelia? (tupela kain) (pause)  
 Ol i smokim tupela kain brus long Ostrelia?
4. Asde ol i lukim planti kain pis long wara o nogat? (yes) (pause)  
 Yes, asde ol i lukim planti kain pis long wara.
5. Bai mi kisim ol dispela kain ston we? (long graun) (pause)  
 Bai yu kisim ol dispela kain ston long graun.

Exercise 4: Answer the following questions using the cues provided. If the cue is *no* add the explanation dispela hia i arakain at the end. For example, if the question was: Dispela tupela koki i wankain o nogat? and the cue given was *yes* then your answer should be *Yes, dispela tupela koki i wankain*; on the other hand if the cue





Wanem samting i stap. I no gat sampela (samting) i stap. <sup>1</sup>	<i>What's there? Nothing.</i>
I no gat man i stap.	<i>There is no one here.</i>
I no gat sampela (moa) i stap.	<i>There isn't any (more).</i>
I no gat moa i stap.	<i>There is no more.</i>

English speakers should be particularly careful of using nating as an equivalent of *nothing* etc. in Pidgin.<sup>2</sup> E.g.,

Mi no gat wanpela samting.	<i>I haven't got anything.</i>
*Mi gat nating.	<i>*I haven't got anything.</i>

Note also that no gat is not the same as nogat no.

### Practice Drills

*Exercise 1:* Answer the following questions using the cues provided. In each case your answer should begin with *i no gat*. For example, if the question were *Husat i stap?* and the cue was *wanpela* your answer should be *I no gat wanpela i stap*. Ready?

- Haumas kaukau i stap? (planti moa) (pause)  
I no gat planti moa i stap.
- Husat i kirap nogut? (wanpela) (pause)  
I no gat wanpela i kirap nogut.
- I gat sampela meri i kam tu? (nogat) (pause)  
Nogat, i no gat sampela meri i kam tu.
- Wanem samting i sanap long hap? (wanpela samting) (pause)  
I no gat wanpela samting i sanap long hap.
- Husat i dringim sup asde? (wanpela) (pause)  
I no gat wanpela i dringim sup asde.

*Exercise 2:* Change the subjects in the following sentences into ones indicating that no one, nobody, or nothing performed the actions described. Each answer will be based on the structure *i no gat* but you will have to vary the objects to suit the particular sentences. For example, if the given sentence were *Mipela i gat planti pik* your answer should be *I no gat wanpela bilong mipela i gat planti pik* (lit. *There is not one of us who has plenty of pigs*).

- Dispela pikinini i save mumutim kaikai. (pause)  
I no gat wanpela pikinini i save mumutim kaikai.

<sup>1</sup>Often these answers will be heard without the predicative marker *i*, e.g., *No gat wanpela*.

<sup>2</sup>Cf. Section 2.3 where it was indicated that *nating* or not is generally used in the classroom for *nought* or *zero*, and Unit 6, Vocabulary Expansion Exercise 3, where *nating* = for no reason, in vain etc.

2. I gat sampela moa i stap long stua. (pause)  
I no gat sampela moa i stap long stua.
3. Ol trak i bagarap. (pause)  
I no gat wanpela trak i bagarap.
4. Olgeta wokboi i pinisim wok o nogat? (pause)  
Nogat, i no gat wanpela wokboi i pinisim wok.
5. Mipela i gat planti pik. (pause)  
I no gat wanpela bilong mipela i gat planti pik.

### Evaluation Exercise

How would you say the following things in Pidgin?

1. *There's no milk left!* (pause)  
I no gat sampela susu i stap.
2. *I am sitting down doing nothing.* (pause)  
Mi sindaun nating.
3. *I saw nothing, or I didn't see anything.* (pause)  
Mi no lukim wanpela samting.
4. Q: *Where is the plate?* A: *There isn't any.* (pause)  
Q: Plet i stap we? A: I no gat wanpela i stap.
5. Q: *Old man, is there anyone in this village?* A: *They're all gone to the garden.* (pause)  
Q: Lapun, i gat sampela man i stap long ples hia? A: Nogat, i no gat wanpela.  
Olgeta i go pinis long gaden.

### 12.3 COMPARISON OF ADJECTIVES AND ADVERBS

In Section 10.4 you were introduced to the way one intensifies or emphasises the sizes or qualities of things in Pidgin. Now besides doing this one can also compare the sizes or qualities of two or more things. For example, in English, one says, *This dress is (very much) better than that one.* In Pidgin there are several common ways of doing this but for the purposes of this course we shall only be drilling those exemplified in the following sentences:<sup>1</sup>

1. Dispela moran i moa longpela long dispela.  
*This python is longer than this one.*
2. Dispela moran i longpela olsem dispela.  
*This python is as long as this one.*
3. Dispela moran i moa longpela { liklik / tru } long dispela.  
*This python is {slightly / considerably} longer than this one.*
4. Tasol, dispela moran i longpela bilong winim ol.  
*But this python is the longest of them.*

<sup>1</sup>For these others see Mihalic (1971: 19-20; 136).

Note that the same constructions can be used with adverbs also, e.g.,

- 1a. Em i wokim baret moa hariap long mi.  
He dug the trench *faster than I did.*
- 2a. Em i wokim baret hariap olsem mi.  
He dug the trench *as fast as I did.*
- 3a. Em i wokim baret moa hariap liklik long mi.  
He dug the trench *slightly faster than I did.*
- 4a. Tasol em i wokim baret hariap bilong winim ol.<sup>1</sup>  
But he dug the trench *the fastest.*

Finally note that moa gutpela can also be said moa gut or mobeta.

### Practice Drills

#### Exercise 1: Simple Substitution

Frame: Mi lukim wanpela moran i longpela liklik.  
(longpela moa, longpela moa yet, longpela tumas, longpela tru, longpela olgeta, longpela liklik)

#### Exercise 2: Simple Substitution

Frame: Haus bilongen i mobeta long haus bilong mipela.  
(moa bikpela, moa nupela, moa liklik, moa strongpela, mobeta)

#### Exercise 3: Simple Substitution

Frame: Dispela ka i nupela bilong winim olgeta arapela.  
(bikpela, liklik, sotpela, longpela, nupela)

Exercise 4: Repeat the following sentences substituting the adjective given as cue for the one contained in the given sentence.

1. Han bilong mi i moa longpela long han bilong yu. (klinpela) (pause)
2. Dispela supia long hap i no moa sappela long dispela hia. (bikpela) (pause)
3. I gat wanpela rot long Ostrelya i mobeta long dispela hia long Papua Niu Gini. (longpela) (pause)
4. Ol man bilong Papua i moa smatpela long ol man bilong Niu Gini. (sotpela) (pause)
5. Husat i longpela bilong winim ol? (lapun) (pause)

<sup>1</sup>Also Tasol em i winim mi long wokim baret.

## Evaluation Exercises

*Exercise 1:* Open your book and look at the lines given therein and then answer, in Pidgin, the questions about them given by the instructor:

Namba Wan: -----  
 Namba Tu: -----  
 Namba Tri: -----  
 Namba Foa: -----  
 Namba Faiv: -----  
 Namba Sikis: -----  
 Ready?

1. Wanem lain i longpela bilong winim ol? (pause)  
 Lain namba tu i longpela bilong winim ol.
2. Wanem lain i moa sotpela long namba sikis? (pause)  
 Lain namba faiv i moa sotpela long namba sikis.
3. Wanem lain i sotpela bilong winim olgeta arapela? (pause)  
 Lain namba faiv i sotpela bilong winim olgeta arapela.
4. Kolim nem bilong ol lain i moa longpela long namba sikis? (pause)  
 Em hia: namba wan, namba tu, namba tri, namba foa; em ol i moa longpela long namba sikis.
5. Wanem lain i longpela olsem namba foa? (pause)  
 I no gat wanpela lain i longpela olsem namba foa.

*Exercise 2:* How would you say the following things in Pidgin?

1. *Dogare is taller than Wanipe.* (pause)  
 Dogare i moa longpela long Wanipe.
2. *Wanipe is really much taller than MALOLO.* (pause)  
 Wanipe i moa longpela tru long MALOLO.
3. *Dogare is not as strong as Wanipe but is stronger than MALOLO.* (pause)  
 Dogare i no strongpela olsem Wanipe tasol i moa strongpela long MALOLO.
4. *This bicycle is only moderately priced.* (pause)  
 Prais bilong dispela wilwil i antap liklik tasol.
5. *Whose is the best bow?* (pause)  
 Banara bilong husat i gutpela bilong winim ol?
6. *My dog habitually fights better than this one of yours.* (pause)  
 Dok bilong mi i save pait mobeta long dispela bilong yu.

7. *I have a netbag which is really big.* (pause)  
Mi gat wanpela bilum i bikpela tru.
8. *He dug the trench as fast as I did.* (pause)  
Em i wokim baret hariap olsem mi.
9. *Where is the unbelievably fat woman?* (pause)  
Dispela meri i draipela olgeta, em i stap we?
10. *This finger of his is as long as this one.* (pause)  
Dispela pinga bilong han bilongen i longpela olsem dispela.

#### 12.4 LARIM AND SIMILAR VERBS

In sentences in which such verbs as *larim let, allow, tokim tell someone to do something, singautim call out to, helpim help, and mekim to cause or make someone/something do something* occur and are followed by other verbs (or adjectives) the predicate marker *i* must be used before those following verbs (or adjectives) for all subjects. Thus, for example, in *Mi larim yu i kaikai I let you eat* where *larim* is followed by *kaikai* the predicative marker appears before *kaikai* even though *yu* is one of those pronouns that the predicate marker does not normally occur with. Study the following examples:

Papa bilong mi i larim mi i draivim ka bilongen.	<i>My father lets me drive his car.</i>
Gavman i mekim mipela i planim kokonas.	<i>The Government makes us plant coconuts.</i>
Yu singautim mi i kirap o nogat?	<i>Did you call out to me to get up or not?</i>
Bai san i mekim klos i drai.	<i>The sun will make the clothes dry or The sun will cause the clothes to dry.</i>

It can be seen that this usage is different from other cases of verbs in sequence, e.g.

Mi sindaun kaikai.	<i>I sat down and ate.</i>
--------------------	----------------------------

#### Practice Drills

##### Exercise 1: Simple Substitution

Frame: Papa bilong mi i larim mi i draivim ka bilongen.  
(mekim, tokim, singautim, helpim, larim)

##### Exercise 2: Progressive Substitution

Frame: Husat i larim yu i kam wantaim mipela?  
Husat i mekim " " " " "  
" " " dok i kaikaiim em?  
Husat i tokim " " " "  
" " " yu i pulapim kap bilongen long ti?

[continued overleaf]

Husat i tokim yu i pulapim kap bilongen long ti?

Husat i larim " " " " " " "

" " " yu i kam wantaim mipela?

*Exercise 3:* Give answers to the following questions using the Pidgin cues provided. Ready?

1. Husat i larim yu i kam wantaim mi? (mama bilong mi) (pause)  
Mama bilong mi i larim mi i kam wantaim yu.
2. Long wanem de masta i tokim yupela i mas katim gras?  
(long tripela de i go pinis) (pause)  
Long tripela de i go pinis masta i tokim mipela i mas katim gras.
3. I gat haumas man i singautim yu i kam tokim mi i go long haus sik?  
(tupela man tasol) (pause)  
I gat tupela man tasol i singautim mi i kam tokim yu i go long haus sik.
4. Wanem samting i kam mekim kaikai i sting?  
(ating wanpela rat) (pause)  
Ating wanpela rat i kam mekim kaikai i sting.
5. Husat i helpim yu i hipim ol kopra long nambis?  
(ol tambu bilong mi) (pause)  
Ol tambu bilong mi i helpim mi i hipim ol kopra long nambis.

#### Evaluation Exercise

How would you say the following things in Pidgin?

1. *Make the child get down!* (pause)  
Yu mekim pikinini i kam daun!
2. *Leave it there!* (pause)  
Larim em i stap!
3. *Let the Bird of Paradise go!* (pause)  
Larim kumul i go!
4. *She sang out to me to bring her a knife.* (pause)  
Em i singautim mi i kisim (wanpela) naip i go longen.
5. *Does your uncle let you eat flying-fox or not?* (pause)  
Kandere bilong yu i larim yu i kaikai blakbokis o nogat?
6. *Come and help me hang up this string bag!* (pause)  
Yu kam helpim mi i hangamapim dispela bilum!
7. *Would you fellows go and tell those boys not to say those things!* (pause)  
Yupela go tokim ol dispela manki i no ken mekim kain tok olsem/dispela kain tok.



## TEXT

Listen to the following text about what a hausboi does by a speaker from near Drekkikir in the East Sepik District. Then see how much of it you can transcribe and translate. Here is the text:

Pasin bilong wokim kaikai, olsem. Yu...kirapim stov, orait, yu kukim kaikai nau. I gat patete, anien, no kabis, letis wanem<sup>1</sup> samting yu mas boylim. Boylim pastaim, troimwe sol, orait, yu rausim wara putim i go i stap,<sup>2</sup> orait yu praim mit nau. Praim mit, wanem kain kaikai ol i laikim, orait, yu wokim sup no--yu wokim draipela kaikai orait mas draipela (?) kaikai--sapos ol i laikim sup, yu wokim sup, orait ol i mas dring sup pastaim. Orait, yu rausim plet bilong sup samting, orait, em nau. Bihain yu sutim kaikai i go bihain. Ol i kaikai pinis, sapos ol i laikim bilong dring kopi no ol i laikim long dring ti, orait, yu rausim plet nau yu kisim kap, suga samting i kam putim nau. Orait, yu putim nau, yu rausim plet, ol samting i go nau, em nau, ol i wokim ti samting, ol i dring. I go wantaim kaikai.

Orait pasin bilong wokim bet samting tu, olsem. Long--i moningtaim yu wokim kaikai ol i kaikai pinis ol i go long wok, orait, yu brumim haus, wokim bet. Sapos i gat sampela klos samting, yu wasim. Orait sapos i gat--eh--samting bilong ain, orait i gat--sapos i gat lait,<sup>3</sup> yu ken ain long ainswit<sup>4</sup> sapos i no gat lait i gat narapela kain ain olsem ain bensin, tasol save pulimapim kerasin na pamim, laitim spirit na pamim. I lait pinis yu kirapim na i--larim--i stap liklik na hat nau, orait yu ain nau. Ain i go pinis, olgeta samting yu ainim pinis, orait yu stretim nau, yu klinim dispela ain, yu kisim samting i go long kapet. Lainim gut, bilong misis i go narapela, bilong masta i go narapela. Em wok bilong hauskuk hia. Em tasol. Mi toktok.

[Playing time: 2.25 minutes]

## ENGLISH TRANSLATION:

*Preparing food is done this way. You light the stove then you cook the food. (If) there are potatoes, onions or cabbage, lettuce or whatever (then) you must boil (these). Boil (them) first then add salt then you throw out the water and put these (vegetables) down (somewhere) and let them stand (lit. put them, they stay). Then you*

<sup>1</sup> Pronounced wane.

<sup>2</sup> i stap is not the continuous marker here but a separate verb as in Unit 1.

<sup>3</sup> lait = electricity.

<sup>4</sup> ainswit = electric iron.



*fry the meat. You fry the meat and whatever else they want then you make soup or--you make plenty of food then (?) food. If they want soup you make soup then they must drink the soup first. Then you take away the soup plates and other things and you're ready for the next course (lit. and that's it). Then you follow that with the main course. When they have eaten that if they want to drink coffee or tea then you take away the dinner dishes and bring in cups, sugar etc. and put them (on the table). Then when you've put them you take away the plates and other things and then they (can--lit. and that's it) make (their) tea and things and drink it. It's part of the meal.*

*And making beds and other (housework) is like this. In the morning you make breakfast and when they've eaten they go to work. Then you sweep out the house and make the beds. If there are clothes and things to be washed you wash them. If there are things to be ironed all right--if there is electricity you can iron with an electric iron. If there is no electricity there is another kind of iron, a petrol/pressure iron, but (you have) to fill it up with kerosine and pump it and then light the (methylated) spirits and pump it. When it's going (lit. burning) you begin and--leave it--stand a while and then (when) it's hot you iron. And so you iron until there's nothing left (lit. when the ironing's completed) you put the ironed clothes in order, then you clean the iron (lit. this iron, the one we are talking about) and you take things to the cupboard. You put them in neatly--those for the woman of the house in one place and those for the man in another. That's the work of a houseboy. That's all. I've spoken.*

Now to end this unit here is a Pidgin song composed by one of the singers about girls who dye their hair white with peroxide.

Pupulu<sup>1</sup> bilong yu yu putim wait proksait  
 Na ples i tanim  
 Pupulu bilong yu yu putim wait proksait  
 Na ples i tanim  
 Samting bilong husat  
 Samting bilong yu yet  
 Na yu no ken pret.  
 Samting bilong husat  
 Samting bilong yu yet  
 Na yu no ken pret.

---

<sup>1</sup>pupulu = mararar = love charm.

## SUPPLEMENTARY VOCABULARY

bet	<i>bed</i>
brukim bet	<i>strip the bed</i>
bet sel	<i>a canvas stretcher or sleeve</i>
bet kaikai	<i>a shelf for food</i>
bet bilong kanu	<i>a platform on a canoe</i>
rum slip	<i>bedroom</i>
blanket	<i>blanket</i>
laplap bilong bet/sitbet	<i>a sheet</i>
laplap bilong windo	<i>a curtain</i>
matres	<i>mattress</i>
glas bilong lukluk	<i>mirror</i>
grileglas	<i>frosted glass</i>
klambu/taunam	<i>mosquito net</i>
pilo	<i>pillow</i>
skin pilo	<i>pillow slip</i>
dis	<i>dish, basin, bowl</i>
rum waswas	<i>bathroom</i>
brum	<i>broom</i>
botol	<i>bottle, jar, vase</i>
pipia	<i>dirt</i>
mat	<i>mat</i>
lam	<i>lamp</i>
lam bensin/kes lam	<i>pressure lamp, petrol lamp</i>
sop	<i>soap</i>
sop i gat smel	<i>toilet soap</i>
bokis ais	<i>refrigerator, icebox</i>
kes/bokis	<i>case, box, carton</i>
sospen	<i>saucepan, pot</i>
tuptup (bilong sospen)	} <i>cover, lid (of saucepan)</i>
hat (bilong sospen)	
strena/waia bilong (ti)	<i>strainer</i>
tipot	<i>teapot</i>
stov	<i>stove</i>
tos	<i>toast</i>
haus win	<i>summer house, garden house</i>
kukim (bret/kek/kaikai) long aven	<i>bake, roast (bread/cake/food)</i>
kukim (antap long paia)	<i>grill, barbecue</i>
giamanim long paia	<i>singe</i>
sambai long kukim kaikai	<i>be prepared to cook; stand by to cook</i>
boilim wara	<i>boil water</i>

praim	<i>fry</i>
praipan	<i>frying-pan</i>
paitim bret	<i>knead bread</i>
spunim/savolim	<i>spoon out, ladel out</i>
muim	<i>pressure cook, steam</i>
polisim	<i>polish, shine</i>
wasim	<i>wash, scrub</i>
skrapim	<i>scrape</i>
Lusim dua!	<i>Unlock the door!</i>
Lusim ol kakaruk!	<i>Let the fowls out of their pen!</i>

## CLASSROOM EXERCISES

1. Show pictures of a European household and check off the names for various items of furniture etc. given in the supplementary vocabulary.
2. Give out cards on each of which is written some European concept or item the student is not likely to have thought much about in Pidgin before (e.g., a computer, hippie, insurance agent etc.) and then ask students to stand up and explain the concept or describe the item to the class as best he can in Pidgin. Discussion and questioning may follow.
3. Do the crossword puzzle in Wantok, Namba 4. [No published answer.]
4. Pretend you are a reporter. Cut out a picture from any newspaper (excluding Wantok) and write up a small column about it in Pidgin for display on a notice board or for inclusion in Wantok. Teacher corrects.
5. Listen to one of the supplementary tapes or a text from Unit 16.

## UNIT 13

### CONVERSATION

#### Long Draivim Ka

Dogare i lainim pasin bilong draivim ka. Tasol maski em i hatwok tru em i no kisim save kwiktaim. Olsem na Wanipe i skulim em moa long wampela wampela samting bilong draivim ka.

*Dogare is learning how to drive a car. But although he is working hard at it he is not learning very quickly. And so Wanipe is teaching him more about different aspects.*

Wanipe: Orait, kirapim ensin olsem mi bin soim yu!

*Ok, start the engine like I showed you to.*

Dogare: Okei. Yu lukim!

