

BISLAMA

AN INTRODUCTION TO THE NATIONAL LANGUAGE OF VANUATU

Darrell T. Tryon

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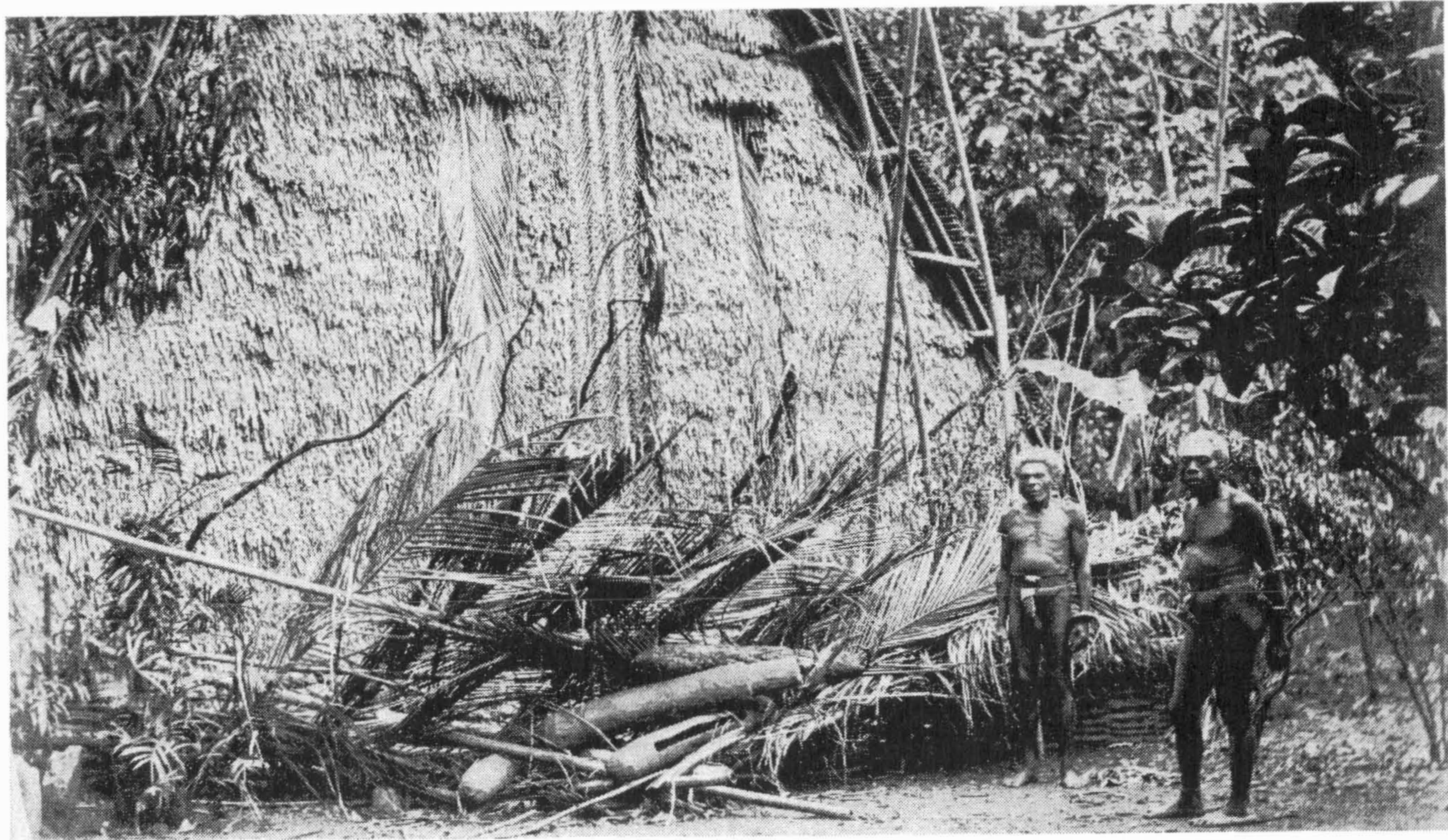
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the

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Malakula, Vanuatu, 1883

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TABLE OF CONTENTS

INTRODUCTORY	x
ACKNOWLEDGEMENTS	xii
ABBREVIATIONS	viii
UNIT 1	
1.0. What is Bislama?	1
1.1. The sounds of Bislama	4
1.2. Bislama spelling	10
UNIT 2	13
2.0. Dialogue: In Vanuatu	13
2.1. Basic sentence types	16
2.1.1. Sentences containing finite verbs	18
2.2. Pronoun subjects	18
2.3. Noun subjects	22
2.4. Nouns: singular and plural	23
2.5. Definite and indefinite	24
2.6. Exercises	25
2.7. Comprehension: <i>Pijin blong solwota</i>	26
UNIT 3	29
3.0. Dialogue: At the bank	29
3.1. Demonstratives	32
3.2. <i>Long</i>	33
3.3. Verbs: transitive and intransitive	33
3.4. Negatives	36
3.5. Exercises	37
3.6. Comprehension: <i>Jenisim skin</i>	39
UNIT 4	41
4.0. Dialogue: At home	41
4.1. <i>Blong</i>	45
4.2. More on verbs	47
4.3. <i>Stap</i>	50
4.4. Numerals and quantifiers	50
4.5. Exercises	52
4.6. Comprehension: <i>Ol welfis</i>	54
UNIT 5	57
5.0. Dialogue: At the market	57
5.1. Interrogatives	60
5.2. Yes/no questions	61

5.3.	Negative questions	62
5.4.	Desideratives: <i>wantem</i>	63
5.5.	Exercises	64
5.6.	Comprehension: <i>Devel blong Erromango</i>	67
UNIT 6		71
6.0.	Dialogue: At the police station	71
6.1.	Noun modifiers adjectives	73
6.2.	<i>Bambae</i> - future tense	77
6.3.	<i>Stap</i> - continuous action	79
6.4.	Completed Action: <i>finis</i>	79
6.5.	Exercises	80
6.6.	Comprehension: <i>Volkeno blong Lopevi</i>	82
UNIT 7		85
7.0.	Dialogue: On Tanna	85
7.1.	Verbless sentences: to be	88
7.2.	Nouns used as verbs	88
7.3.	There is/there are: <i>i gat</i>	89
7.4.	Location and direction	90
7.5.	Exercises	92
7.6.	Comprehension: <i>Snek blong Tanna</i>	95
UNIT 8		99
8.0.	Dialogue: During the war	99
8.1.	Time	102
8.2.	Days, dates and ages	105
8.3.	Save	106
8.4.	Verb + <i>bakegen</i> : repeated action	108
8.5.	Exercises	109
8.6.	Comprehension: <i>Miusek long Vanuatu</i>	112
UNIT 9		115
9.0.	Dialogue: At the post office	115
9.1.	Beginning relative clauses (who, which, that)	118
9.2.	Past Tense: <i>bin</i> and <i>jas</i>	121
9.3.	<i>Naf, inaf</i> : to be able, adequate	122
9.4.	All, every: <i>olgeta, evri, evriwan</i>	123
9.5.	Exercises	124
9.6.	Comprehension: <i>Tetemako mo Tomedrahnechen (I)</i>	127
UNIT 10		131
10.0.	Dialogue: At the hospital	131
10.1.	Intensifiers: <i>tumas / moa / lelebet</i> ,	133
10.2.	Emphatic pronouns: <i>nomo</i>	135
10.3.	Conditional: <i>sipos</i>	136
10.4.	<i>Olsem</i> : thus, like this/like that	137
10.5.	Exercises	139
10.6.	Comprehension: <i>Tetemako mo Tomedrahnechen (II)</i>	142

UNIT 11	147
11.0. Dialogue: Travel in Vanuatu	147
11.1. Obligation: imperatives and prohibitives	150
11.2. Reason: <i>from we</i> : because/since	152
11.3. More on relative clauses	153
11.4. Inceptives: <i>stat/statem</i>	154
11.5. Exercises	155
11.6. Comprehension: <i>Rat mo Krab (I)</i>	158
UNIT 12	161
12.0. Dialogue: In church	161
12.1. Nobody, no one, nothing, nowhere, none	163
12.2. Almost, nearly: <i>klosap</i> + verb	165
12.3. Until, as far as: <i>kasem</i>	166
12.4. Time clauses: <i>taem, taem we</i>	166
12.5. Verbs of saying: <i>se</i>	167
12.6. Exercises	169
12.7. Comprehension: <i>Rat mo Krab (II)</i>	171
UNIT 13	175
13.0. Dialogue: On Pentecost Island	175
13.1. Comparison of adjectives and adverbs	177
13.2. Identity: <i>sem, sem mak, wan mak</i>	179
13.3. Distributive and reciprocal pronouns: each, each other, one another	180
13.4. Reflexive pronouns	182
13.5. Passive constructions	182
13.6. Exercises	183
13.7. Comprehension: <i>Navelak</i>	186
UNIT 14	189
14.0. Dialogue: At the wedding	189
14.1. Revision of interrogatives	191
14.2. <i>Wehem, weswe</i>	194
14.3. Causatives <i>mekem</i>	195
14.4. <i>Kam</i> : to become	195
14.5. <i>Traem</i> : attempted action, to try to	196
14.6. Exercises	197
14.7. Comprehension: <i>Long Ambae long 1942</i>	201
UNIT 15	205
15.0. Dialogue: Kava	205
15.1. <i>Kam</i> and <i>go</i> : serial verbs	207
15.2. Sentence reduction: sequence of time	209
15.3. <i>Nomata we</i> : even if, although	210
15.4. Adverbs of manner	212
15.5. <i>Mestem</i> : unsuccessful actions	212
15.6. Exercises	213
15.7. Comprehension: <i>Long Palamen</i>	216

UNIT 16	219
16.0. Dialogue: Life	219
16.1. Discourse connectives	221
16.2. Compound nouns	224
16.3. More on noun modifiers	226
16.4. Whether clauses	227
16.5. Intense repetitious actions	227
16.6. Revision exercises	228
16.7. Comprehension: <i>Konstitusen</i>	232
17.0. BISLAMA-ENGLISH WORDLIST	235
18.0. ENGLISH-BISLAMA WORDLIST	247
19.0. INDEX	259

ABBREVIATIONS

exc.	exclusive
inc.	inclusive
pl.	plural
PM	predicate marker
pred.	predicate
mkr.	marker
s.o.	someone
s.th.	something

add

sg.



Dedication: To the people of Vanuatu

**Publisher's Note: No royalties or other payments are made on
this book.**

INTRODUCTORY

This course is an introductory one for beginning students of Bislama, the national language of Vanuatu. It consists of sixteen units, covering the main aspects of Bislama phonology, grammar and lexicon. The sixteen units are accompanied by eight sixty minute cassette tapes, so providing approximately thirty minutes of taped material per unit. The teaching units are followed by a two-way wordlist and subject index.

Apart from the first unit, which covers the development of Bislama and the Bislama sound system and spelling, each unit is similar in structure. Each unit consists of five sections, as follows:

- | | |
|-------------------|----------------|
| (1) Dialogue | (2) Vocabulary |
| (3) Grammar | (4) Exercises |
| (5) Comprehension | |

- a) The dialogues are produced as diglot texts and deal with aspects of daily life in Vanuatu, such as marketing, banking and just chatting. These dialogues were recorded in the studios of Radio Vanuatu by members of the Radio Vanuatu staff.
- b) Each unit is provided with its own vocabulary. In these vocabularies the meanings assigned to individual words are those appropriate for the particular unit. Where a word has a range of meanings, not specific to a particular unit, the range of meanings may be found in the two-way lexicon which follows the units. The unit vocabulary covers all new words used in the dialogues, the grammatical points, and the comprehension passages.
- c) In each unit four or five main structural or grammatical points are explained, beginning with the main structural elements and working towards the more specialised usages encountered in Bislama.
- d) All of the units are accompanied by eight exercises of ten questions each, used as drills for the grammatical points contained in the particular unit. The correct responses to the drills are given on the cassette which accompanies the unit.
- e) The final element in each unit is a comprehension passage, usually a story or occasionally a speech delivered on a particular occasion by a government leader. Each comprehension text is accompanied by ten questions, to be answered in English. Each of these texts is accompanied by key vocabulary items set out to match the text line and so avoid having to turn back to the unit vocabulary.

It is recommended that this course be used in conjunction with W. Camden's: *A descriptive dictionary: Bislama to English*, Maropa, 1977, reprinted in 1985.

NASONAL SING SING BLONG VANUATU

F. Vincent

Allegro moderato

Yu - mi, yu - mi, yu - mi i glat blong ta - lem se Yu -
 mi, yu - mi, yu - mi i man blong Va - nu - a - tu! 1. God i
 giv - - im ples ia long - yu - mi Yu - mi glat - tu - mas long
 hem - Yu - mi strong - mo yu - mi fri - long hem Yu - mi
 bra - ta ev - ri - wan! Yu - mi, yu - mi, yu -
 mi i glat blong ta - lem se Yu - mi, yu - mi, yu -
 mi i man blong Va - nu - a - tu!