*All right, watch this!*

Wanipe: Holit! Holit! Ating yu lusim tingting long gia stik hia a?

*Hold it! Haven't you forgotten about the gear stick?*

Dogare: O sori, i tru. Em i no stap long ples bilongen.

*Oh dear, yes. It's not in its correct position.*

Wanipe: Tru. Maski ka i stap we o maski wanem taim yu laik i kirapim ensin yu mas lukluk gut long dispela na putim em i go long namel pastaim. Orait, stretim!

*Yes. No matter where the car is or what time you want to start the engine you must be careful of that and put it in neutral first. All right, fix it up!*

Dogare: Olsem a?

*Like that eh?*

Wanipe: Em! Orait, kirapim ensin gen.

*That's it. Ok start the engine again.*

(Nois bilong ensin)

*(Engine noise)*

Wanipe: Gutpela! Orait, na taim yu laikim ka i ran i go

*Good! Now when you want the car to move forward you must*

[continued overleaf]

- yu mas subim klas i go      *depress the clutch first and*  
 daun pastaim na subim      *then move the gear stick. Do*  
 gia bihain. Save?      *you get it?*
- Dogare: Ating.      *I think so!*
- Wanipe: Orait, yu traिम wokim      *Ok, try it.*  
 olsem.
- Dogare: O sori, mi no harim gut.      *I'm sorry, I didn't get it*  
 Yu tokim mi gen!      *properly. Would you please*  
    *tell me again!*
- Olsem na tupela i hatwok tru      *And so the two of them battle*  
 long draivim ka.      *to drive the car.*

[Musik<sup>1</sup>]

### USEFUL EXPRESSIONS

- Em {<sup>rong</sup><sub>asua</sub>} bilong yu a?      *That's your mistake/fault*  
    *isn't it?*
- Mi no inap go moa; taia i plat.      *I can't keep it up; I'm finished.*  
 Mi no inap go moa; taia i slek. }  
 Mi no inap go moa; bateri i kol. }  
 Mi no inap go moa; bensin i pinis. }
- Tasol yu putim long foawil draiv.      *Well draw on your reserve power!*

### VOCABULARY EXPANSION EXERCISES

#### Exercise 1: Simple Substitution

- Frame: Dogare i lainim pasin bilong draivim ka.
- |                     |                        |
|---------------------|------------------------|
| stapim ka           | (stopping a car)       |
| bautim ka           | (turning a car around) |
| oraitim ka          | (fixing a car)         |
| abrusim narapela ka | (overtaking)           |

<sup>1</sup>Two pieces of traditional music are heard on this tape:

- (a) Bot Ke-ke-ke from the Waria River. This is a song and dance performed by dancing drummers. It is to be followed by the feast of a successful harvest.  
 [Sheridan (1958: side 1, track 6, item d)]
- (b) Barika-sia from the Siassi Islands in the Vitiaz and Dampier Straits. This is massed singing cries in a surging style, from a ceremony to welcome home traders from their canoe voyage to the New Guinea mainland.  
 [Sheridan (1958: side 2, track 2, item b)]

The former is heard separating the conversation and vocabulary material and the latter elsewhere.

Frame: Dogare i lainim pasin bilong abrusim narapela ka.  
 goapim<sup>1</sup> maunten long ka (*driving up a hill*)  
 draivim ka

Exercise 2: Simple Substitution

Frame: Orait yu kirapim ensin olsem mi bin soim yu.  
 sloim ka (*slow down*)  
 tanim stia (*turn the steering*)  
 hariapim ensin (*speed up the engine*)  
 legoim brek (*release the brake*)  
 stirim ka (*steer*)  
 kirapim ensin

Exercise 3: Simple Substitution

Frame: Olsem na tupela i hatwok tru long draivim ka.  
 nogutim wilwil (*wreck the bicycle*)  
 draivim balus (*pilot a plane*)  
 pulim kanu (*row a canoe*)  
 kapsaitim kanu (*capsize a canoe*)  
 bamim narapela (*bump or run into another*)  
 draivim ka

Exercise 4: Simple Substitution

Frame: Tasol maski em i hatwok tru em i no kisim save kwiktai.  
 sindaun gut (*behave himself*)  
 mekim poisin (*made magic*)  
 daunim marasin (*drank medicine*)  
 kaikai buai (*ate betel-nut*)  
 tanim long masalai (*turned into a spirit*)  
 hatwok tru

13.1 MASKI + CLAUSE: *although, no matter, even if*

Clauses preceded by maski express the idea of *although* or *no matter* in Pidgin, e.g.,

Maski em i hatwok tru em i no kisim save kwiktai.	<i>Although he works hard he doesn't learn quickly. No matter that he works hard he doesn't learn quickly.</i>
---	--

---

<sup>1</sup>This is generally pronounced as kuapim. Most speakers are not aware of the relationship between this form and go + ap.

Maski mi sik mi save go long taun.

*Although I am sick I still (= habitually) go to town (or I still go to town although I am sick).*

Maski yu stap we, God i lukim yu.

*No matter where you are God sees you.*

If one wants to strengthen this idea to *even if* one merely adds *tasol* to the beginning of the following clause, e.g.,

Maski em i hatwok tru, tasol em i no kisim save kwiktaim.

*Even if he works hard he'll not learn quickly.*

Notice, however, that in all cases the *maski* clause always comes first in Pidgin whereas in English the *although*, *no matter* and *even if* clauses may come before or after other clauses, e.g., *Although he works hard he doesn't learn quickly* and *He doesn't learn quickly although he works hard*.

### Practice Drills

#### Exercise 1: Simple Substitution for *although*

Frame: Maski yu no laik i ritim Baibel, mi no ken krosim yu.  
(prenim masta, givim mani longen, rausim pipia, helpim mi, ritim Baibel)

#### Exercise 2: Simple Substitution for *no matter*

Frame: Maski yu stap we, God i lukim yu.  
(yu husat, long wanem taim yu kam, yu mekim wanem, yu stap we)

#### Exercise 3: Simple Substitution for *even if*

Frame: Maski kiap i kam, tasol mipela i no peim takis.  
(oraitim rot, karim kago, bulsitim em, bilasim ples, peim takis)

Exercise 4: Make corresponding *even if* sentences to the following *although* ones by adding *tasol* to the beginning of the second clause. Ready?

1. Maski yu save wokim banara bilong mi, mi no laikim wanpela. (pause)

Maski yu save wokim banara bilong mi, tasol mi no laikim wanpela.

2. Maski ol i planim kopi, bai ol i no kisim bikpela pe longen. (pause)

Maski ol i planim kopi, tasol bai ol i no kisim bikpela pe longen.

3. Maski misis i traim kilim i dai em yet, em i no inap. (pause)  
Maski misis i traim kilim i dai em yet, tasol em i no inap.
4. Maski yu no inap i kam long pati, yu salim pas i kam. (pause)  
Maski yu no inap i kam long pati, tasol yu salim pas i kam.
5. Maski dok i no hangre, em i save kaikai. (pause)  
Maski dok i no hangre, tasol em i save kaikai.

*Exercise 5:* Join the following pairs of sentences together to make *although*, *no matter* and *even if* sentences by adding *maski*, or *maski* and *tasol* in the correct places. English cues will be given to indicate which type of sentence is required. Ready?

- 1a. Yu no les.  
1b. Yu mas malolo. (even if) (pause)  
A: Maski yu no les tasol yu mas malolo.  
*Even if you are not tired you must rest.*
- 2a. San i gondaun.  
2b. Yumi i ken brukim graun. (although) (pause)  
A: Maski san i gondaun, yumi i ken brukim graun.  
*Although the sun is going down, we can plough the ground.*
- 3a. Em i hait we.  
3b. Mi ken painim em. (no matter) (pause)  
A: Maski, em i hait we, mi ken painim em.  
*I can look for him no matter where he is hiding.*
- 4a. Yu katim dispela kain diwai liklik tasol.  
4b. Em i save pundaun. (even if) (pause)  
A: Maski yu katim dispela kain diwai liklik tasol, tasol em i save pundaun.  
*Even if you only cut this kind of tree a little it still falls down.*
- 5a. Yu kilim i dai husat.  
5b. Gavman bai em i kalabusim yu. (no matter) (pause)  
A: Maski, yu kilim i dai husat, Gavman bai em i kalabusim yu.  
*No matter whom you kill the Government will jail you.*
- 6a. Yu laik i draivim ka.  
6b. Yu mas kisim laisen pastaim. (even if) (pause)  
A: Maski yu laik i draivim ka, tasol yu mas kisim laisen pastaim.  
*Even if you want to drive a car you must get a licence first.*
- 7a. Em i karamapim tok olsem.  
7b. Mi save laik bilongen. (although) (pause)  
A: Maski em i karamapim tok olsem mi save laik bilongen.  
*Although he is being vague I know what he wants.*



## Evaluation Exercise

How would you say the following things in Pidgin?

1. *Although Dogare started the car he couldn't drive it.* (pause)  
Maski Dogare i kirapim ensin, em i no inap draivim ka.
2. *I'll not let you ride the bicycle even if I fix it.* (pause)  
Maski mi oraitim wilwil, tasol bai mi no larim yu i wokabout longen.
3. *No matter who is sleeping in the house this rooster always crows.* (pause)  
Maski husat i slip long haus dispela kakaruk man (em) i save singaut (oltaim oltaim).
4. *We(3 excl.) ran into a tree although we were going carefully.* (pause)  
Maski mitripela i go isi isi, mitripela i bamim wampela diwai.
5. *They should not overtake another car even if the road is clear.* (pause)  
Maski rot i klia, ol i no mas abrusim narapela ka.
6. *He is still dirty although he washes every day.* (pause)  
Maski em i waswas olgeta de em i stap doti.
7. *Even if you have an accident don't run away!* (pause)  
Maski yu kisim {<sup>birua</sup><sub>asua</sub> yu no ken ranewe!
8. *Australia must continue to assist Papua New Guinea even if she gets self government.* (pause)  
Maski Papua Niu Gini i kisim selp gavman, tasol Ostrellya i mas helpim em i stap.
9. *No matter where you are send me a letter.* (pause)  
Maski yu stap we, yu salim pas i kam long mi.
10. *Although my sister is dead I do not forget her.*  
Maski susa bilong mi i dai pinis, mi no lusim tingting longen.

13.2 DISTRIBUTIVE AND RECIPROCAL PRONOUNS: *each, one another*

In Pidgin there is no one way of expressing the idea of *each other* or *one another*. Most generally this is achieved by repeating numerals, e.g.,

- |   |                                      |
|---|--------------------------------------|
| Tupela i paitim wampela wampela. <sup>1</sup> | <i>They(2) hit each other.</i>       |
| Wampela wampela i kisim pe bilongen.          | <i>Each one collected his wages.</i> |
| Ol i kisim tupela tupela.                     | <i>They received two each.</i>       |

<sup>1</sup>wampela wampela is also heard as wanwan.

Tupela tupela i kisim wampela blanket. *Each two received a blanket.*

but this is limited so that one often has to explain the circumstances before it is clear what is being said, e.g.,

Tupela man i pait; wampela i paitim wampela.<sup>1</sup> *Two men fought; they hit each other.*

Planti man i pait; ol i paitim ol wampela wampela. *Many men had a brawl; they fought one another.*

Ai bilong mi i lukim yu na ai bilong yu i lukim mi; yumitupela i lukim yumitupela. *We(2) see each other.*

Note also that repetition of numerals may have different meanings in different sentences. Compare those above with the following:

Ol i kamap wampela wampela. *They came up one by one.*

### Practice Drills

*Exercise 1: Simple Substitution for each other*

Frame: Tupela i paitim wampela wampela.  
(sutim, helpim, wasim, givim gude long, sekan long, paitim)

*Exercise 2: Simple Substitution for each two*

Frame: Tupela tupela i kisim wampela blanket.  
(wokim, stilim, bringim i kam, brukim, kisim)

*Exercise 3: Simple Substitution for one by one*

Frame: Olgeta i kamap wampela wampela.  
(sindaun, idai pinis, krai, sanap, kamap)

*Exercise 4: Change the repeated numerals in the following sentences to those given as cues:*

1. Tupela tupela i kisim wampela blanket. (tripela tripela) (pause)  
Tripela tripela i kisim wampela blanket.
2. Ol i nildaun wampela wampela. (tupela tupela) (pause)  
Ol i nildaun tupela tupela.
3. Wampela wampela i sutim wampela pik. (tupela tupela) (pause)  
Tupela tupela i sutim wampela pik.

---

<sup>1</sup>Equally common is Tupela man i pait; narapela i paitim narapela.

4. Bai mipela i sanap wanpela wanpela o nogat?  
(faivpela faivpela) (pause)  
Bai mipela i sanap faivpela faivpela o nogat?
5. Husat i tok, "Ol i ken i go insait long haus tambaran  
tupela tupela." (wanpela wanpela) (pause)  
Husat i tok, "Ol i ken i go insait long haus tambaran  
wanpela wanpela.

### Evaluation Exercise

Repeat the following sentences and say what they mean in English:

1. Em rong bilong yutupela. Bilong wanem yutupela i tok  
nogutim yutupela? (pause)  
*That's your fault, you two. Why did you(2) abuse  
each other.*
2. Planti man i pait; ol i paitim ol wanpela wanpela. (pause)  
*Many men fought; they hit each other.*
3. Olsem wanem tupela i katim wanpela wanpela? (pause)  
*How did the two of them cut each other?*
4. Ai bilong yu i lukim mi na ai bilong mi i lukim yu;  
yumitupela i lukim yumitupela. (pause)  
*We see each other.*
5. Tripela tripela i mas slip long wanpela bet, bilong  
wanem blanket i no inap long olgeta. (pause)  
*Each three must sleep in the one bed because there  
are not enough blankets for all.*

### 13.3 TRAIM: try or attempt

The idea of trying or attempting to do something is most commonly expressed in Pidgin by placing *traim* before the verb, e.g.,

Yu *traim* bautim dispela longpela kanu. *Try to turn this long canoe around.*

However, depending on circumstances *traim* may alternatively be placed after the verb or the object but this is less acceptable if the objects of the sentences are pronouns or long phrases, e.g.,

Yu bautim *traim* dispela longpela kanu. *Try to turn this long canoe around.*

Yu bautim dispela longpela kanu i *traim*. *Try to turn this long canoe around.*

\*Yu bautim dispela longpela kanu i stap long hap i *traim*. *Try to turn that long canoe around that is up there.*

\*Yu bautim *traim* em. *Try to turn it around.*

Yu *traim* bautim em. *Try to turn it around.*

Finally, note that if one wants to draw particular attention to the object of the action then this may be mentioned first in the sentence. For example, if one were making a bow for a friend and he came and asked what it was that you were making (as against what you were doing) you would probably answer *Banara yu bin askim mi longen, em mi traim wokim* *It's the bow you've been asking me for that I am trying to make.*

### Practice Drills

#### Exercise 1: Simple Substitution

In this exercise you are going to repeat the same material in three different frames which are variants of each other. In the first frame *traim* will appear before the verb; in the second after the verb; and in the third after the object. Ready?

Frame 1: Yu traim bautim dispela longpela kanu.  
(legoim, hariapim, stirim, stapim, bautim)

Frame 2: Yu bautim traim dispela longpela kanu.  
(legoim, hariapim, stirim, stapim, bautim)

Frame 3: Yu bautim dispela longpela kanu i traim.  
(legoim, hariapim, stirim, stapim, bautim)

Exercise 2: Repeat the following sentences placing *traim* after the object. Don't forget the predicative marker! Ready?

1. Liklik manki i traim draivim ka. (pause)  
Liklik manki i draivim ka i traim.

2. Tisa i traim haphapim wok bilongen. (pause)  
Tisa i haphapim wok bilongen i traim.

3. Susa bilong mi i traim pulapim kap long ti. (pause)  
Susa bilong mi i pulapim kap long ti i traim.

4. Stilman i traim karamapim tok. (pause)  
Stilman i karamapim tok i traim.

5. Oltaim kalabusman i traim planti tumas. (pause)  
Oltaim kalabusman i traim planti tumas i traim.

Exercise 3: Repeat the following sentences placing *traim* immediately before the verb. Ready?

1. Bilong wanem ol i traim abrusim dispela trak i traim? (pause)  
Bilong wanem ol i traim abrusim dispela trak?

2. Yupela i no ken traim bamim narapela wilwil i traim! (pause)  
Yupela i no ken traim bamim narapela wilwil!

3. Sapos em i kam, orait bai mitupela i ken brukim dispela wara i traime. (pause)  
 Sapos em i kam, orait bai mitupela i ken traime brukim dispela wara.
4. Husat i laik i goapim wanpela kokonas i traime? (pause)  
 Husat i laik i traime goapim wanpela kokonas?
5. Larim mi i draivim balus i traime. (pause)  
 Larim mi i traime draivim balus.

### Evaluation Exercise

Pretend you have a Pidgin-speaking friend and explain to him the meaning of the following English sentences in Pidgin. In his answer the instructor will give three possible variants for each. Ready?

1. *He's trying to play a jew's harp.* (pause)  
 Em i traime pilai susap.  
 Em i pilai traime susap.  
 Em i pilai susap i traime.
2. *When you want to make a fire try to find some dry wood.* (pause)  
 Taim yu laik i mekim paia yu mas traime painim sampela paiauwut i drai.  
 Taim yu laik i mekim paia yu mas painim traime sampela paiauwut i drai.  
 ?Taim yu laik i mekim paia yu mas painim sampela paiauwut i drai i traime.
3. *I tried to get some green coconuts but I couldn't find any.* (pause)  
 Mi traime painim sampela kulau, tasol nogat.  
 Mi painim traime sampela kulau, tasol nogat.  
 Mi painim sampela kulau i traime, tasol nogat.
4. *Who will try to carry me?* (pause)  
 Husat i traime karim mi?  
 Husat i karim mi i traime?  
 ?Husat i karim traime mi?
5. *My mother is trying to bake a cake.* (pause)  
 Mama bilong mi i traime kukim kek long aven.  
 Mama bilong mi i kukim kek long aven i traime.  
 Mama bilong mi i kukim traime kek long aven.

## TEXT

Listen to the following story told by a P.M.V. driver from Misim village in the East Sepik District, and then see how much of it you can transcribe and/or translate. Here is the story:

Wanpela de mi kirap long ples bilong mi, long Misim, orait mi kam daun, kamap long rot, long Pelnandu, na mi kam. Mi kam mi lusim Pelnandu mi kam daun long maunten na mi kam long ples stret, mi kam antap long wanpela ples ol i putim wetsan bipo. Orait, mi putim seken<sup>1</sup> gia antap, na mi kam daun. Taim mi kam daun i stil<sup>2</sup> i gat liklik brekwel tasol, na mi kam daun. Mi kam daun stret long maunten nau, mi laik putim pes gia long kam daun. Mi putim lek long brek, nating!<sup>3</sup> I go pas long plua. Orait, mi tingting. Mi kam daun long maunten tingting bilong mi i lus pinis. Mi kam daun long maunten, mi tingting. Mi laik putim ka i go antap long maunten, orait, bihain mi kapsait i kam daun long rot. Nogat, wanpela tingting i kamap. Nau mi tok, "0, nogut mi putim ka i go antap, mi kapsait i kam daun long rot, bai ol i tok, 'A, mi draiva nogut, mi bagarapim ka.'" Orait, mi kam daun, stret long ples long poin<sup>4</sup> stret, long ples daun, as bilong saksak, klostu long wara--long Wer, mi tanim kwik stia i go antap long liklik hap maunten tasol, na mi laik tanim i kam daun gen, mi kam slo. Mi kam kamap long bris, na tingting bilong mi i stap rait<sup>5</sup> nau na mi kamap antap long maunten. Em tasol liklik hap tok bilong mi.

[Playing time: 1.75 minutes]

## ENGLISH TRANSLATION:

*One day I started from my village, Misim, and I came down, arrived at the road, at Pelnandu, and I came. I left Pelnandu and I came down the mountain and I went straight to the place. I came up to one place (where) they had put sand before. I put the truck in second gear at the top and I came down. At that time there was only a drop of brake fluid still (in the brake system). Right on the mountain I wanted to change into first gear to come down. I put the brakes on-- (but) nothing (happened)--(the brake pedal) went right down to the floor boards. So I thought (but as) I was coming down the steep part*

<sup>1</sup>seken = namba tu

<sup>2</sup>stil = yet

<sup>3</sup>Note use of nating here. Cf. Unit 12 Section 12.2 footnote 2.

<sup>4</sup>poin = bend, corner (= kona)

<sup>5</sup>rait = right, correct

*my mind went blank. (Then) as I was coming down I thought. I wanted to run the truck up the side of the mountain but (I knew that) it would tip over onto the road. So that was no use. Then an idea struck me, and I said to myself then, "Oh, it wouldn't be wise for me to run the truck up the mountain and tip over on to the road (because) they would only say, 'Ah, you're not a good driver, you wrecked the truck.'" So I came down right to the bend, to the dip (where) the sago is (lit. the home/origin of sago), near the creek--at Wer and I turned the steering wheel quickly and ran up on to only a small rise and (when) I wanted to come down again I came (down) slowly. I arrived at the bridge and my mind was clear then and I came up the mountain. That's all there is to this small conversation piece of mine.*

Now to end this unit here is a recording of bamboo flutes from the East Sepik District. These are introduced by a speaker from near Dreikikir who describes their use in Pidgin, although not altogether too clearly.

Mipela wokim i gat bikpela kaikai, i kamap, olsem krismas long stesin. Orait mipela kirapim mas (?), hangamapim drai, orait em nau mipela wokim dispela stori. Na mipela singsing i go i go i go i go taim mipela laik rausim em gutpela kaikai i kirap. Gutpela kaikai i kirap, manmeri i kisim kaikai pinis, orait, orait em dispela mambu mipela kilim indai. Em stori bilong mi. Draipela pik mipela pasim, lain bilongen i go hap longen hia, hap longen hia, mami kanda, drai kanda, olgeta samting mipela wokim bilas, em i gut bilas, mipela wokim gut...orait rausim samting bilong tumbuna... Em nau dispela mipela wokim, na mi no mi no pilai pilai, nogat, mipela mas wokim tru...samting, orait, na planti...pik, yam mami longpela yam, na ol kaikai i kamap bilas tambaran mipela kamap bilas bilong...na mipela rausim. Em stori bilong mi, nau yu laik kisim em dispela em tasol. Mi tokim yu. Tok pinis.

[Musik]

#### SUPPLEMENTARY VOCABULARY

bateri	<i>battery</i>
bateri i kol pinis	<i>battery is flat</i>
hatim bateri	<i>charge a battery</i>
bensin	<i>petrol</i>
sap (bilong naip)	<i>blade (of knife)</i>
skru	<i>bolt</i>
mama bilong skru	<i>nut (of bolt)</i>

skru na mama bilongen	<i>bolt and nut</i>
boamasin	<i>a drilling machine</i>
kiau/lam	<i>bulb</i>
buldoza/buldok/senkar	<i>bulldozer</i>
bampa	<i>bumper</i>
sen	<i>chain</i>
sutlam	<i>torch</i>
lektrik, lait	<i>electric, electricity</i>
ensin	<i>engine</i>
ensinboi/ensinia	<i>engineer</i>
eramaut	<i>exhaust</i>
karapela	<i>fan, propeller</i>
fail(im)	<i>file</i>
gia	<i>gear</i>
giabokis	<i>gearbox</i>
wel(im)/gris(im)	<i>grease, oil</i>
masin bilong mekim lektrik	<i>generator</i>
stia	<i>handlebars, steering wheel</i>
haisim/haisapim/hivapim	<i>to hoist</i>
gumi	<i>inner tube</i>
jek	<i>jack</i>
kerasin	<i>kerosine</i>
garamut	<i>muffler</i>
plais	<i>pliers</i>
pam	<i>pump</i>
radio/wailis	<i>wireless, radio</i>
blokim	<i>raise with block and tackle</i>
sagol	<i>shackle</i>
sap	<i>shaft</i>
kapa	<i>sheet metal of any kind</i>
maus bilong gumi	<i>valve stem on inner tube</i>
taia	<i>tyre</i>
kok/ki	<i>tap</i>
ring	<i>washer</i>
foa wil draiv	<i>4-wheel drive</i>
taia i plat	<i>flat tyre</i>
stia(im)/stirim	<i>to steer, direct</i>
brek	<i>brake</i>
pemit (i olsem laisen)	<i>permit</i>
laisen	<i>licence</i>
lo	<i>law</i>



kisim } painim }	asua/birua	<i>to have an accident</i>
birua		<i>enemy, opponent</i>
pasin birua		<i>ill-will, hostility, hatred</i>
skul draiva		<i>driving school</i>
givim spes (longen)		<i>give room (to, for, it)</i>
ka i gat spes inap long etpela pipel		<i>a vehicle with room for eight</i>
taksi		<i>taxi, any small passenger car</i>
motobaik		<i>motorbike</i>
trak i gat wilka		<i>a semi-trailer</i>
ai/baksait bilong ka		<i>front/rear of car</i>
hap kais bilong rot		<i>left hand side of the road</i>
plisman		<i>policeman</i>
sain(pos)		<i>sign(post)</i>
mekim } givim }	sain (long han)	<i>give a signal</i>
liklik lait i kirap i dai i kirap i dai		<i>traffic indicator/trafficator</i>
spit		<i>speed</i>
tupela rot i bung		<i>cross-roads</i>
kona o rot i go raun olsem skru		<i>corner</i>
hon/taur (or in Police Motu area kibi)		<i>horn</i>
bris		<i>bridge</i>
ples wokabaut/krosim		<i>zebra-crossing</i>

#### CLASSROOM EXERCISES

1. Try to explain to someone in Pidgin how to control the accelerator and the clutch when starting off in a car. For example you must explain that while you are lifting one foot off the clutch the other must be giving the car progressively more power otherwise the engine will stall.
2. Practise some driving instruction and road rules using toy cars.  
[Students may find the following useful in preparing for these exercises:  
(a) *Learn All about Cars* (a handbook for Kanite speakers) published by Summer Institute of Linguistics, Ukarumpa, P.N.G., 1970.  
(b) Pidgin Edition of *Your Guide to Safety* (a motor traffic handbook for Papua New Guinea published by the Government Printer, N.S.W., 1969).]
3. Study the written style and content of a group of letters-to-the-editor in Wantok. Report in English.
4. Give out a facsimile of a letter written by a Papua New Guinean in his own hand and ask for (a) a re-transcription into standard orthography and (b) an English translation.

5. Write a letter in Pidgin to Wantok asking for a subscription or replying to someone's letter-to-the-editor.
6. Pretend you are a policeman interviewing a driver at an accident. Use a portable tape-recorder to keep a record for replay to others for comment and discussion.

## UNIT 14

### CONVERSATION

#### Long Brukim Marit

- Bihain long taim wok i pinis  
Dogare i go long Konedobu bilong  
pilai wantaim meri bilong  
narapela man. Taim em i kamap  
long haus bilong dispela meri  
man bilongen i krosim em nogut  
tru. Man i tok,
- Maritman: Yu bladisit! Watpo yu  
kam? Yu kam bilong  
brukim marit bilong mi  
a? Olsem wanem? Yu  
i klia!<sup>1</sup>
- Dogare: Nogat, mi no laik i  
brukim marit bilong yu.  
Em samting bilong meri  
bilong yu. Em yet i  
pulim mi. Mi no laikim  
em tasol mi man na em i  
skrapim bel bilong mi  
na mitupela i pilai.
- Maritman: Olsem wanem? Yu no save  
lo long wanpela man i no  
ken pulim meri bilong  
narapela man. Yu inap  
baim meri bilong mi?  
Nogat, yu yangpela yet  
na yu hambak nabaut  
tasol. Nau bai mi mekim  
wanem? Bai mi rausim  
meri bilong mi o wanem?
- After work Dogare went to  
Konedobu to engage in sexual  
relations with another man's  
wife. When he arrived at this  
woman's house her husband got  
very angry. He said,*
- You bastard! Why have you  
come? Did you come to wreck  
my marriage? Why? Clear off!*
- No, I don't want to wreck your  
marriage. It's your wife, she  
enticed me. I didn't like her  
but I'm a man and she flattered  
me and taunted me and we finished  
up sleeping together.*
- Why? Don't you know the law  
about interfering with another  
man's wife? Can you afford to  
pay brideprice for my wife? No,  
of course you can't; you're  
still a kid and all you do is  
create trouble irresponsibly.  
Now what will I do? Should I  
chase my wife out or what?*

[footnote opposite]

- Dogare: O sori, mi belhevi long dispela samting tasol yu no ken putim hevi long mi wanpela. Em i trabel bilong meri bilong yu tu. *Forgive me, I'm sorry about this but you can't blame just me, your wife's in it too.*
- Maritman: Ah! Em i tok, "Em yet i giamanim mi." Mi ting i mobeta sapos yumitripela i go long kot bilong stretim dinau bilong dispela trabel. *Ah (in disgust). She says that you deceived her. I think the best thing to do is for us(3) to go to court and settle this account.*
- Dogare: I orait. Bai yumi i lukim husat i kirapim dispela. Bai mi tokaut klia long dispela. *That's Ok. We'll see who started this. I'll make it quite plain.*
- Orait na Dogare i lusim haus i go bek wetim kot i kamap. *And so Dogare departs and goes back and waits for the court case.*

[Musik<sup>2</sup>]

#### USEFUL EXPRESSIONS

- Yu gat bel a? *You're pregnant eh?*
- Yes mi gat. Dispela man em i givim mi. *Yes I am. This is the culprit.*
- Yu katim kona a? *Did you rush things a bit eh?*
- Oltaim oltaim em i aigris long ol yangpela meri. *He's always giving the glad eye to the teenagers.*
- Em i hangamap long narapela meri. *He's "hooked" on another woman.*
- Mi laikim tang bilong yu. *I want to kiss you.*
- Husat i seksek long lukim em a? *Who's the one who goes to pieces when he sees him/her eh?*
- Samam wantaim kanu i orait. *They are happily married.*

<sup>1</sup>Note this sharp command which has the predicative marker *i* in it. Compare it with the normal type *Yu klia! Clear off!*

<sup>2</sup>The traditional music heard on this tape was *Ririka Jungun*, from *Manum Island*. In it *embeki* flutes are played in pairs, turn-for-turn, in a ceremony to declare open the house for the initiated men. This recording comes from *Sheridan* (1958: side 1, track 2, item c).

## VOCABULARY EXPANSION EXERCISES

## Exercise 1: Simple Substitution

Frame: Yu kam bilong brukim marit bilong mi a?  
 pilai wantaim meri bilong mi (*to have sexual intercourse*  
 goapim meri bilong mi " " " " *with*)  
 sutim meri bilong mi " " " " "  
 mekim trabel long meri bilong mi (*fornicate with*)  
 pilai wantaim wanblut bilong yumi (*commit incest*)  
 bagarapim marit bilong mi (*commit adultery*)  
 brukim marit

## Exercise 2: Simple Substitution

Frame: Em i skrapim bel bilong mi na mitupela i pilai.  
 traim mi (*tempted*)  
 laikim mi (*love*)  
 mangalim mi (*covet, jealous of*)  
 pulim mi (*enticed*)  
 duim mi (*forced, challenged*)  
 grisim mi (*flatter*)  
 skrapim bel bilong mi

## Exercise 3: Simple Substitution

Frame: Yu yangpela yet na yu hambak nabaut tasol.  
 lesbaga (*loafer*)  
 sikibaga (*cheeky person*)  
 kusaiman (*prankster, deceiver*)  
 paniman (*clown*)  
 bikhelman (*stubborn, conceited*)  
 welman (*greasy customer, sponger*)  
 rabisman (*person of no account*)  
 pulman (*fool*)  
 dripman (*drifter, squatter*)  
 yangpela yet

## Exercise 4: Simple Substitution

Frame: Yu no ken putim hevi long mi wanpela.  
 kalabusim mi wanpela (*jail*)  
 kotim mi wanpela (*take to court*)  
 trabelim mi wanpela (*molest, harm, trouble*)  
 rongim mi wanpela (*wrong, offend*)

Frame: Yu no ken rongim mi wanpela.  
 ripotim mi wanpela (report)  
 tok win long mi wanpela (tell idle tales to)  
 tok save long dispela samting long mi wanpela (explain this thing to)  
 putim hevi long mi wanpela

Exercise 5: Progressive Substitution

Frame: O sori, mi belhevi long dispela samting.  
 belhat (angry)  
 yangpela meri  
 tanim bel (changed my mind)  
 pamuk meri (harlot)  
 marimari (pity)  
 lapun meri (old woman)  
 belhevi  
 dispela samting

14.1 IMPATIENT QUESTIONS: watpo, wasmara, westap

There are several special question words in Pidgin which always stand at the beginning of the questions they help form but which are generally used to show impatience, annoyance or anger--at least that is how they will be treated in this course for practice purposes.<sup>1</sup> These question words are: watpo or wasmara *why?* and westap *where is/are?*

Examples:

Wasmara } yu kam brukim marit      *Why (the hell) did you come and*  
 Watpo }      *break up my marriage?*  
 bilong mi?  
 Westap papa bilong yu?      *Where (the hell) is your father?*

These forms replace the bilong wanem (or olsem wanem *how come?*) *why?* and we *where?* normally used.

Practice Drills

Exercise 1: Simple Substitution

Frame: Watpo yu sindaun nating?  
 (traim mi, bulsitim mi, pilai wantaim meri bilong mi,  
 tok nogutim em, sindaun nating)

---

<sup>1</sup>Tone of voice is also important, as in English.

*Exercise 2: Simple Substitution*

Frame: Wasmara yu stilim mani bilongen?

(laik i grisim mipela, goapim dispela yangpela meri,  
agens long tingting bilong mi, stilim mani bilongen)

*Exercise 3: Simple Substitution*

Frame: Westap papa bilong yu?

(haus kiap, man bilongen, olgeta meri bilong dispela  
ples hia, pamuk meri, papa bilong yu)

*Exercise 4:* Change the following normal questions into ones indicating impatience, annoyance, or anger by substituting *watpo*, *wasmara* or *westap* for *bilong wanem* and *we*. Cues are supplied. Ready?

1. Bilong wanem yu daunim dispela marasin? (wasmara) (pause)  
Wasmara yu daunim dispela marasin?
2. Ol supia bilong yupela i stap we? (westap) (pause)  
Westap ol supia bilong yupela?
3. Dispela kusaiman yu bin toktok wantaim em, em  
i stap we? (westap) (pause)  
Westap dispela kusaiman yu bin toktok wantaim em?
4. Taim ministeriel memba i kam lukim mipela bilong  
wanem yu no givim gude longen? (watpo) (pause)  
Taim ministeriel memba i kam lukim mipela watpo  
yu no givim gude longen?
5. Oltaim oltaim yu krai bilong wanem? (wasmara) (pause)  
Wasmara oltaim oltaim yu krai?

**Evaluation Exercise**

How would you ask someone the following questions in Pidgin? You have to choose between the normal question forms and the impatient ones just learned. To help you recognise the latter cases the instructor will modify his voice and intonation and add in the words *the hell* as well. Ready?

1. *Where the hell are my trousers?* (pause)  
Westap trausis bilong mi?
2. *Why is the butter soft? I don't like it like that!* (pause)  
Bilong wanem bata i malomalo. Mi no laikim em olsem.
3. *Why the hell is the butter soft? I don't like it like that!* (pause)  
{ Wasmara bata i malomalo? Mi no laikim em olsem.  
Watpo bata i malomalo? Mi no laikim em olsem.

4. *Where have all the squatters gone?* (pause)  
Olgeta dripman i go we?
5. *Why the hell did he commit incest?* (pause)  
{ Watpo em i pilai wantaim wanblut bilongen?  
Wasmara em i pilai wantaim wanblut bilongen?
6. *I told you to cook rice. But you didn't cook rice. Why the hell didn't you cook rice?* (pause)  
Mi tokim yu mi tok, "Yu kukim rais." Tasol yu no kukim rais. Watpo yu no kukim rais? (or Wasmara yu no kukim rais?)
7. *Where did you find the canoe?* (pause)  
Yu painim pinis kanu we?
8. *How come you have a brother in Australia?* (pause)  
Olsem wanem yu gat wanpela brata bilong yu long Ostrelaya?
9. *Why the hell did you give money to this angry man?* (pause)  
{ Watpo yu givim mani long dispela man kros hia?  
Wasmara yu givim mani long dispela man kros hia?

#### 14.2 SENTENCE REDUCTION AND SEQUENCE OF TIME

You should now be quite familiar with joining sentences with *na* and, *o* or and *tasol* *but* to form larger ones. However, you may not be aware that for certain sentences joined by *na* one can indicate time differences between the connected actions by varying the amount of information that is repeated in the part of the sentence following *na*. Thus, for example, a sentence like

Ol i sindaun na ol i toktok.                      *They sat down and then (some time afterwards) talked.*

indicates that the actions of sitting and talking do not follow one another closely in time like the following sentences do:

Ol i sindaun na i toktok.                      *They sat down and then (soon afterwards) talked.*

Ol i sindaun na toktok.                      *They sat down and then (immediately afterwards) talked.*

In general provided the two subjects are the same and the structure of the conjoined parts is similar one can omit increasing amounts of repeated information. For some common intransitive verbs like *go*, *kam*, *sanap*, *sindaun* even *na* may be omitted, in which case the idea of simultaneous (or very closely linked) actions is expressed.

Ol i sindaun toktok.                      *They sat down talking.*  
Em i kam lukim mi.<sup>1</sup>                      *He came and saw me.*

For other verbs a similar result can only be achieved by adding *wantaim* to the second part of the sentence after *na*, e.g.,

<sup>1</sup>This could also be *He came to see me*. Cf. Unit 1, Section 1.4.



01 i kaikai taro na toktok  
wantaim.

*They ate taro and talked at the  
same time.*

A sentence like \*01 i kaikai taro toktok would be unacceptable.

### Practice Drills

*Exercise 1:* Repeat the following sentences dropping out the repeated subjects. Ready?

1. Tupela i go na (tupela) i brukim haus.
2. Em i senisim siot bilongen na (em) i go long taun.
3. Yu baim balus na (yu) go long Lae!

*Exercise 2:* Repeat the following sentences dropping out the repeated subjects and predicative markers. Ready?

1. Em i kirap long wilwil na (em i) wokabaut long rot.
2. Balus i pundaun na (em i) bagarap.
3. Mipela i redim kaikai na (mipela i) kukim poteto.

*Exercise 3:* Repeat the following sentences dropping out the na and the repeated subjects and predicative markers. Ready?

1. Husat i kam (na husat i) stilim kotren bilong mi?
2. Yupela sindaun (na yupela) ritim stori.
3. Em i go (na em i) pilai kikbal a?

*Exercise 4:* Repeat the following sentences adding wantaim to the end. Ready?

1. Mi pispis na pekpek blut (wantaim).
2. Olgeta i wetim kot na i toktok (wantaim).
3. Mi no inap krosim em na goapim em (wantaim).

*Exercise 5:* Join the following pairs of sentences together with na to form larger ones deleting parts of the second sentence as required to indicate that the second action was carried out either (a) sometime after; or (b) soon after; or (c) immediately after. The instructor will indicate which of these is required by giving the cues *sometime after*, *soon after* and *immediately after* between the two sentences. For example, if the instructor were to say:

6a. 01 i sindaun. *(sometime after)*

6b. 01 i toktok.

your answer should be 01 i sindaun na 01 i toktok.  
Ready?

1a. Em i kam. *(soon after)*

1b. Em i lukim mi.

A: Em i kam na i lukim mi.

2a. Ol i kam antap long haus bilong mi. (*sometime after*)

2b. Ol i kaikai taro.

A: Ol i kam antap long haus bilong mi na ol i kaikai taro.

3a. Husat i sanap? (*immediately after*)

3b. Husat i singautim bosboi?

A: Husat i sanap na singautim bosboi?

4a. Meri bilongen i mangalim mi. (*sometime after*)

4b. Em i pulim mi long pilai wantaim em.

A: Meri bilongen i mangalim mi na em i pulim mi long pilai wantaim em.

5a. Wanpela paniman i kam. (*soon after*)

5b. Em i stori long mipela.

A: Wanpela paniman i kam na i stori long mipela.

*Exercise 6:* Repeat the following sentences to indicate that the actions were simultaneous. Remember to do this na and other repetitious elements are omitted. Ready?

1. Tuma i sindaun na i harim tok. (pause)

Tuma i sindaun harim tok.

2. Masta i kam sekan na i toktok planti. (pause)

Masta i kam sekan toktok planti.

3. Sampela i no lindaun na i no mekim prea wantaim. (pause)

Sampela i no lindaun mekim prea wantaim.

4. Ol i sanap insait long haus lotu na ol i singsing. (pause)

Ol i sanap singsing insait long haus lotu.

5. Bulmakau i kirap na i pretim ol pikinini meri. (pause)

Bulmakau i kirap pretim ol pikinini meri.<sup>1</sup>

*Exercise 7:* Join the following sentences so as to indicate that the actions are simultaneous. You will have to use wantaim to achieve this in some sentences. Ready?