Yumi, Yumi, Yumi glat blong talem se
 Yumi, Yumi, Yumi i man blong Vanuatu.

1.

God i givim ples ia long yumi
 Yumi glat tumas long hem
 Yumi strong mo yumi fri long hem
 Yumi brata evriwan.

2.

Plante fasin blong bifo i stap
 Plante fasin blong tedei
 Be yumi i olsem wan nomo
 Hemia fasin blong yumi.

3.

Yumi save plante wok i stap
 Long ol aelan blong yumi
 God i helpem yumi evriwan
 Hemi papa blong yumi.

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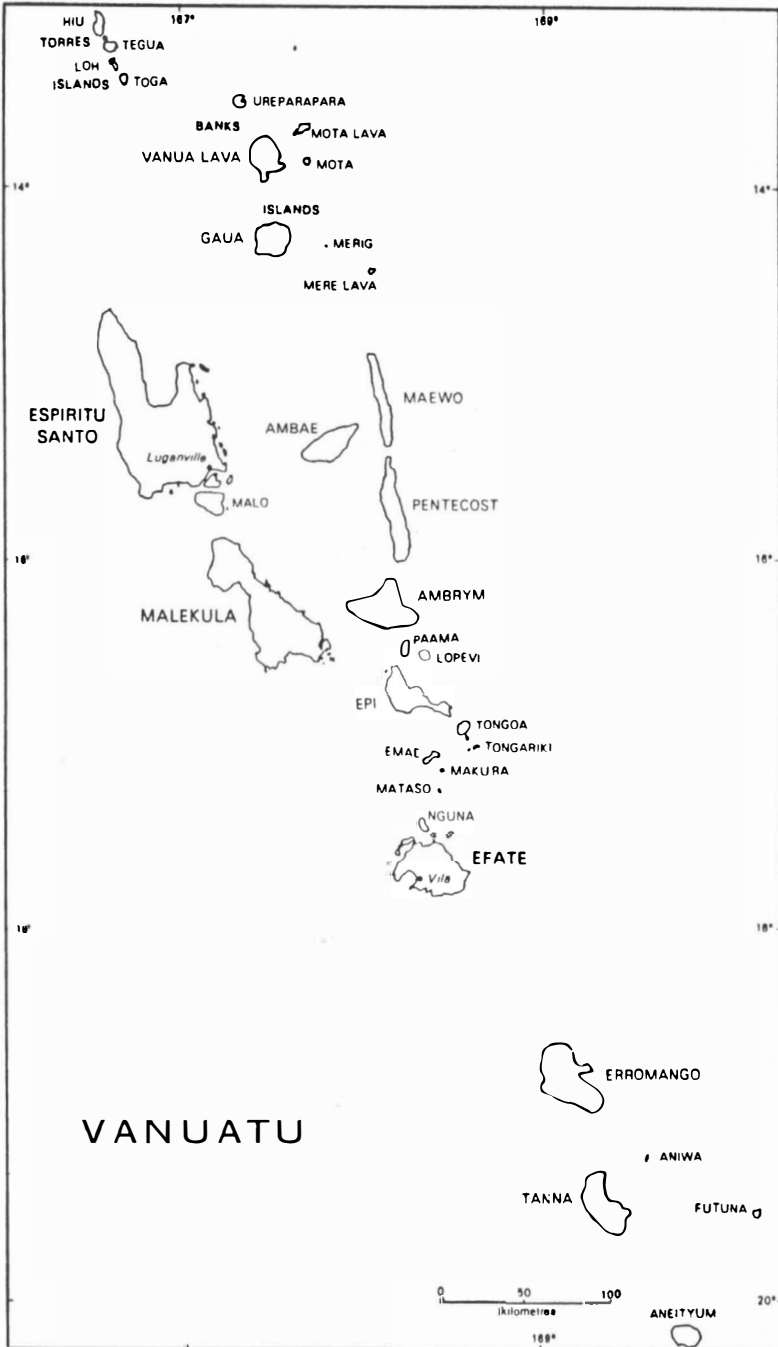
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UNIT 1

1.0. What is Bislama?

Bislama is the national language of the Republic of Vanuatu, an independent state situated in the south-west Pacific. Vanuatu's neighbours to the north-west are Papua New Guinea and the Solomon Islands, to the south New Caledonia and to the east the Fiji Islands. Prior to Independence, which was achieved on 30 July 1980, Vanuatu was an Anglo-French Condominium known as the New Hebrides.

Bislama is an English-based pidgin language which is spoken throughout the archipelago as a lingua franca, a common tongue which ensures communication between the many different language communities indigenous to this island group. For, surprising as it may seem, there are more than one hundred distinct and separate languages spoken in Vanuatu by approximately 130,000 people. This total excludes the European languages English and French. In statistical terms, then, there is a distinct language for every 1200 inhabitants in Vanuatu, which is one of the highest, if not the highest language density in the world. It is not surprising, therefore, that a common language should develop in Vanuatu, one which would ensure nationwide communication.

Of course English and French are spoken and understood by many ni-Vanuatu, as the citizens of the republic choose to be called. However, it is rare for a ni-Vanuatu to speak and understand both English and French, especially outside the capital Port Vila on the island of Efate. This situation results from the fact that in pre-Independence times the French and British colonial rulers duplicated facilities, resulting in competing English and French-language schools. The net result was that those ni-Vanuatu who attended French schools learned French, while students at the British schools throughout the country were educated in English. Since Independence the two-language education system has been maintained, and indeed is enshrined in the Vanuatu constitution. This situation effectively rules out the possibility of either English or French becoming spoken and understood throughout the republic. The only language to achieve nationwide currency, then, is Bislama, and this has occurred only relatively recently. Previously Bislama was not at all well known in some of the more remote areas of the archipelago, especially among women. Since Bislama is the only language of universal currency in Vanuatu, it is not surprising that it was proclaimed the National Language of the republic in the country's constitution.

What of Bislama, then, and how did it develop? In the first half of the nineteenth century there was intensive whaling in the Pacific, mainly in Polynesia and Micronesia. During the course of this activity many South Sea Islanders were engaged as ship's crew. A kind of jargon or pidgin English developed as a means of communication between Europeans and Islanders engaged in the trade. Gradually whale numbers in Polynesia became severely depleted, with a result that the whalers moved their centre of activity progressively westwards into Melanesia. This meant that ni-Vanuatu became involved in the industry and gradually picked up the trade jargon used as the means of general communication.

At the same time, stands of sandalwood were discovered on Erromango in 1827 by an Irishman, Captain Peter Dillon. This wood was much prized by the Chinese and soon became the subject of a flourishing export trade. Once traders based in Australia learnt of its existence, and of the rich profits to be made, there was a frantic rush to Vanuatu to acquire cargoes of the fragrant-smelling wood. The islands involved were mainly the southern ones, Erromango, Tanna and Aneityum, the same islands which had the greatest contact with the early whalers. Indeed, the only whaling station in the whole of Vanuatu, that run by James Paddon, was on Aneityum, in the far south of the archipelago.

Apart from whaling and sandalwood, another activity which involved contact and communication between Europeans, Polynesians and ni-Vanuatu was the sea slug or *bêche-de-mer* industry, the sea slugs being dried and exported to China as condiments.

By the early 1860s all of these industries were winding down. However, a new economic development was taking place, one which was to have important implications for the development of Bislama. In 1862 sugar cane was established on a commercial scale in Queensland. At the same time there was a short-lived boom in cotton production in Queensland and Fiji, brought about by the shortage which resulted from the American Civil War. Further east, copra plantations were established in Samoa by the German firm of Godeffroy and Sons.

All of these industries were highly labour intensive. The nearest source of available labour lay in Melanesia, and in 1863 the first boatload of ni-Vanuatu was recruited and brought to Queensland. Between 1863 and 1911 more than 50,000 ni-Vanuatu worked as indentured labourers on the plantations, mainly in Queensland, but also in Fiji and Samoa. Most worked for a term of three years, returning home at the end of that time. However, quite a number signed on for a second and even a third term.

Labour recruiting began first in the southern islands of the then New Hebrides, the first recruits coming from the island of Tanna. By the end of the 1860s the recruiters moved north, through the central and northern New Hebrides and the Banks Islands and on to the Solomon

Islands. From there they finally reached what is now Papua New Guinea by the early 1880s. During this period the recruiters signed on labourers at nearly every island. Unfortunately, many of the ships' captains were not always scrupulous about how they recruited their labour nor about returning recruits to their home islands at the end of the contract period.

It was on the plantations, and especially in Queensland, that Bislama developed and stabilised. The first recruits already had some knowledge of the 'jargon' or 'broken English' used by the whalers and sandalwooders. When they reached the plantations, recruits from the same island and speaking the same language were generally separated so that they could not make trouble or plot against their employer. Recruits were, then, forced to speak to one another in the 'jargon' which quickly spread among the labourers, reinforced by the English spoken by their overseers. Over a fifty year period a variety of Pidgin English evolved. Using basically an English wordstore and a Melanesian grammar and syntax, it reflected the structures common to the indigenous languages of Vanuatu. This variety of Pidgin, as it evolved and developed its fixed grammatical rules, became the language known in Vanuatu as Bislama. As more and more people returned home from the canefields, they passed it on to their families and local communities, to say nothing of future recruits.

At the end of the recruiting period, in the first decade of this century, Bislama fully stabilised in terms of its vocabulary and grammatical rules, and appears not to have changed very significantly during the next seventy years. As recruits returned home to the Solomon Islands and to Papua New Guinea, the distinctive features of sister dialects, Tok Pisin in Papua New Guinea and Pijin in the Solomons, began to emerge.

During the decade prior to the granting of Independence in 1980, Bislama was called upon to play a very different role from that which it had played previously. Up until that time, Bislama was considered to be a rough and inadequate plantation language, unworthy to communicate the word of God. However, in 1971 a Bislama translation of the Four Gospels appeared, *Gud Nyus Bilong Jisas Krai*. This was followed by the New Testament *Nyu Testeman* (1980). Acceptance of Bislama by the churches in Vanuatu was a crucial step towards raising the status of that language to a point where it became universally accepted as the language of administration and government, occupying a pre-eminent position because of its currency throughout Vanuatu. Because of the emergence of political parties in the early 1970s and the vast range of new concepts and ideas which were a necessary part of the move towards Independence, indeed because of the whole new orientation of thinking and pre-occupations at that time, Bislama has undergone an extensive lexical expansion. This expansion has caused a number of communication problems, especially outside the capital, for even today a number of the new terms

coined are not well understood in non-urban areas. This is a necessary step in the evolution of Bislama as it comes to terms with new technological and bureaucratic problems. It simply means that where such terms are used, care must be taken to define the meanings of neologisms as they are introduced.

Bislama, then, is the vibrant and expressive national language of Vanuatu. It is a Melanesian language in its own right. As we shall see, it has its own strict grammatical and syntactic rules and an extensive vocabulary. It is a language which has been much maligned in the past, mainly through ignorance on the part of its detractors. It has been justly recognised by the Vanuatu Government for what it is: a lingua franca spoken throughout Vanuatu, a truly national language which allows communication across all the language boundaries which criss-cross the country.

1.1. The sounds of Bislama

The sounds which distinguish meaning in Bislama, called phonemes in technical terms, are not the same as in English. This is only to be expected, as sound systems vary widely from language to language.

The phonemes or key sounds in Bislama are as follows:

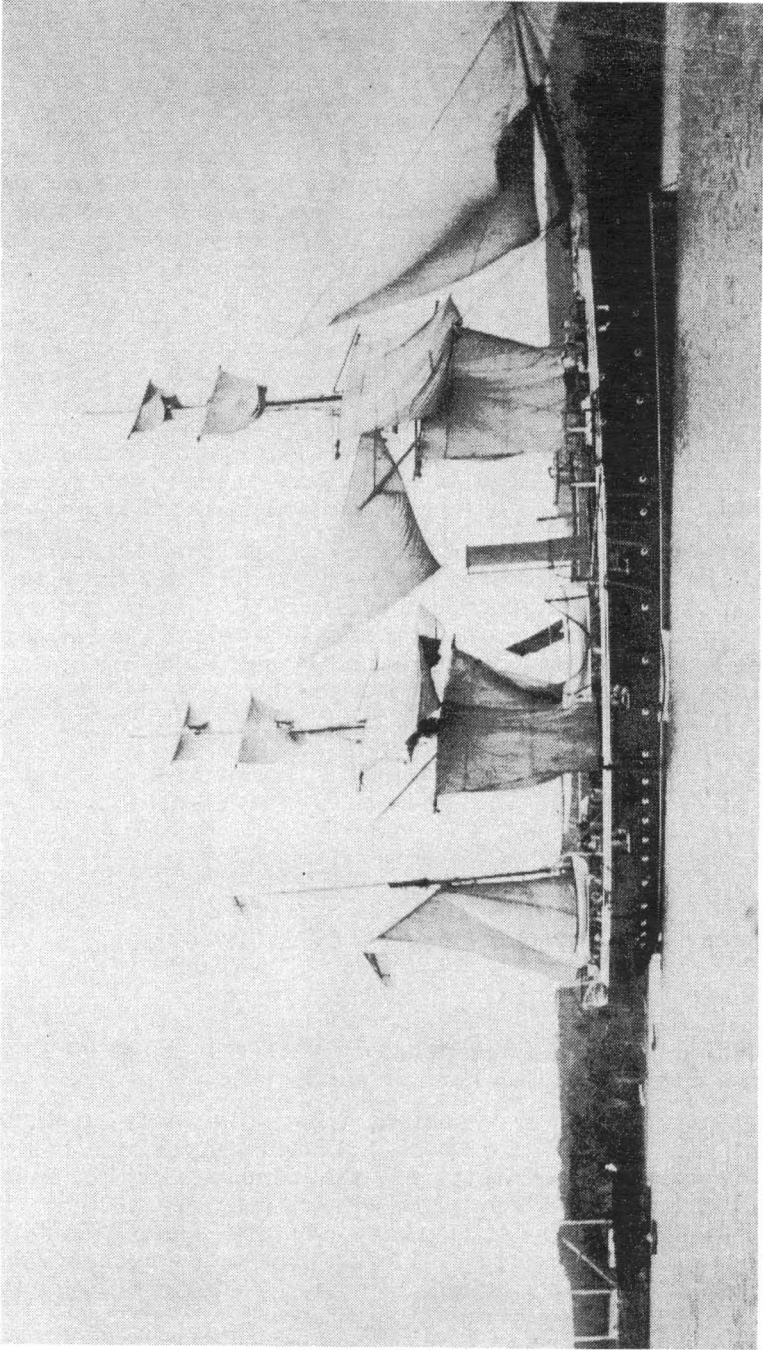
CONSONANTS:

p	t	k
f	s	h
m	n	ng
	l	
w	r	y

VOWELS:

i	u
e	o
a	

Bislama is the first language of very few ni-Vanuatu, usually only the children of parents who do not have the same mother tongue. For this reason, the pronunciation of Bislama varies considerably, but within specifiable limits, from island to island, and even within islands, where there are a number of different languages spoken. This is simply because, since Bislama is practically nobody's first language, everyone speaks it with an accent, the accent dictated by the speaker's



H.M.S. Miranda, Capt. Acland, Efate, 1883

individuals tend to write Bislama as they pronounce it, which gives rise to a wide range of spellings for individual words and renders the reading of Bislama a sometimes difficult task. The only regular or standardised Bislama spelling which exists is that adopted and endorsed by the Vanuatu Christian Council. It is this spelling which, with occasional modifications, is used in the Bislama translation of the Four Gospels and the New Testament. This same spelling system is reproduced in W. Camden's *A descriptive dictionary: Bislama to English* (1977), a useful dictionary to use in conjunction with this course. This same spelling, with minor modifications, has been followed here. The main departures are that the demonstrative 'this/that', written *ya* by Camden, is here written *ia*, and that the predicate marker *i* is always written separate from the noun or pronoun subject, in accordance with the stated preference of the Vanuatu Komiti Blong Bislama.

Although it was pointed out above that in Bislama there is no distinction between p/b, t/d, k/g and f/v it may surprise readers to find that [p] and [b], [t] and [d], [k] and [g], [f] and [v] are written separately throughout the text. This is simply an established spelling convention.

Those devising the spelling of Bislama as used in evangelical texts decided after much deliberation that for a number of reasons it was not practical to use a fully phonemic orthography. Where variation in pronunciation exists for words containing these sounds, it was decided that the choice of [p] or [b], [t] or [d], etc, should follow the spelling of the source language, normally English, for that item. So we have, for example:

<i>bata</i>	butter	<i>katres</i>	cartridge
<i>boel</i>	boil	<i>kliia</i>	clear, open
<i>pepa</i>	paper	<i>giaman</i>	lie, deceive
<i>pos</i>	post	<i>gris</i>	fat
<i>tede</i>	today	<i>faet</i>	fight
<i>tanda</i>	thunder	<i>fefte</i>	fifty
<i>daeva</i>	dive	<i>volkeno</i>	volcano
<i>delaet</i>	daylight	<i>visitim</i>	visit

The spelling of Bislama, then, should pose few problems for English speakers, if this principle is borne in mind.

So that the student may achieve a better mastery of Bislama pronunciation, normally the downfall of English-speaking students, it is strongly recommended that he or she listen carefully to the main sections of the units which follow without reference to the text, as instructed. For a slavish attachment to the text inevitably leads to an anglicised view and pronunciation of an important language which is essentially a Melanesian creation.

mother tongue. So the same word may be pronounced in a number of different ways, depending on the key sounds in the home language of the speaker. So, for instance, *pikinini*, 'child', may be heard pronounced in any of the following ways:

pikinini
bikinini
mbikinini
piginini
biginini
mbiginini
mbingginini

Of course any individual speaker will employ only one consistent pronunciation for any word. The range of pronunciations suggested for *pikinini* above make up the whole range which may be heard right across the country. So, recognition of individual words will not pose a very grave problem for students of Bislama, as the range of pronunciations for any given word is no greater than for the various dialects of English or French. In most cases the range is much narrower. Once the student realises the limits of variation in the pronunciation of individual words, through a knowledge of the possible sound variations in the realisation of a particular phoneme, then comprehension will no longer be impaired.

For this reason each of the phonemes of Bislama is discussed individually, together with its range of realisations around the archipelago.

/p/ may be realised as

p	(a voiceless bilabial stop)
b	(a voiced bilabial stop)
mb	(a prenasalised voiced bilabial stop)

So, for example, *pig* may be heard variously as *pig*, *big* or *mbig* (leaving aside the possible variations on the pronunciation of /k/ for present purposes). What is significant here, in terms of English-speaking students, is that in Bislama the sounds represented by p, b and mb in English are perceived as the same by ni-Vanuatu speakers of Bislama. If any general tendency emerges across the country it is that /p/ tends to be pronounced as 'p' word initially and finally and as 'b' or 'mb' between vowels. Note also that where /p/ is pronounced as [p], its quality is like the [p] in English 'spin'. That is, it is unaspirated or 'softer' than the [p] of English 'pin' (which is aspirated), for example.

/t/ may be realised as

t	(a voiceless alveolar stop)
d	(a voiced alveolar stop)
nd	(a prenasalised voiced alveolar stop)
r	(a voiced alveolar flap or trill)

Thus *wota*, 'water', may have a number of different pronunciations, as follows: *wota*, *woda*, *wonda* or *wora*. It should be observed that while /t/ is normally realised as t, it is commonly pronounced as r between vowels. Further examples: *garen*, 'garden', *sarap*, 'shut up' or *Sarede* and even *Sarere*, 'Saturday'. Again, note that t and d are heard as the same sound by a broad cross-section of Bislama speakers. Observe, also, that where Bislama /t/ is pronounced as [t], its quality is like that of the [t] in English 'stake', which is 'softer' (unaspirated) than the [t] of English 'top' (which is aspirated).

/k/	may be realised as	k	(a voiceless velar stop)
		g	(a voiced velar stop)
		ngg	(a prenasalised voiced stop)

For example, *kokonas*, 'coconut', may be heard as *kokonas*, *gogonas*, or even *nggonggonas*. Here again, k and g are perceived as the same sound by most speakers. As with /p/ and /t/ above, it is most common to hear the voiceless variant, in this case [k], word initially and finally, the voiced variants occurring elsewhere. Where /k/ is pronounced as [k], again it is unaspirated or 'soft', as in English 'skim', 'skill', not aspirated or 'breathy' as in English 'kill' or 'king'.

/f/	may be realised as	f	(a voiceless bilabial or labio-dental fricative)
		v	(a voiced bilabial or labio-dental fricative)
		p	(a voiceless bilabial stop)

So, for example *tufala*, *they two* may be heard as *tufala*, *tuvala* or even *tupala*. *Narafala*, 'other, another' may be heard as *narafala*, *naravala* or sometimes *narapala*.

/s/	may be realised as	s	(a voiceless alveolar fricative)
		sh	(a voiceless grooved alveolar fricative)
		ts	(a voiceless alveolar affricate)

/s/ is normally realised as [s] in the Bislama of most speakers, only occasionally as sh or ts. More important, perhaps, is the fact that original English affricates are realised by many Bislama speakers as [s]. Thus for example,

English ch	>	s	church	>	sios
			charge	>	sas
			launch	>	lanis
English j	>	s	charge	>	sas
			change	>	senis
			join	>	soen

words. This means, in effect, that some speakers of Bislama insert a vowel between any sequence of two or more consonants, while others insert them only between certain sequences which they find difficult because they do not occur in their mother tongue.

These restrictions and limitations do not normally apply across syllable boundaries and in compounds such as *renkot*, 'raincoat', *nektae*, 'tie' or *semtaem*, 'at the same time'.

Diphthongs

Diphthongs are sequences of two vowels pronounced with a single breath impulse. They are realised, effectively, as single vowels with one vowel quality at the beginning and another at the end. There are four diphthongs which occur with great frequency in Bislama. They are as follows:

<i>ei</i>	<i>dei</i> <i>pleplei</i> <i>yestedei</i>	day play continually yesterday
<i>ae</i>	<i>naet</i> <i>naes</i> <i>waet</i>	night nice white
<i>ao</i>	<i>haos</i> <i>singaot</i> <i>flaoo</i>	house call out flower
<i>oe</i>	<i>boel</i> <i>oel</i> <i>boe</i>	boil oil boy

It may surprise English speakers to find that the diphthong which occurs in English words such as 'night' and 'white' have been written /ae/ rather than /ai/ as might have been expected. The same also applies to the diphthongs /ao/ and /oe/, which one might have expected to have found written as /au/ and /oi/ respectively. The reason that /ae/, /ao/ and /oe/ have been written rather than /ai/, /au/ and /oi/ is simply that ni-Vanuatu who are French language educated would pronounce /ai/ as /e/, /au/ as /o/ and /oi/ as /wa/, which is the value these sequences have in French.

1.2. Bislama spelling

Bislama is essentially a spoken language, although it is written more and more both for administrative, evangelical and commercial purposes. No official standard spelling exists. As a consequence,

Examples: *be*, 'but'; *plet*, 'plate'; *pem*, 'to buy'; *harem*, 'to hear'; *sekem*, 'to shake'; *rere*, 'to be ready'.

/a/ is generally realised as in English 'but', 'cut' (a mid open central vowel).

Examples: *sakem*, 'to throw'; *katem*, 'to cut'; *wanem*, 'what'; *pasis*, 'harbour, anchorage'; *naf*, 'enough'; *brata*, 'brother'.

/ɔ/ is realised approximately as in English 'hot', 'pot' (a mid open back vowel) in closed syllables; in open syllables it is realised approximately as in 'go', (a mid close back vowel) but not lengthened into a diphthong as it is in English.

Examples: *kolem*, 'to call'; *bokis*, 'box'; *pipol*, 'people'; *sotfala*, 'short'; *piko*, 'fish species'; *go*, 'go'.

/u/ is generally realised as in English 'put', 'book' (a high open back vowel) in closed syllables; in open syllables it is realised approximately as in English 'moon', 'coot' (a high close back vowel).

Examples: *pulum*, 'to pull'; *rum*, 'room'; *blu*, 'blue'; *tru*, 'true, real'; *kukum*, 'to cook'; *pusum*, 'to push'.

Epenthetic vowels

In many of the Vanuatu vernacular languages there is a restriction which is common in Polynesian languages, namely that sequences of two or more consonants within the same syllable cannot occur together as in English 'steam', 'stream', 'strong', 'from', and 'broom'. In Polynesian languages and in many Vanuatu languages these sequences of consonants must be separated by a vowel. This leads to varying pronunciations such as the following:

<i>stima</i> / <i>sitima</i>	vessel, ship
<i>from</i> / <i>forom</i>	because of
<i>brum</i> / <i>burum</i>	broom
<i>blu</i> / <i>bulu</i>	blue

Speakers of those languages which do not allow sequences of consonants such as those just illustrated normally select as the vowel to be inserted between consonant sequences the same vowel as follows the sequence, as in the examples above. Epenthetic vowels are also introduced by speakers of languages which do allow consonant sequences, but not the sequences involved in particular Bislama

nasalisation of the preceding vowel, as in French, yielding forms such as *blō* and *lō*. It should be observed that this pronunciation is very widespread, and not confined to areas of French language influence.

/l/ is always realised as l (a voiced alveolar lateral)

Examples: *lusum*, 'to lose'; *holem*, 'to hold'; *pulum*, 'to pull'; *hol*, 'hole'; *hil*, 'hill'.

/r/ is always realised as r (a voiced alveolar trill/a voiceless alveolar trill or a voiced alveolar flap).