1a. Subim klas i go daun!

1b. Tanim stia i go olsem! (pause)

A: Subim klas i go daun na tanim stia i go olsem wantaim.

2a. Yu kam.

2b. Yu sanap klostu long tebol. (pause)

A: Yu kam sanap klostu long tebol.

---

<sup>1</sup>Note that the answer to this last sentence could also mean *The bullock began to frighten the girls.*

- 3a. Em i skulim mi long tok ples.  
 3b. Em i kamautim kaukau. (pause)  
 A: Em i skulim mi long tok ples na kamautim kaukau wantaim.
- 4a. I no gutpela tumas sapos ol i dring bia.  
 4b. I no gutpela tumas sapos ol i draivim ka. (pause)  
 A: I no gutpela tumas sapos ol i dring bia na draivim ka wantaim.
- 5a. Skin bilongen i guria.  
 5b. Het bilongen i pen. (pause)  
 A: Skin bilongen i guria na het bilongen i pen wantaim.
- 6a. Ol i sanap.  
 6b. Ol i krosim meri nogut tru. (pause)  
 A: Ol i sanap krosim meri nogut tru.

### Evaluation Exercise

Say what the following sentences mean in English.

- Asde mi lukim sampela welpik i kam brukim banis bilong dispela gaden. (pause)  
*Yesterday I saw some wild pigs come and break this garden fence.*
- I no gat wampela man i inap sanap singautim ol manmeri i stap nabaut nabaut i kam hariap long dispela hap. (pause)  
*Nobody can stand up and call out to the population hereabouts to come here quickly.*
- Yupela toksave long ol pasin bilong mipela ol kanaka long dispela nupela masta na bihain larim em i maritim dispela meri. (pause)  
*You(pl.) explain our native customs to this new chum European and then let him marry this woman.*
- Sampela i sindaun kaikai pik; sampela nogat. (pause)  
*Some are sitting down eating pork, others are not.*
- Yu no ken ripotim mi na kalabusim mi wantaim. Yu mas wet long kiap i kam harim kot pastaim. (pause)  
*You can't report me and lock me up at the same time. You have to wait for the Government officer to hear the case first.*

### 14.3 SENTENCE CONNECTIVES

Throughout this course you have had many examples of the way in which Pidgin speakers compose stories, and in particular, the way in which they use the words *tasol*, *na*, *olsem na*, *orait na* and *pinis* to connect ideas. Within these stories you have also had much incidental and some formal practice in the use of these, but because they are so much a part of the special flavour of Pidgin discourse this section will be devoted to further practice of them together with a less

common one, bilong dispela *on account of that, consequently, therefore* which has not been previously introduced. The only difference between this latter one and the others is that it may be preceded by *na and*. For example,

Dogare i laik i wokabout long wilwil. (Na) bilong dispela em i baim wanpela long stua.	<i>Dogare wanted to ride a bicycle. (And) consequently he bought one at the store.</i>
Em i krosim mi. (Na) bilong dispela mi sutim em.	<i>He got angry with me. (And) on account of that I shot him.</i>

Before beginning the following exercises students should revise Section 9.2., "Sentence Conjunction with Pinis."

### Practice Drills

#### Exercise 1: Simple Substitution

Frame: Em i krosim mi na bilong dispela mi sutim em long banara.  
(ripotim em, goapim meri bilongen, kalabusim em, bagarapim  
marit bilongen, sutim em long banara)

Exercise 2: Change the connectives *orait na*, *olsem na*, *pinis* and *bilong dispela* in the following sentences to those given as cue. Remember, however, that when *pinis* is given you have to repeat the verb of the preceding sentence with it. Ready?

1. Wanipe i laik i go long beng. Bilong dispela em  
i baim bas i go. (olsem na)  
Wanipe i laik i go long beng. Olsem na em i baim bas i go.
2. Yu lesbaga yet. Olsem na yu hambak nabaut tasol.  
(na bilong dispela)  
Yu lesbaga yet. Na bilong dispela yu hambak nabaut tasol.
3. Em i traut. Orait na, em i go hariap long haus sik. (pinis)  
Em i traut. Traut pinis, em i go hariap long haus sik.
4. Kiap i kalabusim dispela dripman. Olsem na ol tambu bilongen i  
kam bilong tanim bel bilong kiap. (na bilong dispela)  
Kiap i kalabusim dispela dripman. Na bilong dispela ol tambu  
bilongen i kam bilong tanim bel bilong kiap.
5. Wanpela trak i pundaun long maunten. Orait na draiva i repotim  
dispela bagarap long plisman. (pinis)  
Wanpela trak i pundaun long maunten. Pundaun pinis, draiva  
i ripotim dispela bagarap long plisman.

Exercise 3: Join the following pairs of sentences together using the Pidgin connectives given as cues. Ready?

- 1a. Mi hangre nogut tru.
  - 1b. Mi kukim rais. (bilong dispela)
- A: Mi hangre nogut tru. Bilong dispela mi kukim rais.

- 2a. Asde tripela welpik i kam brukim banis bilong gaden bilong mi.  
 2b. Mi go painim na sutim em. (olsem na)  
 A: Asde tripela welpik i kam brukim banis bilong gaden bilong mi.  
 Olsem na mi go painim na sutim em.
- 3a. Yu singautim ol i kam pilai kikbal.  
 3b. Yu winim mambu bilong kirapim pilai. (singautim pinis)  
 A: Yu singautim ol i kam pilai kikbal. Singautim pinis, yu winim  
 mambu bilong kirapim pilai.
- 4a. Sampela skulboi i no sanap gut.  
 4b. Tisa i strapim em. (na bilong dispela)  
 A: Sampela skulboi i no sanap gut. Na bilong dispela tisa i  
 strapim em.
- 5a. Em i tok save pinis long dispela samting long mi wanpela.  
 5b. Mi lusim ples. (orait na)  
 A: Em i toksave pinis long dispela samting long mi wanpela. Orait  
 na mi lusim ples.

#### Evaluation Exercise

Add sentences to the following given sentence in the way specified. The given sentence is *Ol man bilong pait i kam long stesin*. Again: *Ol man bilong pait i kam long stesin*. Now here are the sentences to be added:

1. *And because of that the kiap did not leave the station to go on patrol.* (pause)  
 A: *Ol man bilong pait i kam long stesin. Na bilong dispela kiap i no lusim stesin i go wok bus.*
2. *Having come they began to fight.* (pause)  
 A: *Ol man bilong pait i kam long stesin. Kam pinis, ol i kirap pait.*
3. *Consequently all of the European women ran away.* (pause)  
 A: *Ol man bilong pait i kam long stesin. Na bilong dispela olgeta misis i ranewe. or  
 or Ol man bilong pait i kam long stesin. Olsem na olgeta misis i ranewe.*
4. *And they frightened the school children.* (pause)  
 A: *Ol man bilong pait i kam long stesin na ol i pretim ol skulboi na skulmeri (or ol sumatin or ol studen).*
5. *But they sat down without doing anything.* (pause)  
 A: *Ol man bilong pait i kam long stesin. Tasol ol i sindaun nating.*

## TEXT

Here is a story about a court case in Pidgin. Listen to it and then see how much of it you can transcribe and/or translate. Here is the story:

Yes mi kaunsil Katahi na mi laik toktok long nau mi gat trabel long tupela meri bilong mi ol i gat kik na mi go long kot. Mi go long kot. As bilongen long nambawan meri em yet<sup>1</sup> i kirapim trabel, kirapim trabel. Em yet i paitim nambatu meri na i no gat rong, em yet. Em yet na--mi no paitim ol, mi no krosim ol, mi givim gutpela tingting bilong gavman long lo, long sindaun gut, na lukautim mi, na harim tok bilong mi na i sindaun bihainim lo. Tasol ol yet i pait na kros na nau mi go long kot na mipela i go long lokal kot bipo na Lohi em i laikim baim kot long distrik kot na nau mi go long distrik kot. Mi go long distrik kot, distrik kot i tok<sup>2</sup> as bilongen (cough) mi kisim tupela meri, orait, nau i gat trabel--i gat trabel, orait, ol i no laik i sindaun gut na harim tok bilong mi, tasol as bilong em long mi yet mi kisim i kam, orait nau ol i gat trabel long dispela, arapela kik wantaim narapela, arapela kik wantaim narapela, orait nau trabel i kamap. Orait. Ating ol i ken wokim long promis, ol i ken wokim promis, na distrik kot i harim, em i tok, "Ating ol i ken wokim promis na sindaun gut na mekim wok na harim tok bilong yu man bilong em na mekim wok." Tasol mi mi tingting em i brukim lo bilong gavman, long kirapim kros o kirapim wanem trabel. Em i mekim planti trabel na mi no laikim long trabel. Olsem na nau distrik kot em i tok, "Orait, yu laik promis o i no gat." Tasol mi askim distrik kot, tok, "Mi ating mi mi no laik, mi laik rausim olgeta." Mi kam ausait, mi yet pinisim em. Mi yet pinisim em, tok, "Yu go long, yu klia nau. Mi no laikim yu nau. Mi laik lukautim em wanpela." Orait, mi rausim em, long em bagarapim mi long samting, long brukim--sutim as bilong dram, dram wara, na brukim mami, olgeta samting bilong mi em i bagarapim na mi no laikim, long em i kam bek. Bai em i kam bek, tasol nogat samting bilongen long bai em i kam bek na i stap na kaikai na kisim wara no wanem kain, em i bagarapim pinis. Orait em bagarapim na em i laik i go we, em i go. Em i tok em i pinis long mi na i laik i go. Orait nau mi tok, "Orait, go nau. Mi no laik." Orait nau mi tok em i go pinis. I no inap long kam long mi moa. Em tasol nau. Tok bilong mi em tasol.

[Playing time: 4 minutes]

<sup>1</sup>Notice that this speaker puts in an i before yet wherever it occurs. This must be a carryover feature from his native language.

<sup>2</sup>What follows after tok is a little confused but soon clears up.

## ENGLISH TRANSLATION:

Yes I am councillor Katahi and I'm going to talk about the trouble I'm in with my two wives who had a disagreement/fight and (about whom) I went to court. The reason was that my first wife began the trouble. She alone fought the second wife who hadn't done anything wrong. It was she alone. She alone and--I did not hit them; I did not get angry with them. I gave them good Government advice about the law, about behaving themselves, and looking after me and listening to what I had to say and to be law-abiding citizens (lit. sit and follow the law). But they fought and got angry and so I went to court then. On the first occasion (lit. before) we went to the local court but Lohi wanted to go before the district court (lit. wanted to pay the fine in the district court) and so I went to the district court then. I went to the district court and was told that the reason for this (trouble) was that I had taken two wives and so there was trouble (because) they don't want to behave and listen to what I say. But the real reason why I brought them (to court) and that they are in trouble is that they fight each other and so stir up trouble. And so (I suggested) that perhaps they could make a promise (to be good). The district court heard that and said, "Perhaps they can give their word to behave (themselves) and work and obey you, the husband." But I thought she (the first wife) had broken the government law in originating the quarrel or in starting (whatever) trouble. She made plenty of trouble and I don't like trouble. So then the district court said, "Ok, are you going to promise to be good or not?" But I said to the court, "I guess I don't want (her), I want to get rid of her completely." I came outside and I (emphasis) finished her. I said, "You go to--you clear off now. I don't like you now. I want to look after only this one." And so I chased her off because she spoiled all my things; because she broke--punctured the bottom of the water drum, broke up the yams, and spoiled all my things and so I don't want her to come back. There's nothing for her to come back for, to stay, to eat, to fetch water or whatever--she's spoilt it. And now she can go wherever she likes to. She said she's finished with me and wants to go. And so I said, "All right, go now. I don't want (you to stay)." And so I am saying she's gone now. She can't come back any more. That's all now. I'm finished what I had to say.

Now to end this unit here is another Pidgin song recorded near Dreikikir, East Sepik District, 1972. It is a song which was learnt from a malaria control team visiting the area.



Meri nangu, meri nangu<sup>1</sup>  
 Meri nangu taragau i hukim yu  
 Taragau i hukim yu  
 Taragau i hukim yu  
 Taragau i hukim yu  
 Nau yu ranewe marit  
 Nau yu ranewe marit  
 Nau yu ranewe marit  
 Nau yu ranewe marit  
 Taragau i hukim yu.

## SUPPLEMENTARY VOCABULARY

trabelman/meri	<i>trouble maker, troublesome person</i>
man i gat kot man i sanap long kot }	<i>the accused</i>
winim kot	<i>acquitted</i>
lukstilman	<i>a Peeping Tom</i>
haus pamuk	<i>brothel</i>
man i go i kam (long kot)	<i>persistent offender</i>
kilim bel } rausim bel }	<i>abortion</i>
samting bilong pasim bel	<i>contraceptive (for females)</i>
gumi bilong kok	<i>contraceptive (for males)</i>
hetim no laikim tru }	<i>hate</i>
man bilong tupela maus	<i>hypocrite</i>
promis(im)	<i>promise</i>
brukim lo	<i>transgress a law</i>
pretman/man bilong pret	<i>coward</i>
man nogut	<i>criminal</i>
kilman	<i>murderer</i>
brukbrukim	<i>to break into little pieces, to mash</i>
brukim ai	<i>to wink</i>
brukim han	<i>to break one's hand; to make a (clenched) fist (as a sign of resistance)</i>
brukim long tit	<i>to bite off</i>
brukim namel	<i>to break in halves; to divide in two</i>
brukim pepa/laplap	<i>to tear paper, cloth</i>
brukim plang	<i>to saw timber planks from logs</i>
brukim baret/kunai	<i>to cross a stream/grassy patch</i>

<sup>1</sup>nangu = sago, in the Abelam language near Maprik, East Sepik District.



brukim tok/promis	<i>to break a promise; go back on one's word</i>
bekim tok	<i>to answer</i>
grisim tok	<i>to talk someone into something or oneself out of a difficulty</i>
hap tok	<i>a quotation, statement</i>
mekim i dai tok	<i>to settle a quarrel, to make peace or kill a rumour</i>
no gat tok	<i>to have nothing to say; no complaint; no objection</i>
skrapim tok	<i>to chatter</i>
stretim tok	<i>to settle a dispute, complaint or difficulty</i>
sutim tok long	<i>to accuse someone</i>
tok bilong ol tumbuna	<i>a tradition of the ancestors</i>
tok bilong bipo yet	<i>a myth, fable</i>
tok bilas	<i>ridicule, mockery</i>
tok bokis	<i>a secret language</i>
tok gumi	<i>a tall tale (lit. a rubbery tale)</i>
tok tru	<i>truth</i>
tok insait	<i>conscience</i>
Tok i dai!	<i>The matter is settled!</i>
tok pait	<i>a dispute, controversy</i>
tubel	<i>waver, doubt</i>
wanbel	<i>agreement</i>
sutim bel	<i>tease, taunt</i>
mekim bel i kol } mekim kol bel }	<i>passify</i>
belisi	<i>calm, peaceful</i>

#### CLASSROOM EXERCISES

1. Pretend you are a kiap hearing the court case resulting from Dogare's actions. Enact the court scene.
2. Explain to someone what our marriage customs are in Pidgin and compare them with some New Guinea customs. [In answering this students may find the article "Singelman na Maritman" in Wantok, Namba 28 (Septemba 15, 1971), p.14 of some assistance.]
3. Read *Mi Laikim Wanpela Meri* (Kristen Press, 1967).
4. Compare the various styles of Pidgin in the following publications:
  - i. Wantok;
  - ii. Nupela Testamen;
  - iii. Raunabaut;
  - iv. Nius Bilong Yumi.
 [See the Reading List at the end of this book for relevant bibliographical details.]

5. Correct and then answer the following advertisement that appeared in *Nation Review*, Vol. 3, No. 18, February 16-22, 1973:

Wanpela Naispela man bilong Moresby  
em ol meri bai seksek tru ilaikim  
wanpela naispela meri igat save.  
Dispela man save tok inglis tasol.  
Review box 3076.

## UNIT 15

### CONVERSATION

#### Long Lusim Mosbi

- Bihain long taim Dogare i baim kot i tingting planti long lusim Mosbi i go bek long ples bilongen. Olsem na i redim olgeta samting bilongen na i laik givim gutbai long Wanipe na MALOLO.
- Wanipe: O sori brata, nau yu lusim mitupela. Yu ting wanem, bai yu kam bek gen long biktaun hia bilong painim wok o nogat?
- Dogare: Nogat. Mi pinis tru long Mosbi. Mi painim, painim, painim kago longen, tasol i no gat. Oltaim oltaim mi kisim bikpela trabel tasol. Orait na bilong dispela mi tait na mi laik i go bek long ples bilong mi.
- MALOLO: Orait, bilong yu yet, yu go. Tasol yu holim tru tok bilong mitupela. Yu save, papamama bilong yu i kamap lapun pinis nau na yu mas helpim tupela i kam stap wantaim mitupela hia long Mosbi.
- Dogare: Mi holim pinis. Tasol mi ting tupela lapun i no laik i lusim ples kanaka i kam long biktaun.
- After Dogare paid his fine to the court he thought a lot about leaving Port Moresby and returning home. So he prepared all his possessions and was on the point of saying farewell to Wanipe and MALOLO.*
- Well Dogare you're about to leave us. Do you think you will return to the big smoke to seek work again or not?*
- No, I'm through with Port Moresby. I kept looking for European-type wealth but never found it. All I did was to get into serious trouble. Consequently I'm fed up and I want to return home.*
- Ok, it's up to you. But remember what we have said. Your parents have aged now so you must help them to come and stay with us here in Moresby.*
- I've got it. But I don't think the two oldies will want to leave their village to come to the city.*

- MALOLO: Orait, tasol yu traim (askim) tupela. *Ok, but you ask them.*
- Dogare: O Sori, taim bilong go i laik kamap nau. Kaman yumitripela go. *Oh dear, it's just about time to go. Come, let's go.*
- Olsem na tupela maritman i poromanim Dogare i go long ples balus na Dogare i sekan wantaim tupela na i go pinis long ples. *And so the married couple accompanied Dogare to the airstrip and Dogare shook hands and departed.*

[Musik<sup>1</sup>]

### VOCABULARY EXPANSION EXERCISES

#### Exercise 1: Simple Substitution

Frame: Mi painim, painim, painim kago longen, tasol i no gat.  
 pulim i kam, pulim i kam, pulim i kam,  
 kirapim, kirapim, kirapim,  
 traim, traim, traim,  
 skulim, skulim, skulim,  
 singautim, singautim, singautim,  
 painim, painim, painim kago longen,

#### Exercise 2: Simple Substitution

Frame: Papamama bilong yu i kamap lapun pinis.  
 les (tired, fed up)  
 kros (angry)  
 pret (afraid)  
 hepi (happy)  
 lapun

#### Exercise 3: Simple Substitution

Frame: Taim bilong go i laik kamap nau.  
 wok (work)  
 kamapim kantri (found a nation)  
 pasim stua (close the store)  
 malolo (rest)  
 ol blakman (era of black peoples)  
 go

<sup>1</sup>The traditional music heard on this tape comes from the Markham River behind Lae. It is a song sung in honour of the clan ancestors. For such an occasion the dancing ground is cleared of every living plant. (continued overleaf)

The stem of a banana palm stripped of leaves is then planted in the centre of the cleared space. The villagers sing in a circle around the banana stem. The recording comes from Sheridan (1958: side 1, track 5, item d--Gumpan Mindt).

*Exercise 4: Simple Substitution*

Frame: Bilong yu yet yu go.

drip i go	(drift about)
kalap i go daun	(jump down)
prenim dispela wetskin	(befriend this European)
abrusim ol man nogut	(avoid bad men)
anka long Mosbi	(settle in Port Moresby)
go	

*Exercise 5: Simple Substitution*

Frame: Dogare i givim gutbai long Wanipe.

tok amamas long	(give best wishes to)
tok isi <sup>1</sup> long	(spoke softly)
givim gutpela tok long	(good advice, glad tidings)
toksava long	(inform)
givim baksait long	(shun, ignore)
tok bilas long	(mock, insult)
givim gutbai long	

*Exercise 6: Simple Substitution*

Frame: Mi ting tupela lapun i no laik i lusim ples kanaka.

sutim tok i go long	(pass the word along)
taitim bun bilong helpim ol long	(exert themselves to help others)
holim trutok bilong mi long	(be faithful to what I have said)
tekimautim gras nogut long gaden long	(weed the garden)
brukim dispela mani haphap long	(divide the money up between all)
olgeta long	
lusim ples kanaka	

### 15.1 INTENSE REPETITIOUS ACTIONS

Actions which are conceived of as being performed over and over without any significant interruption are expressed in Pidgin by repeating the verb (or verb plus adjuncts like *i go* or *i kam*, or objects if these are short), or *mekim* (lit. *do (that)*) which substitutes for

<sup>1</sup>Remember *isi isi* = slowly, carefully.

the action described in the first part of the sentence. The result corresponds to the translation *kept doing (something)* in English. The following examples illustrate the common kinds of variation likely to be encountered:

Bai ol i wokim haus tambaran;  
{wokim, wokim, wokim,} inap long  
{mekim, mekim, mekim,  
taim ol i pinisim em.