Examples: *rabis*, 'useless'; *parel*, 'paddle'; *ren*, 'rain'; *karem*, 'obtain'. /r/ is commonly realised as a trilled /r/, like a Scottish /r/. Sometimes it has a voiceless quality, being realised almost as /hr/. Quite commonly it is realised as a sharp tap on the alveolar ridge behind the top teeth, not unlike /t/ or /d/ in the way it is produced, although of course /t/ and /d/ are not normally flapped like an /r/ of this type. In any case, all varieties of Bislama /r/ are clearly recognisable as /r/.

/w/ is normally realised as w (a bilabial semi-vowel)

Examples: *wasem* 'to wash'; *wea*, 'where?'; *wetwet* 'wet'; *wetem*, 'with'; *swit*, 'sweet'. Where /w/ occurs as the second element of a diphthong, see below, it is written as a vowel.

/y/ is normally realised as y (a palatal semi-vowel)

Examples: *yangfala*, 'young'; *yumi*, 'we' plural inclusive; *yusum*, 'to use'; *saye*, 'that's it'. Where /y/ occurs as the second element of a diphthong, see below, it is written as a vowel.

/i/ is realised as in English 'me', 'see', 'machine' (a high close front vowel) in open syllables; in closed syllables it is realised as in English 'bit', 'fit' (a high open front vowel). This is roughly the same distribution as for English. Note that stress normally falls on the penultimate syllable in Bislama.

Examples: *mi*, 'me'; *bitim*, 'to beat'; *kilim*, 'to hit'; *pinklos*, 'clothes peg'; *singaot*, 'to call out'.

/e/ is realised approximately as in English 'day', but clipped and not diphthongised (a mid close front vowel) in open syllables; in closed syllables it is realised as in English 'bet', 'wet' (a mid open front vowel). Again this distribution is very close to that of English.

English sh	>	s	shell	>	sel
			shame	>	sem
			shift	>	seftem

In some areas, however, where affricates occur in the local vernaculars, these sounds are pronounced very much as in English. Thus it is not uncommon, in such areas to hear *jajem*, 'judge', *joenem*, 'join' *jioj* or *jios*, 'church'. Here too, though, j and ch are normally perceived as the same sound. Bislama speakers living in urban areas also tend to pronounce English-derived affricates as affricates, rather than /s/. Statistically, however, the great majority of ni-Vanuatu pronounce the original English affricates as /s/.

/h/	may be realised as	h	(a voiceless glottal fricative)
		∅	(nothing)

In some dialects of Bislama /h/ is pronounced, but in many others it is dropped, giving such variants as *haos* or *aos*, 'house'; *hem* or *em*, 'he, she, it'; *hareap*, *areap*, 'hurry'. In some areas /h/ is also realised as /x/, a voiceless velar fricative, as in Scottish 'loch'. Yet again, in some areas where French was the dominant pre-independence language, Bislama items whose original form began with a vowel in English receive an initial /h/, a pronunciation common among French speakers of English. So one hears, for example: *hae*, 'eye'. During the last few years it has become fashionable to pronounce what was more commonly *em* as *hem*, 'he, she, it', especially in urban areas. It is generally accepted that this pronunciation originated as a regionalism on Pentecost and gradually took root in urban varieties of Bislama.

/m/	is always realised as	m	(a voiced bilabial nasal)
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Examples: *meksap*, 'to be confused'; *pamem*, 'to pump'; *sutum*, 'to shoot'.

/n/	is always realised as	n	(a voiced alveolar nasal)
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Examples: *nawimba*, 'wood pigeon'; *mane*, 'money'; *man*, 'man, person'.

/ng/	is usually realised as	ng	(a voiced velar nasal)
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Examples: *hangem*, 'to hang'; *bangem*, 'to collide'; *bang*, 'bank'; *rong*, 'wrong'. In a few areas, especially in parts of Santo where there is no /ng/ in the local languages, /ng/ is realised as /n/. More widespread, however, is the phenomenon of nasalising the vowel preceding word final /ng/, especially in common words such as *blong*, 'of, belonging to' and *long*, 'at, in, to'. This nasalisation process means in effect that the word final /ng/ is not pronounced at all, but is replaced by the

UNIT 2

Vocabulary

<i>askem</i>	ask	<i>bakegen</i>	again
<i>bas</i>	bus	<i>blong</i>	of, so as
<i>em</i>	he, she, it	<i>fastaem</i>	previously
<i>Franis</i>	France, French	<i>fren</i>	friend
<i>gat</i>	have, be	<i>gavman</i>	government
<i>gohed</i>	go ahead	<i>haos</i>	house
<i>indipendens</i>	Independence	<i>Inglis</i>	English
<i>kakae</i>	eat, food	<i>kam</i>	come
<i>kantri</i>	country	<i>kasem</i>	attain
<i>klia</i>	clear	<i>Kondominiom</i>	Condominium
<i>kwestin</i>	question	<i>lukim</i>	look at, see
<i>maefren</i>	my friend	<i>mekem</i>	make, do
<i>mo</i>	and	<i>nao</i>	now
<i>nem</i>	name	<i>niufala</i>	new
<i>no</i>	no, not	<i>nomo</i>	only, just
<i>olsem</i>	like, thus	<i>olsem wanem</i>	why, how
<i>oraet</i>	all right	<i>pem</i>	buy, pay
<i>ripablik</i>	republic	<i>rod</i>	road, way
<i>sam</i>	some	<i>sori</i>	sorry
<i>stoa</i>	shop, store	<i>storian</i>	yarn, chat
<i>taem</i>	time, when	<i>tingting</i>	opinion
<i>tru</i>	true, right	<i>tu</i>	too; two
<i>tufala</i>	they two; two	<i>wan</i>	one, a, an
<i>wanem</i>	what	<i>wanem</i>	want, like
<i>we</i>	which, that	<i>wea</i>	where
<i>wetem</i>	with	<i>winim</i>	earn, beat
<i>yu</i>	you	<i>yumi</i>	we (inc)

2.0 Dialogue: In Vanuatu

LONG VANUATU

Pita em i storian wetem wan fren, nem blong em Sem. Sem i askem kwestin long Pita olsem:

IN VANUATU

Peter is chatting with one of his friends, a man called Shem. Shem asks Peter a question:

Sem: Pita, mi wantem askem sam kwestin long yu.

Pita: Olsem wanem, maefren?¹

Sem: Kantri blong yumi em i winim indipendens long 1980. Em i no olsem fastaem. Wanem tingting blong yu?

Pita: Tru ia, kantri blong yumi i gohed nao. Em i gat wan gavman nomo. Taem we yumi no kasem indipendens yet i gat tufala gavman, Inglis mo Franis wetem gavman blong Kondominium tu.²

Sem: Em ia nao. Rod blong yumi i klia nao blong gohed, blong mekem niufala repablik blong yumi i kam strong.

Pita: Mi sori, Sem. Bas blong mi i kam nao. Mi go nao.

Sem: Yu go wea?

Pita: Mi go long Nambatri, long haos blong mi nomo.³

Sem: Oraet, mi tu mi go nao blong pem kakae long stoa.

Pita: Oraet, lukim yu bakagen.⁴

Shem: Peter, I would like to ask you a few questions.

Peter: What about, my friend?

Shem: Our country became independent in 1980. It's not the same as before. What do you think?

Peter: That's right, our country is progressing now. It has only one government. Before we got independence there were two administrations, one English and one French, as well as the Condominium government.

Shem: That's right. Now the road ahead is clear so that our now republic can become strong.

Peter: I'm sorry, Shem. My bus is coming now. I'll have to go.

Shem: Where are you going?

Peter: I'm just going to Nambatri, to my house.

Shem: All right, I'm off now too, to buy some food at the store.

Peter: All right. See you later.

Notes to Dialogue 1:

1 *Olsem wanem?* is a normal conversation opening. It serves as a greeting, somewhat like the Australian 'How yer going?'

2 Before Independence (July 30, 1980) there were indeed three administrations, one British, one French and a joint Condominium administration made up of British and French civil servants.

³ Nambatri is one of the suburbs of Port Vila, along with, for example: Nambatu, Seaside, Namburu, Melcoffe, Tebakor and Malapoa.

⁴ *Lukim yu* is a recent borrowing from Papua New Guinea Tok Pisin, very common in urban areas. In Vanuatu a common equivalent is *Nekis taem bakagen* or simply *tata*.

Vocabulary: Unit 2

<i>aelan</i>	island	<i>badfren</i>	enemy
<i>basket</i>	bicycle	<i>bisi</i>	busy
<i>bisop</i>	bishop	<i>blong</i>	belong to
<i>drae</i>	dry	<i>dresa</i>	dresser
<i>em</i>	he, she, it	<i>faenem</i>	find
<i>faol</i>	fowl, hen	<i>fus</i>	stuck; deaf
<i>finis</i>	already	<i>flae</i>	fly
<i>foldaon</i>	fall	<i>fultaed</i>	high tide
<i>gel</i>	girl	<i>giaman</i>	tell lies
<i>go kasem</i>	until	<i>gud</i>	good; well
<i>hae</i>	high	<i>holem</i>	hold, grip
<i>hu?</i>	who?	<i>ia</i>	this, that
<i>jif</i>	chief	<i>kafsaed</i>	tip over
<i>kambak</i>	come back	<i>kamdaon</i>	come down
<i>kamsoa</i>	come ashore	<i>kopra</i>	copra
<i>krae</i>	cry, weep	<i>kwiktaem</i>	quickly
<i>laekem</i>	like, want	<i>laf</i>	laugh
<i>Malakula</i>	Malakula	<i>mi</i>	I, me
<i>mifala</i>	we (exc)	<i>minista</i>	minister
<i>mitrifala</i>	we 3 (exc)	<i>mitufala</i>	we 2 (exc)
<i>natalae</i>	clam shell	<i>nes</i>	nurse
<i>d</i>	plural mkr	<i>d</i>	old
<i>di</i>	pred. mkr pl	<i>olgeta</i>	they; all
<i>olman</i>	old man	<i>open</i>	open
<i>pasta</i>	pastor	<i>pijin</i>	bird
<i>plante</i>	many, plenty	<i>pulumaot</i>	pull out
<i>puskat</i>	cat	<i>raes</i>	rice
<i>rat</i>	rat	<i>resis</i>	run, race
<i>rif</i>	reef	<i>samting</i>	thing
<i>sanbij</i>	beach, sand	<i>satem</i>	close, shut
<i>save</i>	be able to	<i>si</i>	sea, ocean
<i>sidaon</i>	sit	<i>sik</i>	sick, ill
<i>skelem</i>	weigh	<i>slip</i>	sleep
<i>sotleg</i>	ground dove	<i>spel</i>	rest
<i>strong</i>	loudly, strong	<i>swim</i>	bathe, swim
<i>taed</i>	tired	<i>Tanna</i>	Tanna
<i>taon</i>	town	<i>taro</i>	taro

<i>tekem</i>	take	<i>tok</i>	talk, speak
<i>toktok</i>	converse	<i>tosta</i>	thirsty
<i>traem</i>	try	<i>traoses</i>	trousers
<i>trifala</i>	they 3	<i>tufala</i>	they 2
<i>tugeta</i>	both	<i>tumas</i>	very; too
<i>tumora</i>	tomorrow	<i>wanples</i>	together
<i>wok</i>	work	<i>wokbaot</i>	walk
<i>woman</i>	woman	<i>yu</i>	you
<i>yufala</i>	you pl	<i>yumi</i>	we (inc)
<i>yumitrifala</i>	we 3 (inc)	<i>yumitu</i>	we 2 (inc)
<i>yumitufala</i>	we 2 (inc)	<i>yutrifala</i>	you 3
<i>yutufala</i>	you 2		

2.1. Basic sentence types

In English there is basically one common type of sentence, containing a subject or actor, a verb and, in many cases an object or goal. Thus:

SUBJECT + VERB + OBJECT

So, we have, for example, sentences such as:

- (1) The elephant twisted his trunk.
- (2) Samantha broke her leg.
- (3) The thief escaped.
- (4) Mary fainted.

Sentences (1) and (2) are called **transitive sentences**, since objects are expressed in both, namely **trunk** and **leg**. Sentences (3) and (4) are **intransitive**, as they have no object expressed.

These two sentence types are also very common in Bislama. In addition to sentence types containing a verb, however, Bislama and the other pidgin languages of the Pacific area (Papua New Guinea Tok Pisin and Solomon Islands Pijin) have sentences in which no verb is expressed.

First, however, we will concern ourselves with **verbal sentence types**, as for example the following:

Pikinini i krae.
Em i foldaon.

The child cried.
He fell down.

<i>Man ia i save.</i>	This man knows.
<i>Pita i sik tumas.</i>	Peter is very sick.
<i>Ol i wantem raes.</i>	They want rice.
<i>Em i kilim mi.</i>	He hit me.
<i>Rat i kakae taro.</i>	The rat ate the taro.
<i>Jemes i skelem kopra.</i>	James weighed the copra.

The structure of these **verbal sentence types** may be represented in the summary formula given below, as follows:

SUBJECT + PM + VERB + OBJECT.			
<i>pikinini</i>	<i>i</i>	<i>krae</i>	
<i>Jemes</i>	<i>i</i>	<i>skelem</i>	<i>kopra</i>

The structure of this sentence type will be observed to be just the same as that outlined above for English, with the difference that in the Bislama sentences there is what is termed a **predicate marker *i*** (pronounced *ee*, as in 'bee') placed between the subject and the verb. The predicate marker marks the beginning of the verb phrase. We will return and consider **verbal sentence types** in detail presently.

The other basic sentence type encountered in Bislama is what is known as a **verbless sentence type**. These sentences occur very frequently and at first often appear strange to English-speakers. Here are some examples:

<i>Pita em i pasta.</i>	Peter is a pastor.
<i>Olgeta ol i bisop.</i>	They are bishops.
<i>Nem blong em Pol.</i>	His name is Paul.
<i>Aelan ia Malakula.</i>	This island is Malakula.
<i>Man ia hu?</i>	Who is this person?
<i>Wanem samting ia?</i>	What is this thing?
<i>Baskel ia blong mi.</i>	This is my bicycle.
<i>Haos ia blong jif.</i>	This is the chief's house.

Verbless sentence types in Bislama normally correspond to sentences which feature the verb 'to be' in English. There is no overt equivalent in Bislama, equational sentences of the type 'John is an X', 'This is a Y', being expressed as verbless sentences. A detailed treatment of this sentence type will be given in Unit 7, below.

2.1.1. Sentences containing finite verbs

We saw in the previous section that sentence types in which an overt verb is expressed may be summed up in the following formula:

SUBJECT + *i* + VERB + OBJECT

In such sentence types, the subject, which may be either a noun or a pronoun, precedes the verb, which is itself normally preceded by the predicate marker *i*. When an object is expressed, this follows the verb as in English.

2.2. Pronoun subjects

The pronoun subjects or actors in Bislama are different in many respects from their English counterparts, even though they were originally derived from English. They are as follows:

BISLAMA PRONOUNS					
	Bislama			English	
Singular:	<i>mi</i> <i>yu</i> <i>em</i>		<i>i</i>	I/me you he/she/it	[the speaker] [person spoken to] [spoken about]
Plural:	<i>yumi</i> <i>mifala</i> <i>yufala</i> <i>olgeta</i>		<i>i</i> <i>i</i> <i>i</i> <i>ol i</i>	we/us we/us you they/them	[speaker + addressees] [excluding addressees]
Dual:	<i>yumitufala</i> <i>mitufala</i> <i>yutufala</i> <i>tufala</i>		<i>i</i> <i>i</i> <i>i</i> <i>i</i>	we/us two we/us two you two they/them two	[me and you] [me and him/her]
Trial:	<i>yumitrifala</i> <i>mitrifala</i> <i>yutrifala</i> <i>trifala</i>		<i>i</i> <i>i</i> <i>i</i> <i>i</i>	we/us three we/us three you three they/them three	[me and you two] [me and them two]

Some of the most important differences between Bislama and English pronouns are the following:

- (a) There is no distinction between subject and object pronoun forms in Bislama. Thus, for example, there is no distinction between 'I/me, he/him, we/us, they/them'. These are translated simply by: *mi*, *em*, *yumi* (or *mifala*), and *olgeta*. So, we have, for example:

<i>Mi kilim em.</i>	I hit him.
<i>Em i kilim mi.</i>	He hit me.

Note, however, that *em* is used to indicate a third person singular object, normally, only when the object is human or animate and/or if emphasis is sought. Otherwise it is not overtly indicated, as in, for example:

<i>Em i kilim.</i>	He hit it.
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- (b) There are no separate forms to indicate 'he/she/it', unlike English. So, for example, we have:

<i>Em i kambak.</i>	He came back.
<i>Em i sidaon.</i>	She sat down.
<i>Em i kafsaed.</i>	It tipped over.

- (c) Unlike English, Bislama distinguishes four numbers: singular, plural, dual and trial. The dual forms denote two persons, while the trial is used when three actors are involved. This system mirrors the pronoun systems found in most of the local Vanuatu vernacular languages, and indeed in most of the languages of the Pacific. So we encounter:

<i>Mifala i go long Santo.</i>	We (I and they) went to Santo.
<i>Mitufala i go long sanbij.</i>	We two (I and he) went to the beach.
<i>Mitrifala i slip gud.</i>	We three (I and they two) slept well.

The trial forms are often replaced by the plural, if there is no reason to be specific about number. On the other hand, reference to four, five, six or more actors can be made if required, yielding forms like *mifofala* etc. Such forms are rather unusual, however. Where higher numbers of speakers must be indicated, forms such as *mifala fo* or *mifala fofala* etc. are preferred by most speakers.

- (d) An important distinction between English and Bislama pronouns lies in the fact that Bislama has two distinct forms to express 'we', namely *yumi* and *mifala*, with the appropriate derivatives for the dual and trial numbers. We have, therefore:

<i>yumi</i>	we (plural) [including you]
<i>mifala</i>	we (plural) [excluding you]
<i>yumitufala</i>	we two [including you]
<i>mitufala</i>	we two [excluding you]
<i>yumitrifala</i>	we three [including you]
<i>mitrifala</i>	we three [excluding you]

These **inclusive** and **exclusive** forms are common throughout the languages of Oceania, and play an important role in Bislama. The key distinction lies in the fact that the so-called **inclusive** forms include the speaker and the people addressed, while the **exclusive** form includes the speaker and people other than those being addressed. The distinction is vital and must be mastered early in the learning process.

- (e) Note also that when only two persons are present, or when number is of little importance, the dual is often replaced by a plural form, especially for first person actors. Thus one hears, for example:

	<i>Oraet, yumi go.</i>	All right, let's go.
or even:	<i>Oraet, yumitu go.</i>	All right, let's go [together].

This latter form is only encountered in a rapid speech command form, addressing one person, usually in the presence of others. Normally, however, the full dual form *yumitufala* is used as intended, to designate two actors, in the presence of others.

- (f) With the third person dual, 'they two', the normal pronoun form used is *tufala*. There is also in existence a rarely used form, namely *tugeta*. When it is used, *tugeta* is not uncommonly heard with the connotation 'they two together', as in:

Tugeta i slip finis. They are both asleep.

It is not correct, however, to say *tufala tugeta*; one must opt for either *tufala* or *tugeta*, whichever is appropriate.

- (g) It will have been noted from the table of Bislama pronouns given above that a "predicate marker" *i* is required after the subject (whether it be a noun or a pronoun) and before the verb itself. With pronoun subjects, the principal matter being treated in this section, the predicate marker is required with all forms except *mi* and *yu*, in the singular, and *yumi* in the plural. This is reflected in the following paradigms:

<i>Mi go long Tanna.</i>	I went to Tanna.
<i>Yu go long Tanna.</i>	You went to Tanna.
<i>Em i go long Tanna.</i>	He/she went to Tanna.
<i>Yumi go long Tanna.</i>	We (pl.inc) went to Tanna.
<i>Mifala i go long Tanna.</i>	We (pl.exc) went to Tanna.
<i>Yufala i go long Tanna.</i>	You (pl) went to Tanna.
<i>Olgeta ol i go long Tanna.</i>	They went to Tanna.
<i>Yumitufala i go long Tanna.</i>	We two (inc) went to Tanna.
<i>Mitufala i go long Tanna.</i>	We two (exc) went to Tanna.
<i>Yutufala i go long Tanna.</i>	You two went to Tanna.
<i>Tufala i go long Tanna.</i>	They two went to Tanna.
<i>Yumitrifala i go long Tanna.</i>	We three (inc) went to Tanna.
<i>Mitrifala i go long Tanna.</i>	We three (exc) went to Tanna.
<i>Yutrifala i go long Tanna.</i>	You three went to Tanna.
<i>Trifala i go long Tanna.</i>	They three went to Tanna.

<i>Mi laekem kakae ia.</i>	I like this food.
<i>Yu laekem kakae ia.</i>	You like this food.
<i>Em i laekem kakae ia.</i>	He/she likes this food.
<i>Yumi laekem kakae ia.</i>	We (pl.inc) like this food.
<i>Mifala i laekem kakae ia.</i>	We (pl.exc) like this food.
<i>Yufala i laekem kakae ia.</i>	You (pl) like this food.
<i>Olgeta ol i laekem kakae ia.</i>	They like this food.
<i>Yumitufala i laekem kakae ia.</i>	We two (inc) like this food.
<i>Mitufala i laekem kakae ia.</i>	We two (exc) like this food.
<i>Yutufala i laekem kakae ia.</i>	You two like this food.
<i>Tufala i laekem kakae ia.</i>	They two like this food.
<i>Yumitrifala i laekem kakae ia.</i>	We three (inc) like this food.
<i>Mitrifala i laekem kakae ia.</i>	We three (exc) like this food.
<i>Yutrifala i laekem kakae ia.</i>	You three like this food.
<i>Trifala i laekem kakae ia.</i>	They three like this food.

In the paradigms above, it will be observed that although there is no formal difference in the verb phrase itself, the first table was translated as past tense, while the second was translated as present

tense. In fact, when a verb phrase in Bislama is not marked by a time adverb, such as *yestedei* 'yesterday', *tede* 'today' or *nao* 'now', no tense is expressed, the time element being deduced from context. Thus the sentences set out in the paradigms above could equally well be translated as either past or present tense. The tense and aspect system of Bislama will be discussed in detail in Unit 6.

(h) *Olgeta*, the third person plural, 'they/them', has a number of possibilities, depending on whether the referent is considered to be a single entity or group, or not, and whether the subject is known from context or not.

- The normal usage, where the subject is recognised as consisting of more than one person, follows the paradigms set out above, namely:

Olgeta ol i go long taon. ✓ They went to town.

Olgeta ol i taed tumas. ✓ They are very tired.

- In some dialects of Bislama, *ol i* is replaced by *i* following *olgeta* when the subject is thought of as a single group or entity, giving sentences such as:

Olgeta i sidaon wanples. ✓ They sat together.

Olgeta i go long taon. ✓ They went to town (as a group).

- When the subject has already been referred to in the conversation, the *olgeta* is normally omitted because redundant. Thus one has, for example:

Olgeta ol i go long taon. They went to town.

Ol i kambak kwiktaem. They came back quickly. ✓

Ol i wantem slip. They wanted to sleep.

2.3. Noun subjects

Sentences with noun subjects have the general form:

NOUN SUBJECT + <i>i</i> + VERB + OBJECT

Thus we have, for example:

Jif i singaot strong.

The chief called out loudly.

Man ia i giaman.

This man is lying.

The noun subject may be highlighted or emphasised by the use of the pronoun *em* following the noun, thus producing a kind of double subject. Examples:

<i>Jif em i singaot strong.</i>	The chief called out loudly.
<i>Man ia em i giaman.</i>	This man is lying.

This subject doubling also occurs with pronoun subjects, usually for the purpose of topicalisation also, as in:

<i>Mi mi wantem traoses ia.</i>	I want these trousers.
<i>Yu yu giaman long mi.</i>	You are lying to me.

With pronouns this phenomenon is restricted mainly to *mi* and *yu*. With other persons it is much less common. (Note, however, that the doubling of pronoun subjects, *mi mi* and *yu yu*, is standard in the Bislama spoken in parts of Malakula and Santo even where topicalisation is not sought). With plural noun subjects, the predicate marker is *ol i*, as expected, as in:

<i>Ol woman ol i spel.</i>	The women are resting.
<i>Ol man ol i wok.</i>	The men are working.

2.4. Nouns: singular and plural

In Bislama, nouns are invariable for singular and plural. That is, there is no -s ending indicating plurality as in English. Whereas English has, for example:

house (singular) : house-s (plural)

Bislama indicates plural number by means of a pluraliser *ol*, which precedes the noun, as in:

<i>wan haos</i>	a house
<i>ol haos</i>	houses, the houses
<i>wan woman</i>	a woman
<i>ol woman</i>	women, the women

The singular is indicated by *wan* preceding the noun, as in the examples just given.

Other plurals are indicated by such quantifiers as:

<i>olgeta</i>	all
<i>plante</i>	many

sam
samfala

some
some

Examples:

Olgeta jifol i kambak.

All the chiefs came back.

Olgeta nes ol i bisi.

All the nurses are busy.

Sam man ol i slip.

Some people are asleep.

Sam long olgeta ol i slip.

Some of them are asleep.

Samfala woman ol i taed.

Some of the women are tired.

Note: Do not confuse *olgeta*, meaning 'they', which stands alone, with *olgeta* meaning 'all' and which accompanies a noun.