*They will keep on building the  
men's house until they finish it.*

Mi wet, wet, wet, tasol trak i  
no kam.

*I kept waiting but the truck did  
not come.  
I waited and waited but the truck  
did not come.*

Mi wetim trak, wetim, wetim,  
tasol em i no kam.

*I kept waiting for the truck but  
it did not come.*

Trak i go, i go, i go, orait i  
kamap long Goroka.

*The truck kept going and (eventually)  
arrived at Goroka.*

Note that for go, kam and stap as verbs the predicative marker is generally repeated with the verb. Note also that there is no fixed number of repetitions. One varies these according to how one wants to emphasize the time span involved. Finally, variations on the above structure can be achieved by using tasol *only* or wok long *to be busy at (doing something)* with no repetitions, in a way that has already been presented. E.g.

Pikinini bilongen i krai, krai,  
krai tasol.

*His child does nothing but cry.*

Pikinini bilongen i wok long  
krai tasol.

*His child does nothing but cry.*

### Practice Drills

#### Exercise 1: Simple Substitution

Frame: Mi wet, wet, wet, tasol trak i no kam.  
(sanap, slip, singaut, wok, wet)

#### Exercise 2: Simple Substitution

Frame: Ol i wokim haus tambaran, wokim, wokim, inap long taim  
ol i pinisim em.  
(kaikai buai, daunim marasin, mumutim bia, wokim haus  
tambaran)

#### Exercise 3: Simple Substitution

Frame: Susa bilongen i skrapim tok, skrapim tok, skrapim tok tasol.  
(traim mi, haphapim wok, tanim bel, krai, skrapim tok)

Exercise 4: Change the following sentences in Pidgin into ones indicating intense repetitious action by repeating the verb, or verb plus other elements as required. Ready?

1. Ol kanaka i wet, tasol kago i no kamap.  
Ol kanaka i wet, wet, wet, tasol kago i no kamap.

2. Kila i kaunim mani, inap long taim ai bilongen i raun pinis.  
Kila i kaunim mani, kaunim, kaunim, inap long taim ai bilongen i raun pinis.
3. Olgeta pikinini bilong dispela ples i pilai tasol.  
Olgeta pikinini bilong dispela ples i pilai, pilai, pilai tasol.
4. Yupela subim ka i go inap long taim em i brukim dispela graun malomalo. Save?  
Yupela subim ka i go, subim i go, subim i go, inap long taim em i brukim dispela graun malomalo. Save?
5. Hetman i krosim olgeta kanaka inap long taim kiap i kam kamap pinis.  
Hetman i krosim olgeta kanaka, krosim, krosim, inap long taim kiap i kam kamap pinis.

### Evaluation Exercise

Repeat the following sentences and say what they mean in English.

1. Wanpela bikpela sik i kam, i kam, i kam daunim mipela.  
*A plague came and came until it (reached us) and knocked us.*
2. Ol kagoboi i wok long slip tasol.  
*The labourers do nothing but sleep.*
3. Rat i kam mumutim kaikai bilong mi, mumutim, mumutim inap long taim mi sutim em.  
*The rat kept coming and stealing my food secretly until I shot it.*
4. Mi ritim "Wantok", ritim, ritim, inap long taim san i gondaun.  
*I read and read Wantok until the sun went down.*
5. Yu bladisit, watpo yu krai, krai, krai tasol?  
*You nuisance, why do you do nothing but cry?*

### 15.2 UNSUCCESSFUL ACTIONS

Actions which fail to accomplish their goals are indicated in Pidgin by adding *tasol i no gat*, or *tasol i no ken* to the end of the sentence. For example,

- |   |  |
|---|--|
| Mi painim, painim, painim, tasol<br>i no gat.   | <i>I looked and looked for it but<br/>without success.</i> |
| Masta i mekim, mekim, mekim, tasol<br>i no ken. | <i>The European tried to do it<br/>but failed.</i>         |

Notice that these tags are usually used in combination with intense repetitious actions just described in Section 15.1 above. Notice also that for some sentences the English translation of *tried to do something but failed* is acceptable.

## Practice Drills

*Exercise 1: Simple Substitution*

Frame: Mi raunim pik, raunim, raunim, tasol i no gat.  
(winim mambu, kirapim ensin, opim tin, kukim kunai,  
raunim pik)

*Exercise 2: Simple Substitution*

Frame: Masta bilong Amerika i lainim tokples, lainim, lainim,  
tasol i no ken.  
(sutim banara, sanapim diwai, brukim haiwara, kalabusim  
muruk, lainim tokples)

*Exercise 3:* Answer the following questions indicating that someone tried to do what was asked or kept doing what was asked but without success. In your answer you need only repeat the verb, anything else will be regarded as understood from the question. For example, if the instructor were to ask: Yu klinim haus lotu pinis? your answer should be: Mi klinim, klinim, klinim, tasol i no gat. *I tried to clean it but without success.* In the following use gat instead of ken in your answers. Ready?

1. Q: Yu singautim kukboi i kam? (pause)  
A: Mi singautim, singautim, singautim, tasol i no gat.
2. Q: Ol i givim trausis longen? (pause)  
A: Ol i givim, givim, givim, tasol i no gat.
3. Q: Yu tupela i painim kago pinis longen? (pause)  
A: Mi tupela i painim, painim, painim, tasol i no gat.
4. Q: Ol i prenim pinis dispela wetman yu tok longen? (pause)  
A: Ol i prenim, prenim, prenim, tasol i no gat.
5. Q: Em i abrusim ol man nogut? (pause)  
A: Em i abrusim, abrusim, abrusim, tasol i no gat.

## Evaluation Exercise

Say what the following sentences mean in English.

1. Kalabusman i traim ranawe tasol i no ken.  
*The prisoner tried to escape but couldn't.*
2. Mama bilongen i laik i kirapim wok tasol i no gat.  
*His mother wanted to start work but couldn't.*
3. Mi raitim pas, raitim, raitim, tasol i no stret.  
*I tried to write a letter but it wasn't right.*



4. Em i traim hangamapim bilum tasol em i no inap; hangamapim, i pundaun; hangamapim, i pundaun;

*He tried to hang up the string bag but he couldn't; every time he did it fell down.*

5. Ol i sekan, sekan, sekan inap long taim ol han i dai.

*They shook hands until their hands were numb.*

### 15.3 TO BECOME: kamap

The most common way of expressing *to become* in Pidgin is by using the verb *kamap*.<sup>1</sup> For example:

Pikinini bilong mi i kamap dokta nau. *My child is becoming a doctor now.*

Pikinini bilong mi i kamap bikpela nau. *My child is getting big now.*

Pikinini bilong mi i kamap strongpela nau. *My child is getting strong now.*

### Practice Drills

#### Exercise 1: Simple Substitution

Frame: Pikinini bilong mi i kamap dokta nau.

(bikpela, strongpela, liklik, didiman, les, dokta)

Exercise 2: Repeat the following sentences substituting the cues given:

1. Meri bilongen i no kamap sik yet. (papa)  
Papa bilongen i no kamap sik yet.
2. Taim sit bilong paia i kamap blakpela yu putim em long skin kaban. (wetpela)  
Taim sit bilong paia i kamap wetpela yu putim em long skin kaban.
3. Ating bai mi skul long kamap kiap long naintin seventi foa. (tisa)  
Ating bai mi skul long kamap tisa long naintin seventi foa.
4. Yupela i stap we na yupela i kamap sik? (hangre)  
Yupela i stap we na yupela i kamap hangre.
5. Long wanem taim em i kamap luluai? (tultul)  
Long wanem taim em i kamap tultul?

<sup>1</sup>Save and laik may also be used for *become* but their use is more restricted and will not be drilled in this course. See Mihalic (1971: 33; 118).

## Evaluation Exercise

How would you say the following things in Pidgin?

1. *I was very frightened when I got sick.*  
Taim mi kamap sik mi pret nogut tru.
2. *Nobody used to become chief in our society.*  
Bipo i no gat wanpela man i save kamap hetman o namba wan man long olgeta lain bilong mipela.
3. *These two young snakes will become water-spirits.*  
Dispela tupela yangpela snek bai i kamap masalai.
4. *Don't force your child to become a teacher!*  
Maski duim pikinini bilong yu i kamap tisa.
5. *Let your child become what HE (emphasis) wants to.*  
Larim pikinini bilong yu i kamap wanpela samting em yet i laikim em.
6. *I washed and washed but my skin did not become clean.*  
Mi waswas, waswas, waswas tasol skin bilong mi i no kamap klinpela.

## 15.4 ABOUT TO: laik V

Actions which are about to take place or are on the verge of taking place are expressed in Pidgin by placing laik before the verb without the predicative marker i.<sup>1</sup> For example:

San i laik gondaun nau.	<i>The sun is about to set now.</i>
Hariap, paia i laik dai.	<i>Quickly, the fire's just about out.</i>
Maski, ren i laik pinis nau.	<i>Never mind, the rain is on the verge of stopping.</i>

Note that this construction is to be contrasted with laik plus the predicative marker i used to express *wish or desire* which was presented in Unit 2, Section 2.3. The distinction is not always made, however, in some areas, and anyway cannot be for the verbs i go, i kam and i stap. For example:

Ol i laik i go nau.	<i>They want to/are about to go now.</i>
---------------------	--

## Practice Drills

## Exercise 1: Simple Substitution

Frame: Ol i laik lap nau.

(smok, sekan, dring ti, kisim pe, nildaun, lap)

---

<sup>1</sup>See footnote for Section 2.2 above concerning the use of this form and laik i.

**Exercise 2:** Change the following sentences from ones expressing a desire to do something to ones expressing the idea that the action is about to take place by omitting the predicative marker *i*. Ready?

1. Tupela lain kanaka bilong Kandep *i laik (i) pait.* (pause)
2. I gat planti meri *i laik (i) kamap tisa.* (pause)
3. Husat *i laik (i) draivim ka bilong kampani bilong yumi?* (pause)
4. Bilong wanem ol *i laik (i) planim kopi?* (pause)
5. Taim welpik *i laik (i) ranawe yu sutim em!* (pause)

### Evaluation Exercises

**Exercise 1:** Say what the following things mean in Pidgin. Be prepared for the differences between *laik*, *laik i* and *laikim*. Ready?

1. Mi no laikim susu. (pause)  
*I don't like milk.*
2. Ol *i laik i kamapim kantri hariap.* (pause)  
*They want to found a nation quickly.*
3. Ol dispela pikinini *i laik daunim marasin hia, em ol i bilong mi.* (pause)  
*These children who are about to take this medicine are mine.*
4. Maski em *i laikim sutlam bilong mi tasol em i no ken kisim em.* (pause)  
*Even though he likes my torch he can't have it.*
5. Lukim! Smokbalus *i laik kirap flai nau.* (pause)  
*Look, the jet plane is about to take off now (lit. begin to fly).*

**Exercise 2:** Put your machine on "Record" and see how well you can express the following sentences in Pidgin:

1. *The men are now about to set a date for the collection of taxes.* (pause)  
Ol man *i laik makim de bilong kisim takis nau.*
2. *Why do you want to cook the cassowary in a mumu?* (pause)  
Bilong wanem yu laik *i mumuim muruk?*
3. *Look out! The tree is on the verge of falling.* (pause)  
Lukaut! Diwai *i laik pundaun.*
4. *My sore is about to heal up now.* (pause)  
Sua bilong mi *i laik drai nau.*
5. *What the hell did you want to burn the grass for?* (pause)  
{ Watpo yu laik *i kukim kunai?*  
Wasmara yu laik *i kukim kunai?*

## TEXT

Listen to the following incomplete story about how some councillors came to Dreikikir in the rain one time, and then transcribe and/or translate it. Here is the text.

Nem bilong mi Yosef Nokomdia. Mi bilong ples Masalagar, liklik ples Elkelmala (?). Asde mipela i bin kirap wantaim kaunsil bilong mi Labundagri (?) na ol arapela lain bilong ples bilong mi. Mipela i laik kam long Dreikikir i gat bikpela ren long moning long hap bilong mipela long Masalagar. Orait mipela i slip i stap i stap i stap inap samting olsem ten klok mipela i kirap. Mipela i kirap wokabaut i kam i kam i kam i kam i kam i kam kamap lusim bus bilong yumi nau mipela kamap long bus bilong Duaituk, mipela i bin sindaun malolo, mipela i kukim liklik samting, mipela kaikai wantaim saksak, sampela kiau bilong welpaul, na wanpela liklik mumut, na mi sutim wanpela balus tu. Mipela kukim na kaikai wantaim saksak bilong rot<sup>1</sup> long hap bus bilong Duaituk. Em samting olsem hap pas foa mipela i bin kirap wokabaut kamap long ples Duaituk em faiv klok pinis. Orait mipela lusim ples Duaituk mipela i kam daun i kam kamap long wanpela liklik ples bilong ol Tau i stap, long bihain ol i kolim Karkasi. Mipela i kamap long dispela hap em i hap pas sikis pinis. Orait mipela i sindaun, kisim win, na kaunsil wantaim komiti ol i toktok long slip long dispela ples. Ol i karim paiawut wantaim. Ol i brukim draipela draipela paiawut. Ol i kamap ol i laik slip long dispela ples na mi tok, "Sori, i no taim nogut. Em i gutpela taim inap long mipela wokabaut na kamap long ples Tau. Mipela i ken slip long ples Tau. Em isi. Sapos yumi i slip hia nau yumi kirap wokabaut i go gen em i longwe tumas." Orait planti ol i laik slip na sampela bilong yumi i tok, "Sori, plis, mobeta yumi muvap<sup>2</sup> long bikples na yumi slip." Orait yumi kirap na wokabaut, yumi laitim wanpela lam, na yumi bin wokabaut kisim sampela lip kokonas, drai lip<sup>3</sup> kokonas, em dispela em i lam bilong mipela ol tumbuna bilong bipo long hap long Niu Gini, mipela i save laitim nau wokabaut. Mipela holim dispela wantaim lam mipela i wokabaut i kam i kam i kam i kam i kam i kam, kamap long ples Tau, nambatu Tau. Orait mipela kamap mipela putim samting long haus bilong wanpela man long Tau--man bilongen i go pinis na meri tasol i bin sindaun i stap, mipela i kamap. Em i bin sori long mipela nait em i kukim taro. Em i kukim wanpela taro sospen, yumi kaikai pinis em i givim haus bilongen long mipela na mipela i slip. I go tulait, kirap, samting olsem hap pas sikis samting, mipela--ah, sikis klok samting mipela i bin lusim ples Tau, nambatu Tau--nem bilong ples mipela slip longen, Bori. Orait mipela wokabaut i kam bungim sampela lain man lohap bilong mipela yet long Kowangal (?) na lohap bilong Bongos, na

[footnotes overleaf] [continued overleaf]

Wasambu, Bongomati, Mansi, ol i kin slip long haus kiap long namba wan Tau--ples oli kolim Warememu. Mipela i kamap bungim ol yumi putim lain na wokabout wantaim. Mipela foa lain olgeta i kam i kam i kam i kam daun long wara. Olgeta i kam daun putim samting, yumi sindaun malolo na waswas, wasim ol dres bilong yumi, sevim gras na mipela i-- sampela mipela i kam pas na sampela ol i sindaun na kukim kaikai yet. Bilong wanem mi gat toktok long sotgan<sup>4</sup> bilong mi mi bin i go trenin longhap bilong Maiwara long tupela yia long Katitikel<sup>5</sup> trenim long hap Maiwara long Madang Distrik. Orait kiap i wokabout long 1972 i raun long ples bilong mi na sotgan bilong mi i stap long haus bilong kaunsil bilong mi. Mi no...

[Playing time: 3.5 minutes]

**ENGLISH TRANSLATION:**

*My name is Yosef Nokomdia. I'm from Masalagar village, the section (called) Elkelmala (?). Yesterday we started off with our councillor Labundagri (?) and other groups from my village. We were about to come to Dreikikir (but) there was heavy rain in the morning in our area around Masalagar. So we slept/lay about until about ten o'clock before starting. We started and kept coming until we left our bush behind and passed into that of the Duaituk (where) we had a rest and cooked a bite to eat (lit. something small) and ate it with sago, some bush-turkey eggs, and a small bandicoot. I shot a pigeon as well. We cooked and ate it with sago we'd brought for the journey in part of the Duaituk bush. It was about half-past four when we started off (again) and was five o'clock when we arrived at Duaituk. And so we left Duaituk and came down and arrived at a small village of the Tau (which) they said later was Karkasi. When we arrived there it was past half past six. We sat down and had a spell and the councillor and committee men talked about sleeping in that place. They gathered firewood and broke up a huge amount of it. They were about to sleep there and I spoke up, "I disagree, the weather's not bad. It's good enough for us to get to Tau village. We can sleep there. That's easy. If we sleep here then when we start off again it'll be much*

<sup>1</sup>saksak bilong rot = sago we'd brought for the journey (lit. sago for the road).

<sup>2</sup>muvap = move up, go on to (concept of "up" is towards Dreikikir).

<sup>3</sup>drai lip = draipela lip = dry leaf.

<sup>4</sup>sotgan = normally masket (bikmaus) shot gun

<sup>5</sup>Katitikel trenin = Catechist training (?).

further." Many were about to/wanted to sleep but some said, "Yes, it would be better if we went on to the main centre and slept." And so we walked on. We lit a torch. We got some coconut fronds--dry fronds --and lit them and walked on. These torches were the lamps of our ancestors in New Guinea. We held these and lamps and came until we arrived at Tau, the second Tau. Having arrived we put our things in the house of a man from there--(actually) the man of the house was away and only the woman was there when we arrived. She was sorry for us and during the night cooked us some taro. She cooked us a saucepan full of taro and after we'd eaten she gave us (run of) the house and we slept. At daybreak we got up at something like half-past six--ah, about six o'clock and we left Tau, the second Tau. The name of the place where we slept was Bori. And so we came and then met some of our own area villagers at Kowangal (?), and some from Bongos, and Wasambu, Bongomati, Mansi--they had slept in the rest house at the first Tau--the place called Warememu. We met and came on together in a line. There were four lines all told. We kept coming until we reached the river; they all came down, put their things (on the ground), sat down, bathed, washed clothes, shaved and then we--some of us came on first/ahead and some sat and cooked food. (I came on) because I had something to say about my shotgun. I had gone for two years Catechist training at Maiwara in the Madang District and when the kiap had patrolled through my village my shotgun was in the councillor's house.

Now to end this unit here is a recording of the National Day song.

#### SUPPLEMENTARY VOCABULARY

kantri	country, nation
ileksen	election
ilektim	to elect
Haus Asembli	House of Assembly
independens	independence
memba	member
mosen	motion (in House of Assembly)
go het	progress
polisi/as tok	policy
duim	put pressure on (someone to do something)
vot	vote
kisim ples bilongen	to take his place
i gat planti moa spes bilongen	there is plenty more room for it

ol saveman (bilong glasim graun)	<i>scientist (geologist)</i>
taim bilong amamas long (verb) + stil	<i>celebration (do something) secretly</i>
wanpela kain presen mani miting	<i>a scholarship meeting</i>
i gat bun bilong wok	<i>to be capable of (in strength), well equipped to (do something)</i>
i orait tasol i no orait tumas	<i>not quite</i>
lukim long wan ai tasol	<i>to look at something superficially</i>
givim pes long	<i>listen to while watching, turn towards</i>
em i pes long mi	<i>he is insolent to me</i>
pesim	<i>contradict, face up to</i>
insait wantaim ol long wok	<i>participate, co-operate</i>
wailis	<i>messenger, go-between; also objects which act as spirit media and harbingers of bad news (e.g. birds, insects, animals whose call or appearance warn of danger)</i>
mi anka long Mosbi	<i>I'm settled in Port Moresby</i>
plis (long)	<i>beg (from)</i>
pawa	<i>power, strength, might, electricity</i>
paulim tok	<i>to misquote, foul up what was said</i>
man bilong mauswara	<i>a windbag</i>
mauswara (v.)	<i>to talk nonsense</i>

#### CLASSROOM EXERCISES

1. Listen to Unit 16 and discuss (i) some differences between the texts there and what you have been taught in this course, and (ii) the difference between New Guinea Pidgin and Bichlamar.
2. Pretend you are in the House of Assembly in Port Moresby and have a class debate in Pidgin on say: Should Papua New Guinea become a nuclear power? At least one student should be chosen to act as interpreter and give a simultaneous translation in English to those not participating.
3. Puppet Show. Revise conversations 1-15 with glove puppets.
4. Reading. Pidgin Plays:
  - i. Em Rod Bilong Kago by Leo Hannel (published in *Kovave*, Vol. 1, No. 1);
  - ii. Manki Masta by Kumalau Tawali (published in *Five New Guinea Plays* (Brisbane: The Jacaranda Press, 1971);
  - iii. *The Good Woman of Konedobu, A Play* by Rabbie Namaliu (published in *Kovave*, Vol. 1, No. 2).