2.5. Definite and indefinite

The English definite article 'the' is left unexpressed in Bislama, resulting in, for example:

jif
pikinini
haos

the chief
the child
the house

ol jif
ol pikinini
ol haos

the chiefs
the children
the houses

BUT:

olgeta jif
olgeta pikinini
olgeta haos

all the chiefs
all the children
all the houses

The indefinite, where required, is expressed by *wan* **singular** and *sam* **plural**, as in the following:

wan pikinini
wan kokonas
wan baskel

a child
a coconut
a bicycle

sam pikinini
sam kokonas
sam baskel

[some] children
[some] coconuts
[some] bicycles

Exercise 6: Double Slot Substitution Drill:

Em i kilim tufala

- | | |
|--------------------|-------------------|
| 1. <i>Olgeta</i> | 2. <i>mi</i> |
| 3. <i>em</i> | 4. <i>Mi</i> |
| 5. <i>Yutufala</i> | 6. <i>olgeta</i> |
| 7. <i>yu</i> | 8. <i>Tufala</i> |
| 9. <i>Mifala</i> | 10. <i>mifala</i> |

Exercise 7: Single Slot Substitution Drill:

Ol man ol i kambak kwiktaem

- | | |
|-----------------------|----------------------|
| 1. <i>Ol woman</i> | 2. <i>Ol dog</i> |
| 3. <i>Ol pikinini</i> | 4. <i>Ol gel</i> |
| 5. <i>Ol jif</i> | 6. <i>Ol boe</i> |
| 7. <i>Ol hae man</i> | 8. <i>Ol minista</i> |
| 9. <i>Ol rat</i> | 10. <i>Pijin</i> |

Exercise 8: Single Slot Substitution Drill:

Wan dog em i kakae raes

- | | |
|---------------------|-----------------------|
| 1. <i>Wan boe</i> | 2. <i>Wan faol</i> |
| 3. <i>Sam man</i> | 4. <i>Sam dog</i> |
| 5. <i>Wan gel</i> | 6. <i>Wan pig</i> |
| 7. <i>Sam pijin</i> | 8. <i>Sam woman</i> |
| 9. <i>Wan olman</i> | 10. <i>Wan puskat</i> |

2.7. Comprehension

Listen to the following story and answer the questions in English.

PIJIN BLONG SOLWOTA (Epi)

Mi stori long wan stori long pijin blong solwota mo sotleg. Wantaem tufala i stap. Finis, ol i go long solwota. Ol i go luk si i drae. Wan i talem long wan se:

"Tumora yumi go long garen tekem kakae i kamdaon i stap long sanbij. Oraet yumitufala i go tekem sel".

*stori=tell
pijin blong solwota=seagull
sotleg=ground dove*

talem=tell, say

*garen=garden; kakae=food
sanbij=beach
sel=shellfish*

2.6. Exercises

← Exercise 1: Single Slot Substitution Drill:

Pikinini em i sik

- | | |
|-----------------|-------------------|
| 1. <i>Jif</i> | 2. <i>Woman</i> |
| 3. <i>Boe</i> | 4. <i>Haosgel</i> |
| 5. <i>Pita</i> | 6. <i>Nes</i> |
| 7. <i>Pasta</i> | 8. <i>Dresa</i> |
| 9. <i>Bisop</i> | 10. <i>Puskat</i> |

← Exercise 2: Single Slot Substitution Drill:

Pita em i foldaon

- | | |
|------------------|------------------|
| 1. <i>sidaon</i> | 2. <i>giaman</i> |
| 3. <i>krae</i> | 4. <i>sik</i> |
| 5. <i>spel</i> | 6. <i>kam</i> |
| 7. <i>toktok</i> | 8. <i>resis</i> |
| 9. <i>laf</i> | 10. <i>swim</i> |

← Exercise 3: Double Slot Substitution Drill:

Pita em i foldaon

- | | |
|--------------------|------------------|
| 1. <i>Gel</i> | 2. <i>sidaon</i> |
| 3. <i>sik</i> | 4. <i>Jif</i> |
| 5. <i>tosta</i> | 6. <i>Ren</i> |
| 7. <i>Pikinini</i> | 8. <i>spel</i> |
| 9. <i>toktok</i> | 10. <i>Olman</i> |

Exercise 4: Single Slot Substitution Drill:

Yufala i kambak kwiktaem

- | | |
|--------------------|----------------------|
| 1. <i>Mi</i> | 2. <i>Em</i> |
| 3. <i>Yumi</i> | 4. <i>Olgeta</i> |
| 5. <i>Yu</i> | 6. <i>Mifala</i> |
| 7. <i>Yutufala</i> | 8. <i>Tufala</i> |
| 9. <i>Mitufala</i> | 10. <i>Yutrifala</i> |

← Exercise 5: Single Slot Substitution Drill:

Em i kilim mifala

- | | |
|------------------|----------------------|
| 1. <i>yu</i> | 2. <i>olgeta</i> |
| 3. <i>yufala</i> | 4. <i>yumi</i> |
| 5. <i>em</i> | 6. <i>mitufala</i> |
| 7. <i>tufala</i> | 8. <i>yutufala</i> |
| 9. <i>yumitu</i> | 10. <i>mitrifala</i> |

Oraet, delaet tufala i go long garen karem kakae blong tufala i kamdaon long solwota. Ol i putum i stap. Tufala i luk si i drae. Ol i go long rif. Tufala i wokbaot long rif, faenem wan sel, nem blong em natalae. Oraet, pijin blong solwota em i talem long sotleg, i talem se:

"Em ia blong mi, sel ia".

Be sotleg em i talem: "No, blong mi. Mi mi faenem, blong mi".

Oraet, pijin blong solwota ia i nomo tok. Em i stap. Oraet, sotleg i traem blong tekemaot sel ia. I no save tekemaot. Oraet, i askem long pijin blong solwota se:

"Mi mekem olsem wanem bambae mi tekemaot sel blong mi?"

Oraet, pijin blong solwota i talem long sotleg i se:

"Yu putum wan leg blong yu i go insaed long em. Ale yu tekemaot".

Oraet, sotleg i putum wan leg blong em i go insaed long sel ia. Taem sel ia...leg blong pijin ia i go insaed, sel ia i satem. I kam fas. Leg blong pijin ia, sotleg ia, i stap insaed. I no save pulumaot bakegen from sel ia i holem. Oraet, pijin blong solwota ia i stap wokbaot log rif. Be sotleg, samting ia i holem i stap. I stap. Taem si i kam fultaed bakegen, oraet, sel ia i open bakegen. Oraet, sotleg i pulumaot leg blong em. Oraet sotleg i kamsoa. Oraet, pijin blong solwota i flae i go long si. Nao tufala i badfren i go kasem tede.

delaet=dawn; karem=get kamdaon=come down

*si i drae=low tide
rif=reef; wokbaot=walk
faenem=find;
natalae=clam*

em ia=this one

*tok=speak
tekemaot=remove
save=be able to*

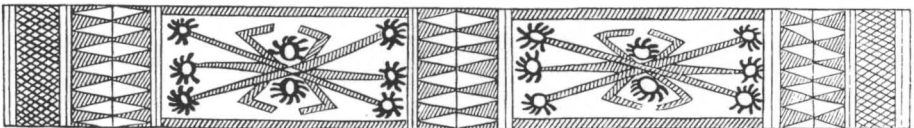
*olsem wanem=how?
bambae=fut.*

putum=put

taem=when

*satem=close, shut
fas=fast, stuck
bakegen=again;
from=because
samting ia=this thing
(clam)
holem=hold
fultaed=high tide*

*kamsoa=come ashore
flae=fly
kasem=until*



Comprehension questions [Answers on cassette for Unit 2]

1. Name the birds in the story.
2. Where did they go to get their food?
3. Where did they put this food?
4. What was the tide?
5. What kind of shell did they find?
6. Which bird saw it first?
7. What did the seagull advise the ground dove to do?
8. What was the result?
9. When did the ground dove extract his leg?
10. How did the story end?



Kotovam blong Vanuatu

UNIT 3

3.0 Dialogue: At the bank

LONG BANG

Long moning ol bang i open long haf pas eit .¹ Pita em i kam long taon blong go long maket long Vila. Taem maket i finis, klosap long leven klok, em i resis kwiktaem i go long bang blong tekemaot mane blong pem bensin blong enjin blong em. Insaed long bang em i luk wan fren, nem blong em Tom.

Pita: Olsem wanem, Tom, i gud?

Tom: I gud nomo, Pita. Yu kam blong mekem wanem?

Pita: Mi kam blong tekemaot smol mane, from we olgeta mane blong mi i lus finis long maket.

Tom: Yes, mi tu mi kam blong karem mane blong wiken ia.

Pita: Praes blong bensin i antap. Ating bambae mi nidim faef taosen watu.²

Tom: Mi wantem jenisim sam dola blong Merika i kam long watu. Wan turis em i pem wan plet blong mi long maket.

Pita: Yu save jenisim ol dola blong Merika mo blong Ostrelia long watu - em i isi nomo.

AT THE BANK

In the mornings the banks open at 8.30. Peter came to town to go to the Vila market. When the market was over, at nearly 11 o'clock, he hurried to the bank to withdraw some money to buy fuel for his outboard motor. Inside the bank he sees one of his friends, Tom.

Peter: How are you, Tom, all right?

Tom: OK, Peter. What brings you here?

Peter: I've come to withdraw some money, since I've got through all my cash at the market.

Tom: Yes, I've come to get some money for the weekend too.

Peter: The price of petrol is high. Maybe I'll need 5000 watu.

Tom: I would also like to change some American dollars into watu. A tourist bought one of my plates at the market.

Peter: You can change American or Australian dollars into watu - there's no problem.

Tom: Yes, mi ting se wan dola blong Merika i klosap olsem wan hundred vatu.³

Pita: Em ia nao. Oraet, Tom, yu save gohed nao. I no gat man i stap wet long windo nao. Lukim yu.

Tom: Oraet, maefren. Bae mi lukim yu bakagen long nekis wik, long namba ten Julae - yu no fogetem miting blong komiti blong jioj.

Pita: Em nao, mi no save mestem.

Tom: Yes, I think an American dollar is about the same as 100 vatu.

Peter: That's correct. All right, Tom, you can take your turn. There is nobody waiting at the window now. See you later.

Tom: Good, my friend. I'll see you again next week, on July 10 - don't forget the church committee meeting.

Peter: Right. I won't miss it.

NOTES:

- 1 Banks are normally open from 8.30 - 11.00 a.m. and from 1.30 - 3.00 in the afternoons. Some banks remain open at midday. Most shops close between 11.30 and 1.30 for lunch.
- 2 Banknotes are 1000, 500 and 100 vatu; coins are 50, 20, 10, 5, 2 and 1 vatu.
- 3 The Australian dollar is currently valued at between 70 and 75 vatu.

Vocabulary: Unit 3

<i>antap</i>	on, high	<i>aranis</i>	orange
<i>ating</i>	perhaps	<i>bae</i>	future mkr
<i>banana</i>	banana	<i>bang</i>	bank
<i>basket</i>	basket	<i>bensin</i>	petrol, fuel
<i>bifo</i>	before	<i>bigfala</i>	big
<i>blong wanem</i>	why	<i>bodi</i>	body
<i>bonit</i>	tuna	<i>botel</i>	bottle
<i>brekem</i>	break	<i>buk</i>	book
<i>bus</i>	bush	<i>digim</i>	dig
<i>dokta</i>	doctor	<i>dola</i>	dollar
<i>eit</i>	eight	<i>em ia nao</i>	that's it
<i>enjin</i>	motor, engine	<i>faef</i>	five
<i>faet</i>	fight	<i>finis</i>	finish, end
<i>fis</i>	fish	<i>fogetem</i>	forget

<i>from</i>	because	<i>givim</i>	give
<i>go go</i>	until	<i>godaon</i>	go down
<i>gud</i>	good	<i>haf</i>	half
<i>hundred</i>	hundred	<i>haosgel</i>	domestic
<i>hed</i>	head	<i>hukum</i>	hook, catch
<i>insaed</i>	in, inside	<i>jenisim</i>	change
<i>jioj haos</i>	church	<i>Julae</i>	July
<i>kam</i>	become	<i>kamtru</i>	arrive
<i>klok</i>	clock, o'clock	<i>klosap</i>	almost
<i>krab</i>	crab	<i>leg</i>	leg, foot
<i>leven</i>	eleven	<i>longwe</i>	far
<i>lukaot long</i>	look after	<i>lus</i>	lose, lost
<i>maket</i>	market	<i>mama</i>	mother
<i>mane</i>	money	<i>maniok</i>	tapioca
<i>maot</i>	mouth	<i>masket</i>	rifle
<i>mestem</i>	miss, fail	<i>mit</i>	meat
<i>miting</i>	meeting	<i>mo</i>	and
<i>moning</i>	morning	<i>namba</i>	number
<i>nating</i>	not at all	<i>nekis</i>	next
<i>nidim</i>	need	<i>niuwan</i>	new one
<i>nogud</i>	bad	<i>ofis</i>	office
<i>olwan</i>	old one	<i>papa</i>	father
<i>pas</i>	pass	<i>plet</i>	plate, dish
<i>praes</i>	price	<i>putum</i>	put
<i>putumdaon</i>	put down	<i>reva</i>	river
<i>ronem</i>	hunt, chase	<i>rop</i>	rope
<i>save</i>	know	<i>se</i>	say
<i>sip</i>	ship	<i>skin</i>	skin
<i>smol</i>	small	<i>solwota</i>	sea; coast
<i>sora</i>	ear	<i>stanap</i>	stand
<i>stap</i>	live, exist	<i>stilim</i>	steal
<i>stori</i>	relate	<i>talem</i>	say, tell
<i>taosen</i>	thousand	<i>tebel</i>	table
<i>tija</i>	teacher	<i>tin</i>	tin
<i>ting</i>	think	<i>tingbaot</i>	think of
<i>trak</i>	car, truck	<i>turis</i>	tourist
<i>vatu</i>	vatu, money	<i>Vila</i>	Vila
<i>waef</i>	wife	<i>waen</i>	wine
<i>wet</i>	wait	<i>wik</i>	week
<i>wiken</i>	weekend	<i>windo</i>	window
<i>wof</i>	wharf	<i>wokem</i>	make
<i>yes</i>	yes		