## UNIT 16

### SUPPLEMENTARY MATERIAL

This unit is solely a listening unit. It is designed to acquaint the learner/speaker of New Guinea Pidgin with some of the regional variation that he is likely to encounter within New Guinea Pidgin as well as with some of the differences between this pidgin and its relatives spoken in neighbouring areas of the Pacific.

The unit consists of a number of texts recorded by speakers from different parts of Papua New Guinea, the Solomon Islands and the New Hebrides. These texts are presented in two sections and each is accompanied by transcriptions and notes. However, the student would do well not to consult these until after he has made his own attempt to transcribe and translate the texts and to note down some of the differences he hears from what he has been taught in the preceding units of this course. In Section 16.2 some references are also given for those wishing to study the Solomon Islands and New Hebridean Pidgins further.

#### 16.1 ILLUSTRATIVE TEXTS FROM ACROSS NEW GUINEA

This section consists of texts recorded from the principal Pidgin-speaking areas of Papua New Guinea. Although they do not represent the complete range of variation between speakers from area to area (or within any one area for that matter) they are sufficient to illustrate the kinds of differences that exist and which the learner/speaker must be prepared to adjust to. In general these differences are quite minor resulting mainly from interference from the speaker's own mother tongue and/or from regional preferences for saying some things in one way rather than another. Some of these preferences have already been pointed out in the earlier units of this course.

#### TEXT 1

Tupela Brata. A traditional tale told by Kiu Sialis (f, about 20 years), a Kâte speaker from Finchafen, Morobe District, New Guinea. This text was recorded by Dr. A. J. Taylor, Translation Consultant, British and Foreign Bible Society, Lae, New Guinea in December, 1972. Here is the text:

Long wanpela taim wanpela lapun meri wantaim pikinini--tupela pikinini man bilong em ol i stap. Ol i stap klostu long wanpela wara i ran stret long arere bilong nambis. Na olgeta de dispela lapun meri i save stapim tupela liklik pikinini bilong em long no ken bihainim wara. Nogut tupela i kisim bagarap. Na long wanpela de bikpela brata bilong dispela liklik boi i tok, "Bilong wanem tumbu na bilong mitupela i stapim mitupela long wokabaut nabaut?" Na long moningtaim



tru tupela i kirap na i wokabaut i go bihainim wara i go antap long het bilong em. Taim tupela i wokabaut i go tupela i lukim planti pis na tupela i wok long sutim pis. Taim tupela i go antap tupela i lusim tingting olgeta long haus bilong tupela. Na tupela i bihainim wara i go antap long bikbus. Nau tupela i lusim rot bilong i go bek long haus. Taim tupela i kamap long wanpela diwai tupela i hangre nogut tru. Na tupela i sindaun ananit long wanpela ton tri i gat kaikai bilong em. Nau bikpela ren i kamap na san i laik go daun na ren tu i kam daun. Tupela i sindaun na tupela i no gat paia bilong kukim kaikai. Olsem na tupela i lusim pis i stap long klostu long wara na tupela i go sindaun ananit long ton tri na lukluk long kaikai bilong em. Taim tupela i lukim kaikai bilong ton i slip i go daun long wara tupela i ting olsem, ton i sanap antap long diwai. Tasol dispela ton i mau na piksa bilong em i go kamap long wara. Taim tupela i lukim tupela i ting bai tupela i holim na--no--nogat. Tupela i kalap i go daun long wara long holim ton--kaikai bilong ton, na taim tupela i go daun dispela piksa bilong ton i ranewe. Tupela i wok long wokim olsem tasol, na bikpela brata bilong em i kros tru. Taim tupela i kam antap bek tupela i sindaun tasol. Nau tudak i kamap, na bikpela ren i kamdaun. Na liklik brata bilong em i hangre tru na i tok, "Bai mitupela i wokim wanem?" Na i krai. Na bikpela brata bilong em i tok, "Yu kam sindaun long bek bilong mi na bai mi karim yu." Olsem na liklik brata bilong em i sindaun long baksait bilong bikpela brata na brata bilong em i karim em na tupela i sindaun. Taim tupela i sindaun liklik brata bilong em i dai long antap long baksait long brata bilong em. Na tupela i sindaun i go na ren i laik pinis na bikpela brata bilong em i kirapim liklik brata na i tok, "Kirap na mitupela i go long haus." Tasol liklik brata i no toktok, long wanem em i dai pinis. Nau em kirap, na i karim liklik brata bilong em i dai pinis na i wokabaut i go kamap long ples. Taim em i go kamap long ples tumbuna bilong em i lukim tupela na i kisim tupela na i tokim--askim tupela, "Yutupela i go we?" Na tumbuna bilong tu--tupela i krosim bikpela brata bilong em na i rausim dispela liklik boi i dai pinis long baksait bilong brata bilong em. Em tasol.<sup>1</sup>

[Playing time: 4 minutes]

<sup>1</sup>Note that this speaker uses trilled r's where others generally use flapped ones and that because this speaker is well educated she sometimes uses English words for the Pidgin counterparts that have been presented in this course, e.g. bek for baksait *back*, boi for manki *boy*.

TEXT 2

Pukpuk em i olsem Tumbuna Bilong Mipela. A traditional tale told by Ujan Talil (m) from Madang. This tale was recorded by Dr. A. J. Taylor, Translation Consultant, British and Foreign Bible Society, Lae, New Guinea, in December 1972. Here is the text:

Dispela em i wanpela liklik stori mi laik mekim. Em i stori bilong ol tumbuna bilong mi. Olsem ol lain famili bilong mi i kam longen. Nau dispela stori em i olsem.

Wanpela lapun tumbuna bilong mipela em i bin karim planti pikinini i go na las pikinini bilongen em i karim wanpela pukpuk. Na dispela pukpuk taim em i liklik yet em i stap wantaim ol mamapapa bilongen long haus bilong ol. Na dispela pukpuk em i kamap olsem wanpela pren bilong ol na em i save raun wantaim ol liklik pikinini long ples, na ol i save pilai, na ol i save waswas wantaim long nambis, na olgeta samting. Tasol bihain em i bikpela, na em i save mekim wanpela samting. Em i save go stilim pik bilong ol arapela ples i kam, na, ol i kukim dispela pik, em oltaim save laikim kaikai lewa bilong pik. Olsem nau na oltaim em i kisim pik i kam ol i katim na kukim ol i save givim lewa bilong pik long mama bilongen na em i kukim na dispela pukpuk i save kaikai. Tasol wanpela taim em i go kisim wanpela pik i kam na ol man bilong ples ol i tok, "Em tasol oltaim i save kaikai lewa bilong pik na yumi save kaikai mit tasol. Nau bai yumi givim em mit bilong pik na bai yumi kaikai lewa bilong pik." Olsem nau na<sup>1</sup>ol i no givim lewa bilong pik longen. Ol i givim wanpela hap mit bilong pik long mama bilongen na em i kukim, na i givim long dispela pukpuk. Dispela pukpuk em i lukim dispela mit bilong pik na em i no laik kaikai. Bel bilongen nogut na em i slip i stap. Olsem nau na long wanpela taim ol man olgeta ol i go long ol man i save stap long bus long ol i laik senisim samting bilong ol. Olsem ol man bilong antap ol i save kisim kaikai bilong ol i kam daun na ol man bilong nambis i kisim pis i go antap na ol i senisim dispela i olsem bisnis bilong ol. Olsem na long dispela taim ol i laik i go na ol i lusim olgeta pikinini bilong ol i stap long ples. Na dispela pukpuk em kros bilong em i stap long ol i no givim em dispela lewa bilong pik. Olsem nau na taim ol man i go pinis em i kirap na i go daun wantaim ol pikinini long nambis na em i kilim dispela olgeta pikinini na em i brukim bel bilong ol na ol<sup>2</sup> i sta--tromwe ol i stap long nambis na sampela antap long ples. Em i mekim ol olsem na ol pik nabaut tu em i mekim olsem

<sup>1</sup>Note that this speaker uses olsem nau na where others use olsem na.

<sup>2</sup>Ol should be em.

nau ol--olgeta kainkain animal i stap long ples tu em i mekim olsem. Na bihain ol man i kam bek gen long ples na ol i lukim samting olsem olgeta bel bilong ol i bruk tru. Ol i kros nogut tru na ol i--ol i tok bai ol i kilim dispela pukpuk. Olsem nau na long pasin bilong ol man sapos ol i laik singautim arapela lain i kam na ol i laik kilim dispela--ah, kilim dispela pukpuk. Olsem nau na ol i redim olgeta samting. Ol i pasim ol buai, na redim i stap, na kaikai na kain samting olsem. Na ol i singautim ol arapela ples bilong i kam na kilim dispela pukpuk. Taim ol dispela man i kamap ol i laik kilim dispela pukpuk, na dispela pukpuk i no pret. Em i no ranewe. Nogat. Em i slip long haus bilong papa bilongen i stap. Em i gat wanpela liklik bet ol i wokim bilongen. Olsem nau na em i save slip long dispela. Em i slip i stap nau man bilong pait i kamap. Ol i kam nau ol i laik pait long dispela pukpuk. Ol i kisim spia bilong sutim dispela pukpuk i kam. Na man i go pas long pait em i nambawan man bilong tromwe spia. Sapos em i tromwe spia i no inap abrusim wanpela samting. Olsem nau na dispela man i go pas. Em i go tromwe spia long sutim dispela pukpuk tasol dispela pukpuk i no ranewe. Em i saitim--sait bilongen tasol na spia bilong dispela man i go sutim nating bet. Na planti spia ol i tromwe long sutim em tasol ol i no sutim dispela pukpuk, em i wok long saitim bodi bilongen tasol na ol i wok long abrusim em yet. Olsem na mama bilongen i kra i yet na kirap nau tokim dispela pukpuk, "Asua bilong yu yet na ol i laik kilim yu nau. Yu kirap na yu go daun." Olsem na dispela pukpuk i kirap isi isi tasol wokabaut i go daun. Em i go daun long graun nau em i no ran. Em i wokabaut isi isi tasol i laik go daun long solwara na em i wokabaut i go. Tasol ol dispela man bilong pait ol i kam klostu tru ol i sut--ol i tromwe spia bilong ol long sutim dispela pukpuk tasol em i saitim bodi bilongen tasol nau ol i abrusim em nau sutim graun nating. Ol i mekim olsem yet, i--na dispela pukpuk i wokabaut i go i go na i go daun long nambis. Em i go daun na em i swim i go na i go kamap long wanpela rip na em i sanap long tel bilongen na em i singaut i kam bek long dispela ol man ol i laik pait longen na i tok, "Olgeta samting bilong yupela, yupela was gut. Sapos ol i--ol dispela samting i kam daun long solwara em bai i bilong mi. O sapos yupela laikim ol samting bilong yupela i stap, yupela was gut na ol i stap antap." Olsen na dispela em i olsem namba wan taim bilong em bilong toktok na em i swim gen na i go daun, i go olgeta. Olsem nau na long b--dispela taim em yet bipo tu em i bin kilim planti ol pik nabaut na ol kainkain samting bilong ol man, tasol nau em i no moa mekim dispela pasin. Tasol em i no kisim ol samting bilong ol lain bilong em yet. Em i save kisim ol samting bilong ol arapela man em i olsem birua

bilong mipela. Em, em i save kisim ol samting bilong ol. Tasol nau, em i no moa pait em i stap isi tasol. Na dispela pukpuk em i stap yet. Olsem nau na long ol lain tumbuna bilong mipela na lain bilong mi mipela i ting long pukpuk em i olsem tumbuna bilong mipela. Na dispela olupela bilip i stap yet na mama bilong mi yet em i stori long dispela stori. Em tasol.

[Playing time: 7 minutes]

TEXT 3

Pikinini Bilong Snek by Kwingu, an Arapesh speaker from Ilahita village in the East Sepik District, New Guinea. This text was recorded in 1970 by Mr. Don Tuzin, Research Scholar, A.N.U. Here is the text:

Orait na mi (?) na mi laik stori long sampela samting gen. Olsem wanpela man i bin maritim wanpela meri. Na dispela meri i no save karim pikinini, nogat. Oltaim tupela i pilai na dispela meri i save go pispis long as bilong mambu.

I go i go na dispela snek i slip long as bilong mambu i wok long daunim pispis bilong meri. I go i go na bihain dispela snek i gat bel. I gat bel nau na i bin karim wanpela pikinini.

Orait na bihain dispela meri i laik go nau long pispis gen na harim pikinini i wok long krai. Tok: "Pikinini bilong husat i krai." Em i laik rausim gras na i lukim snek hia holim pas long pikinini na tupela i slip i stap. Stap nau, orait bihain meri i go holim pikinini karim i kam nau na snek tu i wokabout i kam.

I go i go nau na meri wokim bet bilong pikinini, ah--pikinini i slip na pit--ah--snek i slip na pikinini i antap long snek, wanpela snek. Orait, na tupela i slip. Orait, oltaim na dispela snek i save givim susu long pikinini yet. Orait na bihain, mama i hatwok bilong em long kisim wara na wasim pikinini. I go i go na pikinini i laik bikpela nau, orait mama i holim dispela (?) pikinini nau, tok: "Orait, yu snek bai yu go i stap arere." Orait snek i go i stap arere. Orait, bihain mama yet i hatwok long kisim gutpela kaikai. Kisim ol prut i gat susu. Em i wokim na susu bilongen i gat (?) susu nau, orait bihain dispela pikinini em i dring susu bilong man.

Na snek i go i stap arere nau. I go i go na bihain dispela man i kamap bikpela nau na snek i go i stap arere. I no lusim tupela.

Em tasol. I no longpela tumas.

[Playing time: 1 $\frac{3}{4}$  minutes]

## TEXT 4

Asa na Elu by DRI from Manus Island. This story was recorded in 1960 by Dri at Okapa in the Eastern Highlands where he was serving as a policeman. Here is the story:

Orait dispela stori bilong tupela meri. Nem bilong tupela Asa na Elu. Tupela i stap long wanpela ples. Orait dispela ples nem bilongen Tuyang. Taim tupela i stap na tupela yet i tok, "Mitupela i bombom<sup>1</sup> long wara." Orait tupela i karim ol mambu olgeta samting bilong bombom long wara. Tupela i go daun long tupela wara i bung. Orait taim tupela i go stap long wara tupela i dilim tupela. Wanpela i go long narapela wara nem bilongen Wurei, na wanpela i go long wara--narapela wara nem bilongen Tinui. Taim tupela i go orait Asa i go long Tinui na Elu i go long Wurei. Orait taim tupela i go narapela i no save long narapela. Orait Asa i go i painim wanpela pikinini bilong masalai. Em i bikpela masalai tasol i tanim em long liklik pikinini na i sindaun long ston na i wok long krai olsem liklik pikinini ol i karim nupela. Orait taim Asa i go i lukim dispela pikinini na i ting, "Pikinini bilong wanpela man." Orait na em i kisim dispela pikinini i karim. Taim em i bombom long wara i kilim maleo na pis, kindam i givim long han bilong dispela pikinini na em i masalai em i kaikai dispela olgeta samting na em i tromwe het bilongen long wara na Asa i askim, "Wanem samting i gat pikinini?" Na em i tok, "Nogat, em ol liklik ston mi sindaun mi kisim na mi putim long han bilong mi na mi wok long tromwe long wara." Taim dispela i go tulait tupela i kam bek bung long ples bilong tupela. Tupela i kaunim olgeta kindam na pis na maleo. Bilong Asa i no planti, na bilong Elu i planti moa. Orait nau ol i stap ol i kukim dispela ol kaikai. Orait ol i kaikai. Taim ol i kaikai pinis dispela pikinini bilong masalai em i tok olsem, "Tupela mama mi laik pekpek." Orait mama bilong tu--bilong em i tok olsem, "Yu go pekpek long sithaus." Na em i tok, "Mi no laik go long sithaus." Na tupela i tok olsem, "Yu go long han bilong dispela ton<sup>2</sup>." Na em i tok, "Mi no laik go long dispela." Tupela i tok, "Yu go long han bilong kalabulin<sup>3</sup>." Na em i tok, "Mi no laik." Tupela i tok, "Yu go long as bilong

<sup>1</sup>bombom 1. flare or torch made of dry coconut fronds or similar material, e.g. laitim bombom *to light a flare*; 2. to spear fish at night by the light of such flares, e.g. mipela i go bombom *we are going spear fishing at night*. (This is generally done when there is low tide and no moon. The fish are believed to sleep at this time.)

<sup>2</sup>ton = a tree with edible fruit (*Pometia pinnata*) but also good for timber.

<sup>3</sup>kalapulin, kalopilum = the *callophyllum* tree (*Callophyllum inophyllum*)

fikus<sup>1</sup>." Em i tok, "Em. Mi laik go long dispela."

Taim em i pekpek pinis wanpela welpik i kam kaikai pekpek bilongen. Orait. Em i singaut long mama bilongen, "Wanpela samting i kaikai pekpek bilong mi." Tupela mama bilongen i tok, "Ating mumut." Em i tok, "I no mumut." Tupela i tok, "Ating rat." Em i tok, "Nogat." Tupela i tok, "Ating welpik." Em i tok, "Em." Orait em i singautim, "Yutupela i kam yumi kilim. Tupela i no yet em i kilim dispela pik pinis. Em i tok. "Yupela i kam yumi karim." Tupela i no yet em i karim i go putim long ples. Taim em i go putim long ples em i kisim olgeta samting em i wok long dispela pik, kukim olgeta dan pinis em i kisim tel bilongen bilong kot i gowe (?)<sup>2</sup> long wara. Taim em i go stap long wara em i tanim olsem bikpela man. I gat longpela gras usket bilongen na tit bilongen tu i longpela. Taim tupela mama bilongen i wet longen i no ken na tupela i tok olsem, "Ating nogut sampela man i kam kilim pikinini bilong mitupela."

Orait em i salim narapela i go. I go daun, i go lukim dispela bikpela masalai em i sindaun long wara. Orait em i kam tokim brata bilongen. Tupela i ranewe goap long wanpela bi::kpela--ei--wanpela bi::kpela kalapulin nau wokim haus antap. Tupela i stap antap. Tupela i stap antap longen. Orait masalai i kam i tanim ken olsem pikinini i kam long haus i tok, "Mama opim dua." Tupela i no stap. Em i brukim haus painim tupela i go long as bilong dispela kalapulin. Em i goap i go antap tupela i tekwe hap skin bilong kalapulin antap tru long namel bilongen. Em i goap i go i go i gowe long dispela. I pundaun i kam daunbilo em i dai. Tupela i katim em dilim long olgeta kain pisin na olgeta kain samting long bus tupela dilim dispela ol mit bilong masalai longen. Na givim lewa<sup>3</sup> bilongen long wanpela bikpela pisin i save plai antap. Orait ol i no kaikai yet dispela pisin i kaikai lewa bilongen pinis. Taim masalai i tok long bungim bek olgeta skin bilongen olgeta skin bilongen i kam bek tasol lewa bilongen i no kam bek. Na em i dai olgeta. Em tasol.<sup>4</sup>

[Playing time: 5 minutes]

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<sup>1</sup>fikus = a kind of banyan tree, a species of *Ficus*, a rubber tree (commonly called *fig tree*). E.g. blut bilong fikus *rubber sap*; katim skin bilong fikus *to tap a rubber tree*.

<sup>2</sup>kot i gowe (?) It is not clear what was said here.