3.1. Demonstratives

Whereas in English we distinguish between 'this' and 'that', both terms are generally covered in Bislama by *ia*, which follows the noun to which it refers. For example:

<i>man ia</i>	this/that man
<i>woman ia</i>	this/that woman
<i>haos ia</i>	this/that house
<i>aelan ia</i>	this/that island
<i>ol man ia</i>	these/those men
<i>ol woman ia</i>	these/those women
<i>ol haos ia</i>	these/those houses
<i>ol aelan ia</i>	these/those islands

Ia basically means 'that which has previously been referred to'. If one wishes to make a distinction between 'this' and 'that', such a distinction is indicated by *longwe* following the noun. For example:

<i>man ia</i>	this man
<i>man ia longwe</i>	that man
<i>haos ia</i>	this house
<i>haos ia longwe</i>	that house

Ia is also used to focus attention on a particular segment of a sentence or on a sentence as a whole. For example:

<i>trak blong hu ia?</i>	Whose is this vehicle?
<i>Blong mi ia.</i>	It's mine.

'This one' or 'that one' are conveyed by *em ia*, as in:

<i>Em ia i gud tumas.</i>	This one is very good.
<i>Em ia i nogud.</i>	This one is bad.

Note also that *em ia* or *em ia nao* are very commonly used to translate 'that's right', 'that's correct'.

Increasingly, *disfela* is heard instead of or in addition to *ia* as a demonstrative, especially in urban varieties of Bislama, resulting largely from increased contact with other Melanesian pidgins in recent times. Examples:

<i>disfela man ia</i>	this man
<i>disfela haos</i>	this house

3.2. *Long*

Long is perhaps the most frequently used word in Bislama. It has a variety of functions, the chief of which is to indicate location, translating, for example, 'in, on, at, to, for, of, among, about'.
Examples:

<i>long sanbij</i>	at/to the beach
<i>long taon</i>	in/to town
<i>long Vila</i>	in/to Vila
<i>long Santo</i>	in/to Santo
<i>long tebel</i>	on the table
<i>long basket</i>	in the basket
<i>long dei</i>	during the day
<i>long naet</i>	at/during the night
<i>long moning</i>	in the morning

Long is also very commonly used to indicate an agent or instrument.
Examples:

<i>Mi sutum long masket.</i>	I shot it with a rifle.
<i>Mi wokbaot long leg.</i>	I travel on foot.

Long is also widely used in other constructions, especially interrogatives, to be examined in later units.

3.3. Verbs: transitive and intransitive

In Unit 2 four sentences were listed illustrating the meaning of transitive versus intransitive verbs. They were as follows:

- (1) The elephant twisted his trunk.
- (2) Samantha broke her leg.
- (3) The thief escaped.
- (4) Mary fainted.

Sentences (1) and (2) are transitive, or rather the verbs expressed in these two sentences are transitive, as they both take objects, namely 'trunk' and 'leg'. The verbs in sentences (3) and (4) are intransitive as they have no object expressed.

Remember that the basic sentence pattern for sentence types which contain an overt verb is as follows:

SUBJECT + VERB + OBJECT

Let us consider a few sentences, paying particular attention to the verb forms used.

<i>Maatu i mekem wan bigfala kakae.</i>	Maatu makes a big meal.
<i>Man ia i stilim mane.</i>	This man stole the money.
<i>Mi wantem buk ia.</i>	I want this book.
<i>Em i kilim mi.</i>	He hit me.
<i>Em i kukum raes.</i>	She cooks the rice.
<i>Em i putum basket long tebel.</i>	He put the basket on the table.
<i>Mi swim long solwota.</i>	I bathe in the sea.
<i>Pita i go long ofis.</i>	Peter goes to the office.

An examination of the sentences above reveals a number of important Bislama features:

First, note that unlike English, Bislama verbs do not change form according to person. They remain invariable, for example:

<i>Mi go</i>	I go
<i>Yu go</i>	You go
<i>Em i go</i>	He goes
<i>Mi hareem</i>	I hear it
<i>Yu hareem</i>	You hear it
<i>Em i hareem</i>	He hears it

This contrasts with such English verbs as 'I go, he goes', 'I run, he runs', 'I sing, he sings'.

More important, perhaps, is the fact that Bislama verbs can refer to present, past or future actions, depending on the context. So, for example, a sentence such as:

<i>Mi go long Santo</i>	may mean	I went to Santo
		I am going to Santo
		or
		I shall go to Santo.

Tense must be judged from context in such cases, unless the verb is accompanied by a time adverb such as *yestedei*, or *tumora*, or by special auxiliary verbs or particles to indicate the time or tense of the action or its nature (whether it is continuing, completed or habitual etc.). Tense and aspect-marking particles will be treated in later units.

As stated above, there are two types of finite verb in Bislama, namely transitive and intransitive. In Bislama, unlike English, transitive verbs, like those used in the examples just above, are normally formally different to intransitive verbs. The difference lies in the fact that transitives usually bear a suffix of the form *-em*, *-im* or *-um*. Consider the following:

<i>wantem</i>	to want, like
<i>laekem</i>	to like
<i>ronem</i>	to hunt, chase
<i>pem</i>	to buy
<i>kilim</i>	to hit
<i>stilim</i>	to steal
<i>digim</i>	to dig
<i>jenisim</i>	to change, exchange
<i>kukum</i>	to cook
<i>pulum</i>	to pull
<i>pusum</i>	to push
<i>hukum</i>	to hook, catch

The most generally used transitive ending is *-em*, which is used with verbs whose first vowel is any vowel except *u* or *i*. Where the vowel of the verb stem is *u* then the transitive suffix takes the form *-um*, and where it is *i*, the form required is *-im*, as in the examples above.

Intransitive verbs do not bear any suffix. Consider, for example:

<i>swim</i>	to bathe, shower
<i>krae</i>	to cry
<i>stanap</i>	to stand
<i>sidaon</i>	to sit
<i>foldaon</i>	to fall

NOTE:

While what has been discussed above applies in the vast majority of cases, there are a few exceptions where transitives bear no suffix. These and the cases where the same verb takes on different meanings depending on whether it is used transitively or intransitively will be treated in later units and need not concern us here.

Some further examples of transitive and intransitive verb usage:

<i>Em i wantem olgeta aranis ia .</i>	He wants all these oranges.
<i>Pita em i laekem krab kokonas .</i>	Peter likes coconut crab *
<i>Dog i ronem ol pikinini .</i>	The dog chases the children.
<i>Em i pem wan baskel .</i>	He bought a bicycle.
<i>Pita i kilim Seti .</i>	Peter hit Seti.
<i>Man ia i stilim tu kokonas .</i>	This man stole two coconuts.
<i>Pol i digim wan bigfala hol .</i>	Paul digs a big hole.

* In many areas of Vanuatu the coconut crab is known as *bigbol* rather than *krab kokonas*.

<i>Mi jenisim mane long bang.</i>	I change money at the bank.
<i>Woman ia i kukum ol yam.</i>	This woman cooked the yams.
<i>Em i pulum rop.</i>	He pulled the rope.
<i>Ol i pusum trak.</i>	They pushed the car.
<i>Pita i hukum wan bonit.</i>	Peter caught a bonito
<i>Ol i swim long solwota.</i>	They bathed in the sea.
<i>Pikinini ia i krae oltaem.</i>	This child cries all the time.
<i>Ol i stanap long sanbij.</i>	They were standing on the beach.
<i>Em i sidaon long haos.</i>	She sat at home.
<i>Kokonas ia i foldaon long naet.</i>	This coconut fell down in the night.

3.4. Negatives

Negative sentences are formed from positive ones by the insertion of the negative *no* after the subject and predicate marker *i*, but before the verb. Compare the following:

<i>Mi save man ia.</i>	I know this man.
<i>Mi no save man ia.</i>	I don't know this man.
<i>Pita i laekem selfis .</i>	Peter likes shellfish.
<i>Pita i no laekem selfis.</i>	Peter doesn't like shellfish.
<i>Em i winim plante mane.</i>	He earns a lot of money.
<i>Em i no winim plante mane.</i>	He doesn't earn much money.
<i>Ol i kamtru long ten klok.</i>	They arrived at 10.00.
<i>Ol i no kamtru long ten klok.</i>	They didn't arrive at 10.00.

With sentences which do not contain any overt verb the negative precedes the complement. Compare the following:

<i>Mi Pita.</i>	I'm Peter.
<i>Mi no Pol.</i>	I'm not Paul.
<i>Mi man.</i>	I'm a man.
<i>Mi no woman.</i>	I'm not a woman.

Verbless sentences will be discussed in detail in Unit 7 below.

'No longer' is conveyed by *nomo* in place of the simple negative *no*, as in:

<i>Tufala i faet.</i>	They are fighting.
<i>Tufala i no faet.</i>	They are not fighting.
<i>Tufala i nomo faet.</i>	They are no longer fighting.
<i>Em i wantem.</i>	She wants it.
<i>Em i no wantem.</i>	She doesn't want it.
<i>Em i nomo wantem.</i>	She no longer wants it.

3.5. Exercises

Exercise 1: Single Slot Substitution Drill:

Man ia em i laekem.

- | | |
|--------------------|------------------------|
| 1. <i>Boe</i> | 2. <i>Olgeta woman</i> |
| 3. <i>Pikinini</i> | 4. <i>Ol pikinini</i> |
| 5. <i>Jif</i> | 6. <i>Olgeta</i> |
| 7. <i>Pita</i> | 8. <i>Dog</i> |
| 9. <i>Smol gel</i> | 10. <i>Pasta</i> |

Exercise 2: Single Slot Substitution Drill:

Olgeta ol i putum long tebel.

- | | |
|-------------------|-----------------------------|
| 1. <i>bokis</i> | 2. <i>hed blong olgeta</i> |
| 3. <i>haos</i> | 4. <i>maot blong olgeta</i> |
| 5. <i>traoses</i> | 6. <i>sora blong olgeta</i> |
| 7. <i>solwota</i> | 8. <i>sanbij</i> |
| 9. <i>trak</i> | 10. <i>rod</i> |

Exercise 3: Double Slot Substitution Drill:

Jif i askem wan basket aranis.

- | | |
|--------------------|------------------------|
| 1. <i>Pita</i> | 2. <i>skelem</i> |
| 3. <i>Woman ia</i> | 4. <i>Wan pikinini</i> |
| 5. <i>pem</i> | 6. <i>laekem</i> |
| 7. <i>sakem</i> | 8. <i>haedem</i> |
| 9. <i>brekem</i> | 10. <i>karem</i> |

Exercise 4: Double Slot Substitution Drill:

Pita i sidaon long Santo.

- | | |
|--------------------|-------------------|
| 1. <i>Bisop</i> | 2. <i>taon</i> |
| 3. <i>sip</i> | 4. <i>solwota</i> |
| 5. <i>Smol boe</i> | 6. <i>Dokta</i> |
| 7. <i>wof</i> | 8. <i>Haosgel</i> |
| 9. <i>Tija</i> | 10. <i>sanbij</i> |

Exercise 5: Double Slot Substitution Drill:

Olgeta ol i wasem ol pikinini.

- | | |
|----------------------------|------------------------|
| 1. <i>Olgeta woman</i> | 2. <i>lukaot long</i> |
| 3. <i>Ol gel</i> | 4. <i>Ol woman</i> |
| 5. <i>givim kakae long</i> | 6. <i>ronem</i> |
| 7. <i>kilim</i> | 8. <i>talem long</i> |
| 9. <i>Olgeta nes</i> | 10. <i>Olgeta waef</i> |

Exercise 6: Transformation Drill:

Change the following sentences to negative, using *no*.