<sup>3</sup>lewa = innards. It may also (in other contexts) stand for desire (seat of affections) e.g. dispela i lewa bilong ol *this is something they really crave for* or even *darling* or *sweetheart*, e.g., lewabo, lewameri *you're my sweetheart*. [footnotes continued overleaf]

<sup>4</sup>Some constructions are worthy of note:

1. Wampela i go long narapela wara...na wampela i go long narapela wara. *Each went to a different river.*
2. taim tupela i go narapela i no save long narapela. *When the two of them went each didn't know what the other was doing.*
3. Tupela i kaunim olgeta kindam na pis na maleo. Bilong Asa i no planti na bilong Elu i planti moa. *The two of them counted all the crayfish, and fish and eels. Asa didn't have many while Elu did.*
4. masalai i tanim long liklik pikinini, } *the (water) spirit turned*  
masalai i tanim olsem bikpela man } *into a small child/big man*

#### TEXT 5

Famili Bilong Mi by Mathias Kama, from Rabaul, New Britain District. This text was recorded by Mathias at the University of Papua-New Guinea, 1971. Here is the text:

Nem bilong mi Matias Kama. Na mi wampela sumatin long Yunivesiti bilong Papua Niu Gini. Ah--hap ples tru mi kam longen em hap ples mama i bin karim mi longen, em bilong Rabaul. Em--na mi wampela long ol dispela ah--lain ah--man bilong Papua Niu Gini, ol i kolim long Tolai. Mi wampela Tolai ia. Ah--olsem mi tok pinis bipo mi wampela yet bilong Tolai em na sabdistrik bilong mi long Is Niu Britin. Ah--na bai mi laik tokim yupela liklik long ah--famili bilong mi--olsem long mama bilong mi long brata na susa bilong mi. Ah--mi nambawan pikinini tru long wampela bikpela lain ia bilong papamama bilong mi. Mi nambawan na i gat etpela moapikinini bihain long mi. Olsem mi tok pinis bipo mi nambawan pikinini na i gat ating--fo--mi gat fopela brata olgeta na--nogat sori, mi giaman--mi gat tripela brata na tripela--fopela susa. Ah--stret nambatu long mi em wampela brata em man--pikinini man--na em i wok pinis. Mi sumatin yet na em i go wokpinis ia na mi save kros long dispela samting ia bikos mi skul yet na em i go pinis wok ia. Orait em i go skul long wampela skul ia, wampela aprentis skul, ah--long Bulolo long hap bilong bikples yet Niu Gini. Ah--kain wok em i wok longen em i wok long bikpela kampani ia, am--ol i save wokim ah--plaiwut longen ah--kampani, ol i kolim long ah--Niu Gini Timbis ah--Komonwelt Limitid. Ah--em i wok tupela yia pinis. Orait namba tri olsem em i meri ia, pikinini meri, em susa bilong mi. Ah--em--em i go wok tisa pinis ia. Em i aut pinis long skul. Em i wok tisa nau. Em i bin wok pinis olsem tisa long tupela yia. Orait namba fo nau em wampela sista gen ah--na em i aut pinis long skul tu (ta) sol em i bihainim pinis wampela kain lain ia, lain misinari, bilong katolik misin. Em ol i kolim long sista ia. Orait bihain long em em i gat wampela meri ah--tasol ah--papa i kros liklik



ia. Em i no laik--em i lukim planti tumas long mipela i gowe long ples na em i laik pasim em. Ah--olsem dispela meri, ah--susa bilong mi i stap tasol long ples i go long skul na i gobek long ples olsem ah--wanpela tingting bilong papa i olsem. Mipela olgeta i iusim pinis tupela mama na olsem em i laikim bai wanpela long mipela i stap lukautim ol. Olsem i olupela pinis. Ol i no inap moa long wok strong. Orait bihain tru i gat tupela brata. Oisem mi bihainim wanpela am--tupela liklik yet. Wanpela i stap long standet tu na wanpela i stap long klas wan. Ah--na bihain tru namb--laspela tru em wanpela susa. Em i no go long skul yet. Em i stap long ples tasol. Ating em tasol mi laik tokim yupela longen long olsem long famli bilong mi. Ah--haumas brata na susa bilong mi na wanem hap mipela i kam longen olsem long Niu Gini stret. Olsem mipela laik kolim mipela olgeta i bilong Niu Gini (ta)sol em i narakain liklik ia long Niu Gini ia.<sup>1</sup> Sapos yu kam hia yu mas tok stret long wanem hap tru bilong Niu Gini yu kam longen. Nau olsem mi tokim yupela ah--mi--mi kam long Niu Britin long sabdistrik Kokopo long bikples, bik sabdistrik ol i kolim long Is Niu Britin Distrik. Orait, em tasol.

[Playing time: 4½ minutes]

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<sup>1</sup>Note the frequent use of ia (= hia) throughout this text. Cf. footnote 3 p.90.



## TEXT 6

Bikpela Nid, by Geresem IGUA (m) from New Hanover Is., New Ireland District. This text was recorded by Mr. Clive Beaumont, Research Scholar, A.N.U., in November, 1972. Here is the text:

Nem bilong mi Geresem Igua na mi kam long N--hap bilong Niu Hanova, long hap bilong Niu Ailand distrik. Nau mi laik toktok long bikpela nid i stap insait long wok bilong tanim toktok i go long ol tokples bilong yumi. I tru dispela kain tingting i no bin kamap bipo yet tasol nau tasol i bin kamap long sampela tingting bilong ol man ol i laik helpim yumi ol man long Papua Niu Gini bai yumi i mas kisim save long tokples bilong yumi yet. I no gat planti man ol i stap long dispela wok long tanim tok. I gat sampela man tasol bilong ol, olsem ol brata bilong yumi long narapela hap long ol kantri, ol i kam na ol i wok insait hap bilong yumi nau ol i wok long tanim sampela tok i go long tokples bilong yumi yet. Na i no gat man tru bilong hap bilong yumi long Papua na Niu Gini bai i stap insait long dispela wok. I tru i gat sampela man ol i skulim ol long dispela kain wok. I gat bikpela nid long yumi ol man yet bilong Papua na Niu Gini bai yu mas holim dispela wok bai i gat--bai yumi yet em i tanim ol tokples bilong yumi i go long ol--tokples bilong ol man, ol meri long ol ples bilong yumi wan wan. I gat planti kain tokples i stap insait long Papua Niu Gini tasol yumi i no tanim olgeta. Yumi i wok long tanim tasol sampela. Tasol i gat bikpela nid bai sampela man ol i ken kam insait long dispela ol i ken wok long tanim tokples bilong yumi bai ol pipel ol i ken save na ol i ken painim mining tru long ol tok bilong ol. I tru tok Pisin em i--i stap insait long Papua Niu Gini tasol long sampela hap i no--ol i no save long tok Pisin. Olsem nau em i gat bikpela nid long yumi bai yumi mas givim lait longen. Yumi mas kam na wokim dispela wok bilong tanim tokples bilong yumi yet long ol buk long buk --buk--long Baibel o long wanem kain buk bai ol pipel bilong yumi ol i ken save long as tru bilong ol dispela buk.

[Playing time: 2½ minutes]

## TEXT 7

Toromuimui, by Moonaa from Paairo village, Buin, South Bougainville. This text comes from Laycock (1970:61-2). Here is the story:

Orait mi laik mekim stori bilong Toromuimui. Wapela taim ol man i laik go katim bus. Ol i laik mekim nupela gaden long ples bilong Toromuimui. Orait na ol i kirap i go nau, ol i katim bus na katim ol diwai, ol i lusim na i go bek nau. I go bek long ples na tulait ol i laik go kukim nau. Orait na ol i laik go kukim, olgeta diwai na bus i gro bek i stap no ol i go lukim. Ol i go lukim na ol i tok, "He, wanem samting ol i kirapim bek--ol diwai na ol bus." Orait na ol i no save na ol i lusim i go long ples nau. I go long ples na ol i lusim wapela man. Em i tokim ol, "Baimbai mi stap hia; yupela olsem bai yu go long ples; mi wet, wanem samting olsem ol i save kam kirapim bek tispela samting hia, diwai na bus." Orait na em i hait i stap, na Toromuimui i kamap nau. Kamap nau ol i lukim em. Em i kam na goap long as bilong diwai. Na i sanap na i singaut, singaut olsem, "Toromuimui, Toromuimui, Toromuimui." Orait na em i tok olsem na ol diwai i gro bek. Orait na dispela man i tok, "O a, em dispela samting ol i save kam kirapim bek ol diwai." Orait na i lusim na i go bek. I go bek long ples na tokim ol sampela man, "He samting ol i save kirapim bek ol diwai mi painim nau." Orait, tulait nau, na olgeta i go. I go wok gen, katim bus na katim ol diwai. Orait na ol i tok, "Tude bai mipela olgeta i stap hia." Orait na ol i stap na Toromuimui i kamap. I kamap na i kam goap long as bilong diwai, na em i sanap na em i singaut, em i--, "Toromuimui, Toromuimui, Toromuimui." Orait na ol man i lukim em nau ol i ran i go holim em, holim em long longpela gras bilongen. Orait na pasim em long as bilong diwai na ol i kilim em. Kilim em na olgeta i go bek nau long ples, orait na bihain ol i wok long gaden bilong ol. Em tasol.

[Playing time: 2½ minutes]

## TEXT 8

Tupela Brata. A story by a Gadsup speaker from the Eastern Highlands. This text comes from Wurm (1970:168-71). Here is the story:

As bilong dispela stori, bipo, tupela brata i stap, na, ol i mekim, tupela brata kirap nau, em i kirap, giamanim em na dispela brata bilongen kirap, giamanim em, tupela bipo mekim olsem bagarapim skin bilong tupela. Nau dispela stori mi laik i kamautim. Na nambawan taim nambawan brata i go putim trap long bus. Kisim dok na i go putim trap--trap long bus long muruk. Na muruk i go i go taimapim long dispela rot, na brata bilongen i go kisim, i kam putim long arare long ples. Na tokim nambatu brata bilongen tok, "Brata, yu go kisim muruk na kukim kaikai wantaim ol pikinini meri." Na nambatu brata bilongen kirap i go lukim nau. I go lukim na i go kisim i kam kukim kaikai wantaim ol pikinini meri. Na nambatu brata bilongen kirap askim nambawan brata, "Yu kilim olsem wanem?" Na nambawan brata bilongen kirap giamanim nambatu i tok, "Mi go wokabaut long bus, painim nau, muruk i wokabaut na mi ranim nau, mi rausim bilum bilong mi, long narapela hap. Na mi ran i go yet, mi rausim pulpul bilong mi long narapela hap. Mi ran yet mi painim, mi lusim banara bilong mi long narapela hap. Mi ran yet i go i go i go i go, mi bagarapim lek bilong mi, skru bilong mi, rausim skin, blut i ran nating, mi ran ran ran longen, mi go holim pas longen. Na mi kilim, mi kisim i kam nau yu lukim, yu kaikai. Na yu laikim mekim olsem yu ken.

Na nambatu brata bilongen em harim pinis na i tok, "I orait, yu nambawan brata bilong mi yu mekim olsem, na ni, mi ken traime." Na nambatu brata bilongen, slip nau, moningtaim kirap i go long bus, i go nau i go painim wanpela liklik pisin i olsem poroman bilong kakaruk, na i painim pinis nau i tait longen i ran nau. I ran nau lusim bilum long narapela hap. Em i wok...long...ran yet, i lusim banara bilongen, bilum, ol samting bilongen, lusim nabaut long bus. Na i ran yet, i go painim nau, i go holim. Na dispela brata bilongen i bagarapim skru na lek bilongen, i pas long diwai o stik o samting, na blut i ran nating long lek bilongen. Na i go holim dispela pisin pinis, kisim i kam daun. I kam haitim long.....klostu long ples, na i kam tokim brata bilongen, nambawan. Na i tok, "Brata, mi kilim muruk i kam pinis, na yu go kisim, kukim kaikai wantaim ol pikinini meri." Na em i go lukim na i tok, "O brata yu no kilim muruk, yu kilim liklik pisin, pisin nating." Na em i go kisim na i kam kukim kaikai. Na brata bilongen harim na em i kisim bikpela sem. Orait, em i go kisim na i go wokim, i go katim wanpela liklik wail karoka long bus. Na i wokim liklik garamut long dispela, na kisim dok, mekim

samting bilong ol bipo. Na wokim dispela samting na kisim i go long wara, long raunpela wara, liklik wara. Na i go putim nau, i kam bek, slip, na kirap i go lukim nau moningtaim, na maleo i go daun long dispela garamut. I stap nau, i go lukim na i kilim. Kilim, kisim i kam putim long klostu long ples, na i kam tokim brata bilongen, na i tok, "Brata, yu go kisim maleo na kukim kaikai wantaim ol pikinini meri, wantaim." Na em i go kisim nau, kukim kaikai wantaim, na kirap askim nambatu brata bilongen. "Yu kilim olsem wanem?" Na em i kirap tok, "O brata, mi kukim draipela kaukau, planti moa. Mi kukim, mi kisim draipela bilum, mi pulimapim, mi karim i go long het bilong plang. Mi go sindaun long het bilong plang, mi wok long kaikai kaikai dispela kaukau, mi pinisim tru, mi kirap nau pundaun. Mi kalap i kam daun long raunpela wara, mi siubim han i go, mi holim maleo. Yu ken mekim olsem." Na nambawan brata bilongen em harim i tok, "O liklik brata bilong mi yu traिम olsem a?" "Mi ken." Na em i kisim nau, stat long kukim kaukau nau, kukim pinis, kisim draipela bilum pulimapim long bilum bilongen, karim i go antap long het bilong plang. Na em i go i stap, kaikai pinis, kirap nau, kalap i kam daun long raunpela wara, em i kam bagarapim han-skru bilongen tasol i pilim nating na, giaman bilongen i siubim han i go long wara, i holim liklik pis. Holim pis na i go haitim long klostu long ples.

[Playing time: 4½ minutes]

## TEXT 9

Toktok long wanpela meri i bin ranawe, by a Melpa speaker from near Mt. Hagen in the Western Highlands District. This text was recorded by Dr. W. Clarke, Department of Human Geography, A.N.U. in 1971. Here is the text:

Em nau narapela tok mi laik wokim longen long nambawan brata bilong mi em i bin marit wantaim wanpela meri klostu long Maunt Hagen. Em--nem bilong dispela meri em meri Kut. Em i bin ranawe long man bilongen na dispela nambawan brata bilong mi em maritim dispela meri. Tasol wanpela taim, em i bin i go daun long Mul long skul, na em i laik wok liklik long helpim ol skul, na em i godaun nau. Bihain wanpela draiva bilong trakta i karim em i kam antap long Kerua, wanpela ples ol i kolim Kerua. Na ol i wokim wanpela Roman Katolik Sios long dispela hap. Na ol i karim wan--sampela plang i go antap. Na bihain ol i jekim dispela plang i go pinis, nau draiva i tok, long brata bilong mi, em tok, "Yu rausim--yu mekim--wanem?--yu go long dispela--<sup>1</sup> bringim dispela trak i kam bek nau kilim ensin bilongen." Nau brata bilong mi i tok, "Eh, bai mi kilim olsem wanem? Mi no save. Mi no save draiv o mi no save long dispela kain samting." Na bihain em kirap gen, na em tok, "Nogat, i no hatpela samting. Yu kilim dispela ensin bilongen." Nau em tok, "Bai mi kilim olsem wanem? Mi tanim gia, nogat. Em i no indai tu." Nau bihain em kirap gen na em tok, "Nogat, yu pulim wanpela liklik waia i stap klostu long rait han hia." Na em laik pulim em, nogat. Hap han bilongen em lusim gia longen, nogat. Abrus bilongen, hap han bilongen tasol i go na tanim gia i go antap long fes gia nau trak i mov. Na dispela man i sindaun klostu long bikpela draipela wil sanap longen nau trak i mov pinis em kilim dispela. I go antap long trakta na em kilim skru na em go katim solda bilongen na insait bilong dispela bun i bin bruk. Na dispela em --ol salim em i kam long haus sik long taun bilong Maunt Hagen stret. Na em i stap long haus sik. Na bihain ol a--em harim man--meri bilongen em i go marit wanpela man klostu long Kuk. Nau bi--em i stap long haus sik i go i go i go, han bilongen i orait bihain ol dokta i tok, "Orait yu mas goan bek long ples bilong yu." Nau bihain em i kam bek long ples bilong mipela em i stap, em i harim dispela meri i go bin marit wantaim narapela man. Nau em kam tokim mi, na mi tu mi go tokim ol narapela lain. Ol narapela man tu ol sindaun long ples yet, mipela i goandaun long dispela ples long nait. Mipela i go i go i go go long kamap long Kuk stret. Mipela lukim dispela meri kaikai sampela buai wantaim dispela man i bin marit longen, tupela i sindaun

<sup>1</sup>The speaker's exact words here are unclear as he tries to make up his mind what to say.

long sit bilong paia klostu. Mi kam insait tasol. Mi tok, "Eh meri, yu mekim wanem? Yu bin marit wantaim brata bilong mi na nau yu kam marit gen long narapela man. Em wanem kain pasin yu laik wokim?" Mi kirap nau, mi pulim han bilongen. Mipela laik--mi pulim em i kambek. Mi paitim em. Nau dispela man i bin marit longen em tu i bin pret nogut tru. Nau em i go insait long wanpela rum na hait i stap. Tasol mipela no paitim dispela man, mipela paitim meri stret. Mipela karim i kam bek long ples gen. Nau dispela meri i stap long ples gen nau, mipela kam kot. Brata bilong mi paitim em nogut tru. Em i paitim em. Blut tu ran na bis na samting olgeta em putim long lek, i bin bruk. Laplap tu. Olgeta samting i bin paul olgeta. Na dispela meri mipela bin pulim em i kam i kam i kam i kam long haus bilong mipela stret. Em sindaun long haus nau. Bihain gen em ranawe gen. Nau mipela go kot gen nau putim em long lokap. Nau tumara long Fraide bai mipela i gat bikpela kot long dispela meri. So tasol--plisman nau ol--wanem?--welfe ofisa na sabdistrik kot mipela laik goap wantaim long dispela sabdistrik kot pastaim. So, olsem, mi no harim i no inap, orait mipela kam daun long welfe gen. Nau welfe mas stretim nau putim dispela meri long lukaut o salim long kalabus o mipela no save. Tasol em samting bilong gavman. Tasol draipela kot i stap long dispela meri bilong tumara, long Fraide. Em tasol toktok bilong dispela meri wantaim man tupela bin--man i bin--wanem?--pundaun long trak na meri i bin ranawe long man bilongen olsem dispela stori mi tokim yupela long Pisin. Em tasol tok bilong mi.

[Playing time: 4 minutes]

## TEXT 10

Pasin Bilong Kilim Muruk long Trap, by Yapua Kirapeasi, from Usa village, Kagua Sub-District, in the Southern Highlands. This text was recorded by Dr. K. J. Franklin, Summer Institute of Linguistics, in October 1972. Here is the text:

Long ples wanpela man i stap. Nem bilong em, Eka. Dispela man em i man bilong kilim muruk. Long wanpela taim em i wokabaut long bus bilong em, maunten Wakalu. Na em i wokabaut i go na wanpela samting i mekim nois. Em i lukluk nau em i iukim bikpela muruk. "O, i no longtaim bai mi wokim trap," em i ting olsem na dispela man em i lukluk long--taim muruk i ranewe na em i go klostu na i lukim. Tasol em i--i save kisim pikinini bilong diwai long wanpela diwai prut bilong em i retpela na i mau i stap, i pundaun na dispela muruk i wok long kaikaiim dispela prut. Nau Eka i kam long bus nau redim samting bilong wokim trap. Nau em i kam kisim strongpela rop ol i kolim kanda. Na em i pulim longpela diwai strongpela tru. Na em i kisim i go long rot bilong muruk na em i laik wokim trap. Na em i wokim wanpela diwai i olsem rot bilong muruk na wokim trap put--pasim rop antap long het bilong dispela diwai na em i wokim. Wokim pinis na muruk i no ken lukim em i pasim sampela samting long taim em i wokim rot bilong--rot longen. Muruk i no ken lukim. Nogut em i pret na i wokim narapela rot. Em i ting olsem na i wokim gutpela tru na em i go long ples. I go long ples na i go stap tupela de o tripela de pinis, em i go lukim. Em i go lukim na muruk em i painim kaikai bilong em i kam na em i kam hangamap i stap. Em i kisim nek--long nek bilong em na muruk em i skir--lek bilong em i skrapim graun na i slip i stap. Dispela man Eka i go kamap em i save brukim nek bilong em na karim i kam long ples. Em tasol.

[Playing time: 3 minutes]



## TEXT 11

Karkar Ailan i Kamap Olsem Wanem, by Benno Paniu, Karkar Island, Madang District. This story was recorded by Dr. J. Z'Graggen, Anthropos Institute, Alexishafen, Madang District, in 1972. Here is the text:

Nem bilong mi Benno Paniu. Mi kam long liklik ples long Karkar ailan long Mangar. Nau mi laik toktok wanpela stori Karkar ailan i kamap olsem wanem.

Longpela taim i go pinis wanpela bikpela man ol i kolim jaint<sup>1</sup> em i bin raun long hap bilong Bogia na i wok long wokim ol maunten. Na dispela jaint em i wokim maunten long hap bilong Bogia i stap. Na dispela jaint em i bikpela tru em i winim olsem--i longpela bilong em i olsem ol longpela kokonas, na strongpela bilong em i olsem wan tausen man. Na taim em wokim wanem?--maunten i stap na em i olsem maun--taim em i wokim maunten em i no pilim olsem em i tait long wanem em i amamas tasol na i wok long wokim ol maunten. Na wanpela taim em i kamap (?)--em i laik olsem res<sup>2</sup> liklikna i kam antap long Manam. Na i kam antap long Manam nau na long si<sup>3</sup> em--em i laik kam antap long Manam nau na i res. Nau na taim em i res i stap nau na wanpela bikpela retpela ent--ent--korakum o anis em i wanem?--kaikai long nek bilong em stret. Na tarangu i jaint ia i kalap nogut tru na i krai nau i singaut, na em i kalap i go daun long si. Em i kalap i go daun long si pinis nau na em i wokabaut i go long si yet. Em i stap long si i go i go i go i go raun long si i go i go nau na i go kamap long dispela hap. Nau na em i mekim maunten hia [in background Long wanem hap?]-long klostu long Karkar, long ples Karkar ailan nau i stap hia--na em i kamapim bikpela maunten hia nau na ples hia maunten hia nau ol i kolim Karkar ailan. Na bipo yet taim jaint i stap em i save salim smok na wanem?--klaut i go antap long maunten long wanem taim anis hia i kaikaiim em em i olsem em i kros na em i subim i go daun long si nau na taim em i stap liklik long maunten em i kros bai em i salim wanem?--smok hia i go antap long volkeno.<sup>4</sup>

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<sup>1</sup>jaint = giant

<sup>2</sup>res = rest. An English loan for what should have been malolo or kisim win. See also si and bloap below.

<sup>3</sup>Note here the speaker's use of si for sea instead of solwara which is the correct form.

<sup>4</sup>volkeno = maunten i save pairap = volcano



Olsem nau na taim em i olsem kros liklik long ol ent hia bai em i salim smok nau na ol pipel i lukim dispela smok i kamap na ol ting bai Karkar i bloap<sup>1</sup> na ol i save sut nabaut long bikples. Em i stap i stap i go i go na em i senisim tingting na em i--long bipo ol pipel i save tok i gat wanpela rot ananit iong si tasol i kam kamap long Manam. Nating<sup>2</sup> em i stap i go nau na<sup>3</sup> em i les nau na em i wokabaut ananit iong si yet i kam kamap iong Manam. Na long dispela taim i no gat smok moa i kamap long Karkar ailan na i no gat paia na taim em i kam bek long Manam em i statim dispela smok na paia i kamap. Em tasol.

[Musik<sup>4</sup>]

[Playing time: 3½ minutes]

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<sup>1</sup>bloap = blow up. This should have been pairap.

<sup>2</sup>nating = ating

<sup>3</sup>Note also this speaker's use of nau na as an introducer throughout this text. Cf. Text 2, also from the Madang area, where the same was observed.

<sup>4</sup>Munge. A feast dance with massed dancers carrying skin drums. The dance has just begun and the singing is a bit ragged. The elders can be heard as they move into the circle to chide the dancers and give orders to mark a change of steps and drum rythms. Sheridan (1958: track 1, item a).

## 16.2 OTHER PACIFIC VARIETIES

This section consists of illustrative texts from the Solomon Islands and the New Hebrides.<sup>1</sup> These varieties have developed along different lines from New Guinea Pidgin. They are more closely related to one another than either is to New Guinea Pidgin. However, they have not been systematically studied in the way that New Guinea Pidgin has been though they are now receiving more attention. The New Hebridean variety is generally referred to as Bichelamar, or Bislama. A short bibliography covering both varieties follows:

Camden, W. G. (1971?) *Dictionary: English to Bislama*. Unpublished mimeo., Vila.

Guy, J. (forthcoming) "Le Bichelamar Des Nouvelles-Hebrides." To appear in *Te Reo*, New Zealand.

Hall, R. A. (1945) "Notes on British Solomon Islands Pidgin." *Modern Language Notes*, 60:315-18.

\_\_\_\_\_ (1955) "Pidgin English in the British Solomon Islands." *Australian Quarterly*, 27 (4):68-74.

Reinecke, J. R. (1937) "Marginal Languages: a Sociological Survey of Creole Languages and Trade Languages." Unpublished Ph.D. Thesis, Yale.

Various publications by foreign missions and the following by Résidence de France, Vila: *Apprenons le Bichelamar* (unpublished mimeo.) and the monthly *Bulletin d'Information*. P. O'Reilly's *Hébridais: Répertoire Bio-Bibliographique des Nouvelles Hebrides* (Sociétés Océanistes, 1957), should also be consulted for possible additional references.

### SOLOMON ISLANDS TEXT

This text is spoken by Mr. Wilson Ifanaoi from Malaita. It is about Wilson's family and was recorded at the University of Papua and New Guinea, in August 1971. Here is the text:

Nem bilong mi Wilson Ifanaoi. Ah--mi kam from Solomon Ailans. An mi kam from wanfala ples olgeta kolem Malaita. Həm veri fa from Sol-Honiara ia. Mi karem sevenfala pipol um--boi na--mi karem sevenfala pikinini nau long famli bilong mi. Ah--fofala boi an trifala meri. An--mi--mi mek drim (?) boi insait long famli ia--tufala brata festaim; tufala marit nau. Həm karem famli bilong olgeta olgeta. Nau wanfala woman mo həm marit. Tufala long skul yet em wanfala həm--brata--həm go long sekendri skul dis yia. Long houm am--mada bilong mi an fada bilong mi stopim wanfala olgeta no go long skul mekem em stap wetem olgeta long houm. Mekem lukafta olgeta am--go long wota, tekem wota fo olgeta an helpəm famli. Am--distaim am--

<sup>1</sup>Both texts are transcribed according to the orthographic principles used in transcribing New Guinea Pidgin except for ə which is used to represent a central vowel sound which is like that in the *be* syllable of *below* when it is not pronounced clearly. The underlined forms represent differences from New Guinea Pidgin. Cf. the notes to the following New Hebridean Text.

mada bilong mi an fada bilong mi tufala ol lelbit nau. Mifala no save am--baimbai haulong nabai (?) tufala stap fo. Am--from hia baimbai mi go bek long houm ating bai mi trai fo helpim olgeta lelbit. Am--bikos tufala brata bilong mi festaim tufala wok an karem famli nau h m hard lelbit for helpem olgeta olman so mi kam baimbai mi gou bek houm wok. Baimbai mi trai fo helpem ol--tufala olman bilong mi.

[Playing time: 2 minutes]

#### NEW HEBRIDES TEXT

This text is part of one collected by Dr. D. Tryon, Department of Linguistics, A.N.U., in 1970. Here is the text:

Wan storian bilong kaikai, we yu--evriwan yumi stap yusem long Niu Hebstri tude. Ah storian long ol kava<sup>1</sup> ia em--em i telem olsem, se, "Wan de ol tri ol i miting long wol<sup>2</sup> ia. Ah--taim ol i stap storian<sup>3</sup> ol i mekem wan bikfala miting long nakamal<sup>4</sup> bilong olgeta. Ah--sip<sup>5</sup> bilong ol tri ia, nem bilongen kokonas. A--taim ol i miting i stap ol i stap storian. Wan animal, nem bilongen, rat, em i wokabaut long ol tingting bilongen. Wantaim nau em i folem<sup>6</sup> wan rus<sup>7</sup> bilong nabaga.<sup>8</sup> Taim i folem rot bilong nabaga ia i folem i go i go i go i go i go daun long botem<sup>9</sup> we ol i kolem narafala wol. Taim i go tru long narafala wol ia long daun i luk wan tri we em i grin i stap. Em i lukem we tri ia em i go i go i go i go i gat wan plantesin bilongen we i stap long daun ia. Ah--taim rat i stap lukluk i harim smel<sup>10</sup> bilongen we i gud we i gud. Em i se, "O ating wan gudfala tri ia. Mi go traimelem gut mo<sup>11</sup> mi mi go traimelem testem olsem wanem i gud

<sup>1</sup>kava is an intoxicating drink. Has great powers as the rest of the story enumerates.

<sup>2</sup>wol = world

<sup>3</sup>storian = story + yarn = tell, talk

<sup>4</sup>nakamal = men's meeting house, club house

<sup>5</sup>sip = chief

<sup>6</sup>folem = follow

<sup>7</sup>rus = root

<sup>8</sup>nabaga = ficus tree

<sup>9</sup>botem = bottom

<sup>10</sup>hareem = to feel

<sup>11</sup>mo = and (also *more* in other places)

bilong kaikai no. Tingting bilong rat i tingbaut olsem ia i go klosap nau. Taim i go klosap long tri<sup>1</sup> ia, i go stap raun longen i traim long ol skin bilongen. Taim i kaikai ol skin bilongen long stampa<sup>2</sup> i stap kaikai stampa nau. Taim i kaikai i mekem doti<sup>3</sup> bilongen i go ah --i solem daun<sup>4</sup> wara bilongen. Taim i stap wokem wokem wokem i no longtaim em i harem i dronk<sup>5</sup>. Taim i harem i dronk kava ia i tok long en. Em i se, "Eh, mi mi harem yu stap kaikai mi. Bai yu save mi. Mi mi kam ia long taim from mi stap antap mi luk olgeta tri we ol i olsem mi ol i doti. Mo ol i no gat samting. Mi lukluk olsem ia mi save ating mo gut mi go hait samples. Dastawei mi kam daun ia. Taim mi kam daun ia mi kam stap--mi kam stap yet tel<sup>6</sup> tude. Ah--yu yu kam painem mi yu stap kaikai mi, mi stap harem. Bai mi telem long yu taim go antap yu go telem long ol tri yu go telem long olgeta se, "Wan tri i no olsem mi. Mi mi wan masta. Mi klin. Man--sapos wan man i kaikai mi, tut bilongen i mo strong i no save kamaot. Ah--lip bilong mi taim yu kukem yu swim long<sup>7</sup> en yu neva gat sua. Yu neva gat wan sua long skin bilong yu. Yu klin nomo stap. [Playing time: 4 minutes]

[Musik<sup>8</sup>]

#### SOME COMPARATIVE NOTES ON BICHELAMAR AND NEW GUINEA PIDGIN

The following are some of the obvious differences between New Guinea Pidgin and its sister Bichelamar. Notice that where these two differ, especially in vocabulary, the New Hebridean form is generally closer to English than the New Guinea equivalent.

(a) Phonology	New Hebrides	New Guinea
Some differences in pronunciation of similar vocabulary items:		
<i>to eat</i>	kakai (sometimes kakai)	kaikai
<i>suppose, if transitive verb marker</i>	sipos, supos	sapos
	V-em, V-im, V-um	V-im

<sup>1</sup>Note use of klosap *near to* where in New Guinea Pidgin one would use klostu.

<sup>2</sup>stampa = butt or base of tree

<sup>3</sup>doti = dirt, rubbish. The idea in this sentence is that kava will cleanse the skin.

<sup>4</sup>solem daun = swallow down

<sup>5</sup>dronk = drunk

<sup>6</sup>tel = until; normally speakers use kasem for tel

<sup>7</sup>swim long = bathe in

<sup>8</sup>Munge. See details given at end of Text 11 in Section 16.1 above.

- |  |   |  |
|--|---|--|
| (8) Grammar  | New Hebrides  | New Guinea   |
| (i) Pronouns: same except for emphatic (double) pronouns:  | mi mi<br>yu yu  | mi yet<br>yu yet   |
| (ii) Possession: same in both--bilong  |   |  |
| (iii) Adjectives   | -fala used for emphasis   | Many have -pela and some come before and after nouns. Many classes.        |
| (iv) Demonstrative <i>ia here, this</i> used more than in New Guinea where <i>dispela</i> is common: | ston ia   | dispela ston (hia)   |
| (v) Numbers up to 10 same except New Guinea uses -pela forms:  | wan tri   | wanpela diwai  |
| (vi) Indefinite Article (same as for numbers above):   | wan man<br>wan samting  | wanpela man<br>wanpela samting   |
| (vii) Continuous Tense:  | i stap V always   | V i stap and less common i stap V  |
| (viii) <i>To want to do V:</i>   | i wantem V  | i laik i V   |
| (ix) Relative Clauses:   | Introduced by <i>we</i><br>e.g., ( <i>wan ples we</i><br><i>Got i stap longem</i> ) | No connective e.g.,<br>( <i>wanpela ples Got i</i><br><i>stap longem</i> ) |
| (x) Reason Clauses ( <i>because</i> )  | from <i>we</i> + clause   | bilong <i>wanem/bikos</i> + clause   |
| (xi) <i>Until</i>  | <i>tel, (i) kasem</i> + clause  | <i>inap long</i> + clause  |

## (c) Vocabulary

English	New Hebrides	New Guinea
woman	woman	meri
small, little	smol	liklik
no good, bad	nogud, bad	nogut
all, everyone	olgeta, evriwan	olgeta
yesterday	yestede	asde
V trans.	V-em, V-im, V-um	V-im
alcoholic drink	strong dring, grog	dring i gat kik/pait
to stop (tr.)	blokem, stopem	pasim, stapim
together with	wetem	wantaim, tupela
wood	wut	paiauwut, diwai
sun rises	sun i resap	san i kirap
duck	dak dak	pato
because	from <i>we</i> , <i>bikos</i>	bilong <i>wanem</i> , <i>bikos</i>
ashes	asis bilong paia	sit bilong paia
how	olsem <i>wanem</i> , <i>wiswe</i> , waswe	olsem <i>wanem</i>
build	bidim, mekem, wokem	wokim (not mekim)

English	New Hebrides	New Guinea
<i>wrong</i>	rong	kranki
<i>diarrhoea</i>	sit wota	pekpek wara
<i>enemy</i>	bad pren	birua
<i>enclosure</i>	barik, padok	banis
<i>send</i>	sendem, salem	salim
<i>boy</i>	boi	manki
<i>weeds</i>	rabis gras	gras nogut
<i>throw</i>	sakem	tromwe
<i>until</i>	tel, kasem	inap long
<i>poor</i>	i gat nating, puaman	rabisman
<i>club</i>	nalnal	stik bilong pait
<i>sorcerer</i>	kleva (man)	man bilong mekim poisen
<i>why?</i>	bilong wanem, from wanem	bilong wanem, watpo
<i>only</i>	nomo	tasol
<i>but</i>	be, me, bat	tasol
<i>to say</i>	(telem)se	i tok
<i>who, which</i>	we	--
<i>happy</i>	glad, harem gut	belgut, hepi
<i>Future V</i>	baimbai/bai V	bai V
<i>village</i>	velej	ples, viles
<i>sky</i>	skai	heven
<i>beach, sand</i>	sanbis	nambis
<i>true home</i>	prapa ples	ples tru
<i>to tell a story</i>	storian	stori long
<i>meeting house</i>	nakamal	haus tambaran, haus kivung
<i>animal</i>	animol	abus
<i>meeting</i>	miting	kivung, miting
<i>follow</i>	folem	bihainim
<i>root</i>	rus	rop bilong diwai
<i>bottom, base, origin</i>	botom, stampa	as, baksait, ananit bilong...
<i>to feel drunk</i>	harim i dronk	ai i raun, i spak
<i>dirt, rubbish</i>	doti	pipia, das
<i>dirty</i>	doti	doti
<i>swallow</i>	solem daun	daunim
<i>tell to</i>	talem long	tokim
<i>teeth</i>	tut	tit
<i>to bathe in</i>	swim long	waswas long
<i>never V</i>	neva, no samtaim	i no save V
<i>and</i>	mo	na
<i>then</i>	saye, ale	orait na
<i>born</i>	bon	mama i karim(em)

## INDEX

This index contains cross-references to all grammatical points introduced into the body of this textbook. Numbers following each head word or phrase in this index indicate the units or subsections of units in which the relevant material is discussed, or occurs first in the case of those items only casually introduced and not discussed. Footnoted material is indicated by the abbreviation (fn.) following the unit or section number given. References are given under both English and Pidgin headings.

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<sup>1</sup>Vocabulary Expansion Exercise

<sup>2</sup>Conversation



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<i>wantaim</i> (moa)	5 (fn.)
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Wantok	1 (fn.)
<i>wanwan</i> (= <i>wanpela wanpela</i> )	13.2 (fn.)
<i>wasmara</i>	14.1
<i>watpo</i>	14.1
<i>what</i>	- in questions ( <i>wanem</i> ) 2
	in relative clauses 8.5
<i>whatever</i>	7.5
<i>when</i>	- in questions 4.3
	in time clauses 9.3
<i>whenever</i> (long <i>wanem taim</i> )	9.3



<i>where</i>	- in questions	1
	in relative clauses	8.5
<i>whether</i>	clauses	10.5
<i>which</i>	- in questions	2
	in relative clauses	6.2; 7.5
<i>whichever</i>		7.5
<i>while</i>	(long taim...yet)	9.3
<i>who</i>	- in questions	3
	in relative clauses	6.2; 7.5
<i>whoever</i>		7.5
<i>whose</i>		3
<i>why</i>	(bilong wanem)	1
<i>westap</i>		14.1
<i>wiken</i>		4.3 (fn.)
<i>wish</i>		2.2
<i>work</i>	(types of in New Guinea)	5 (fn.)

## Y

<i>yes</i>		1 (fn.)
<i>yesa</i>		1 (fn.)
<i>yet</i>	(with pronouns)	11.3

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## A NEW GUINEA PIDGIN READING LIST

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- \_\_\_\_\_ (1970) "Development of New Guinea Pidgin." In *Introduction to Materials in New Guinea Pidgin (Coastal and Lowlands)*. (Canberra: *Pacific Linguistics*, Series D, No. 5, The Australian National University).
- \_\_\_\_\_ (1970) "Pidgin English in New Guinea." In W. S. Ramson (ed.) *English Transported*. (Canberra: Australian National University Press) pp.102-23.
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- \_\_\_\_\_ (1969) "English, Pidgin and What Else?" *New Guinea*, 4 (2): 30-42.

### 2. Structure

- Hooley, B. A. (1963) "Transformations in Neo-Melanesian," *Oceania*, 33: 116-27.

- Laycock, D. (1970) *Materials in New Guinea Pidgin (Coastal and Lowlands)*. (Canberra: *Pacific Linguistics*, Series D, No. 5, The Australian National University). [\$2.50]
- Litteral, R. (1969) *A Programmed Course in New Guinea Pidgin*. (Brisbane: Jacaranda Press) With tapes. [\$4.00 + \$10.00?]
- Mihalic, F. (1971) *The Jacaranda Dictionary and Grammar of Melanesian Pidgin*. (Brisbane: Jacaranda Press). [\$6.50]
- Murphy, J. J. (1966) *The Book of Pidgin English* (rev. ed.). (Brisbane: Smith and Patterson).
- Thomas, H. S. (1969) *Learning Pidgin*. (Sydney: The Australian Broadcasting Commission). [\$0.50]
- Wurm, S. A. (1971) *New Guinea Highlands Pidgin: Course Materials*. (Canberra: *Pacific Linguistics*, Series D, No. 3, The Australian National University). [\$3.50]

### 3. Reading Materials

- "Wantok": A fortnightly Pidgin newspaper published by Wantok Publications Inc., P.O. Box 298, Wewak, Papua New Guinea. [10¢ per copy locally]
- "Nius Bilong Yumi": A fortnightly news-sheet published by the Department of Information and Extension Services, Papua New Guinea. [Free but there is a waiting list.]
- Nupela Testamen. (Canberra: British and Foreign Bible Society in Australia, 1969). [\$2.00]
- Numerous short (about 50pp. 20-30¢ each) booklets on various topics published by Kristen Press, Madang, Papua New Guinea. [Pricelist on application.]
- Raunabaut: A bi-monthly journal produced by Bougainville Copper, Melbourne.
- Various songs, poems, plays and literary items in *Papua Pocket Poets Series* and *Kovave: A Journal of New Guinea Literature* available at University of Papua and New Guinea Bookshop, Waigani, Papua New Guinea.
- Several LUKSAVE (abbreviations of longer research publications) available from The New Guinea Research Unit, P.O. Box 1238, Boroko, Papua New Guinea. [25¢ each]
- News and items of interest broadcast over the ABC and District (local) Radio Stations throughout Papua New Guinea.

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