Example: Teacher: *Pita em i slip*

Student: *Pita em i no slip*

1. *Man ia em i hukum wan bigfala fis.*
2. *Pikinini ia em i sik.*
3. *Woman ia em i wokem wan mat.*
4. *Olgeta ol i laekem maniok.*
5. *Jemes em i kambak kwiktaem.*
6. *Em i pem wan tin fis long stoa.*
7. *Wan dog i stilim mit ia.*
8. *Mi wantem pem wan botel waen.*
9. *Mifala i wantem go long maket.*
10. *Mi luk yu bifo.*

Exercise 7: Transformation Drill:

Change the following sentences into the negative using *nomo* (no longer).

Example: Teacher: *Tufala i faet.*

Student: *Tufala i nomo faet.*

1. *Jif i slip long sanbij.*
2. *Pita em i wantem sam banana.*
3. *Olgeta gel ol i wokem mat.*
4. *Pikinini i stap long solwota.*
5. *Nes i wok long haospetal.*
6. *Leitari i sik tede.*
7. *Mi wantem buk ia.*
8. *Pasta i stap long Malakula.*
9. *Ol woman ol i lukaot long sel.*
10. *Tufala pikinini i krae.*

Exercise 8: Multiple Slot Substitution Drill:

Ol smol boe ol i putum long tebel.

- | | |
|------------------------|--------------------------|
| 1. <i>Olgeta gel</i> | 2. <i>sidaon</i> |
| 3. <i>long sanbij</i> | 4. <i>katem</i> |
| 5. <i>long solwota</i> | 6. <i>long jioj haos</i> |
| 7. <i>wasem</i> | 8. <i>long bus</i> |
| 9. <i>wokem</i> | 10. <i>kakae</i> |

3.6. Comprehension

Listen to the following story and answer the questions in English.

JENISIM SKIN (Epi)

Mi stori long wan man wetem waef blong em long bifo. Bifo tufala i stap go go tufala i gat wan pikinini. Be yu save bifo ol i stap jenis, tekemaot ol skin, niuwan i stap. Oraet, tufala i stap wetem pikinini blong tufala go go woman blong em, em i taem blong i jenis. Oraet, i godaon long solwota blong i jenisim olwan. I stap long solwota. OK i go putum long solwota. Oraet, em i swim. Em i swim finis, i kam long haos. Taem pikinini blong em i luk em, em i no save se mama blong em ia, from mama blong em i tekemaot ol skin blong em. Em i putum niuwan, olsem i kam niuwan. Oraet pikinini blong em ia i krae, i krae, i krae. Mama blong em i talem se: "Em ia mama blong yu".

Be pikinini ia em i talem se: "No, em ia i no mama blong mi".

Oraet, taem pikinini ia i krae, i krae, papa blong em i talem se: "Em ia mama blong yu".

Pikinini i talem se: "No, em ia i no mama blong mi".

Oraet, mama blong em i tingbaot em, pikinini, tumas. OK i godaon long solwota from ol skin blong em we i putumdaon long sanbij. I putum bakegen ol skin ia i go long bodi blong em. Oraet, i kam luk pikinini blong em. Pikinini blong em em i talem se: "Yes, papa, em ia mama blong mi".

Oraet, pikinini ia i nomo krae. Em i luk mama blong em. Nao i save. Oraet, pikinini blong em i nomo krae. I go long mama blong em. Toktok ia blong ol man blong bifo, taem ol i stap jenis long ol skin blong ol.

stori=to tell, relate
bifo=long ago; *stap*=live
gat=have; *save*=know
jenis=change

wetem=with; *go go*=until
oraet=all right
solwota=sea; *olwan*=old one
stap=stay, be
putum=put
swim=bathe; *finis*=past
taem=when; *luk*=see, look
save se=recognise

tekemaot=remove; *ol*=old
kam=become
krae=cry

be=but

tingbaot=think about
tumas=very; *from*=because

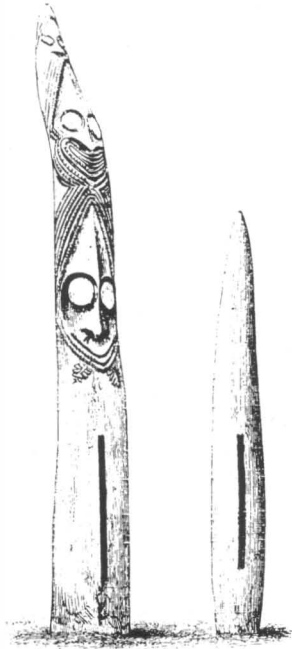
sanbij=beach

nomo=no longer

toktok=story
stap=habitual aspect

Comprehension questions. [Answers on cassette for Unit 3]

1. Why was the child crying?
2. Why didn't the child recognise his mother?
3. Where did his mother put her old skin?
4. Where did she go after putting on the new skin?
5. What did the child's father do?
6. Why did the mother change her mind?
7. What did the child do when his mother returned with the old skin?
8. What is the moral of the story?
9. At what period does the story take place?
10. How many actors are there in the story?



UNIT 4

4.0. Dialogue: At home

LONG HAOS

Evelin em i haosgel¹ blong Misis Jones. Em i lukaotem haos blong olgeta, mo em i klinim gud evri dei. Misis Jones em i wantem mekem wan bigfala kakae long Sarere. Em i askem long Evelin blong em i givhan long em blong mekem evri samting i rere.

Mrs Jones: Evelin, long Sarere long sapa,² bambae mi mekem wan bigfala kakae.

*Evelin: H a m a s m a n
bambae ol i kam,
Misis?*

Mrs Jones: Fotin, ating, wetem mitufala Dokta Jones. Samfala man blong gavman ol i kam blong luk niufala dokta.

Evelin: Oh Misis, mi fraet. Mi neva mekem wok olsem bifo.

Mrs Jones: I gud nomo, Evelin. Mi wantem yu givhan blong mekem tebel i rere, mo taem ol man ol i kam, bae yu save givhan blong karem ol plet i go long tebel.

AT HOME

Evelin is Mrs Jones' domestic. She looks after the house and cleans it well every day. Mrs Jones wants to prepare a big dinner on Saturday. She asks Evelin to help her to prepare everything.

Mrs Jones: Evelin, on Saturday evening I'm having a big dinner party.

Evelin: How many people will be coming?

Mrs Jones: Fourteen, I think, including Dr Jones and myself. Some government people are coming to see the new doctor.

Evelin: Oh Mrs Jones, I'm nervous. I've never done this kind of work before.

Mrs Jones: Don't worry Evelin. I want you to help to set the table, and once the guests are here you can help to carry the dishes to the table.

- Evelin:* *Ating bambae mi askem sista blong mi tu, blong em i kam, from we ating bambae i gat plante wok tumas long kakae ia.*
- Mrs Jones:* *Oraet, Evelin, yu save askem sista blong yu.*
- Evelin:* *Bambae mitufala i stat long wanem taem?*
- Mrs Jones:* *Sipos yutufala i save kam long hapas fo, ating i gud.*
- Evelin:* *I gud nomo olsem. Yu wantem mi kam long moning long Sarere tu?*²³
- Mrs Jones:* *No, i gud yu kam long hapas fo nomo.*
- Evelin:* *Ating yu no wantem pikinini blong mi i kam tu?*
- Mrs Jones:* *Yes, i moa gud yu livim i stap long haos blong yufala long Sisaed.*
- Evelin:* *I gud olsem, Misis. Nao ia bambae mi mekem wanem long moning ia?*
- Mrs Jones:* *Ating i gud sipos yu wasem floa fastaem. Taem yu finisim ol floa, bambae yu save wasem klos. Taem yu pinim klos yu lukaot gud blong yu no spoelem niufala dres blong mi.*
- Evelin:* Maybe I'll ask my sister to come too, since I think there will be a lot of work at this dinner party.
- Mrs Jones:* All right, Evelin. You may ask your sister.
- Evelin:* What time will we start?
- Mrs Jones:* If you both can come at 4.30, that will be all right.
- Evelin:* That's fine. Would you like me to come on Saturday morning too?
- Mrs Jones:* No, it will be all right if you just come at 4.30.
- Evelin:* I guess you don't want me to bring my child?
- Mrs Jones:* No, it would be better if you left him at home at Seaside.
- Evelin:* All right. Now what should I do this morning?
- Mrs Jones:* It would be good if you washed the floor first. When you have finished the floors, you can wash the clothes. When you hang out the clothes be careful not to damage my new dress.

Evelin: Yes, *Misis*.

Mrs Jones: Wan narafala samting. Plis, yu no fogetem tin doti.

Evelin: I gud. Nao ia bae mi hareap. Sipos ren i kam olsem ol i talemaot finis long redio, bambae ol klos ol i no save drae tede.

Evelin: All right.

Mrs Jones: Something else. Please don't forget the rubbish bin.

Evelin: All right. Now I must get a move on. If it rains, as they said on the radio, the clothes won't dry today.

Notes to Dialogue 2:

- ¹ Housegirls rather than houseboys are the rule in Vanuatu - except for bachelors.
- ² *sapa* = evening, dinner time.
- ³ Domestic work and stores open on Saturday mornings normally.

Vocabulary: Unit 4

<i>akis</i>	axe	<i>ale</i>	all right
<i>angkel</i>	uncle	<i>ansa</i>	answer
<i>bag</i>	bag	<i>Balan</i>	Ballande
<i>bambae</i>	future mkr	<i>bebi</i>	baby
<i>blad</i>	blood	<i>boelem</i>	boil
<i>B.P.</i>	Burns Philp	<i>brasem</i>	slash
<i>bred</i>	bread	<i>bredfrut</i>	breadfruit
<i>brok</i>	broken	<i>bubu</i>	grandparent
<i>daon</i>	down	<i>ded</i>	die, dead
<i>defren</i>	different	<i>doti</i>	dirty
<i>dres</i>	dress	<i>dring</i>	drink
<i>eit</i>	eight	<i>eiti</i>	eighty
<i>eitin</i>	eighteen	<i>evri</i>	every
<i>faea</i>	fire	<i>fasem</i>	tie
<i>fefti</i>	fifty	<i>fidim</i>	feed
<i>fifin</i>	fifteen	<i>finisim</i>	finish
<i>flas</i>	showy	<i>floa</i>	floor
<i>fo</i>	four	<i>fogetem</i>	forget
<i>foti</i>	forty	<i>fofin</i>	fourteen
<i>fraet</i>	fear, afraid	<i>frut</i>	fruit
<i>fulap</i>	many	<i>givhan</i>	help
<i>glad</i>	happy	<i>glas</i>	glass
<i>gobak</i>	go back	<i>graon</i>	land, ground

<i>hadwok</i>	work hard	<i>haedem</i>	hide
<i>hamas</i>	how many	<i>hanwaj</i>	watch
<i>hapen</i>	happen	<i>hos</i>	horse
<i>jam</i>	jump	<i>jea</i>	chair
<i>kaen</i>	kind of	<i>kava</i>	kava
<i>kava</i>	roofing iron	<i>kenu</i>	canoe
<i>ki</i>	key	<i>klinim</i>	clean
<i>klos</i>	clothes	<i>kontrak</i>	contract
<i>kros</i>	angry	<i>laet</i>	light
<i>lafet</i>	party, feast	<i>laplap</i>	pudding
<i>las</i>	last	<i>lego</i>	leave
<i>lesen</i>	listen to	<i>leta</i>	letter
<i>leven</i>	eleven	<i>lidim</i>	lead
<i>livim</i>	leave	<i>longtaem</i>	a long time
<i>mared</i>	marry, wedding	<i>mekem lif</i>	make magic
<i>milian</i>	million	<i>misis</i>	Missus
<i>moto</i>	motor-cycle	<i>naen</i>	nine
<i>naenti</i>	ninety	<i>naentin</i>	nineteen
<i>namambe</i>	chestnut	<i>nandao</i>	lychee
<i>neva</i>	never	<i>pentem</i>	paint
<i>pinim</i>	hang up	<i>pispis</i>	urinate
<i>planem</i>	plant	<i>plen</i>	plane
<i>ples</i>	place	<i>plis</i>	please
<i>pusum</i>	push	<i>ron</i>	run
<i>ruf</i>	roof	<i>saot</i>	south
<i>sapa</i>	evening	<i>sekem</i>	shake
<i>sekon</i>	second	<i>seven</i>	seven
<i>seventi</i>	seventy	<i>seventin</i>	seventeen
<i>sikis</i>	six	<i>sikisti</i>	sixty
<i>sikistin</i>	sixteen	<i>singaot</i>	call
<i>sipos</i>	if	<i>sista</i>	sister
<i>sitsit</i>	excrete	<i>skul</i>	school, church
<i>slak</i>	loose	<i>smok</i>	smoke
<i>spoelem</i>	damage	<i>stat</i>	start
<i>stikim</i>	inoculate	<i>stret</i>	straight
<i>sutum</i>	shoot	<i>tabu</i>	forbidden
<i>talemaot</i>	announce	<i>tanem</i>	turn
<i>tati</i>	thirty	<i>tatin</i>	thirteen
<i>tel</i>	tail	<i>tijim</i>	teach
<i>tim</i>	team	<i>tin doti</i>	rubbish bin
<i>trifala</i>	three	<i>Tusde</i>	Tuesday
<i>twanti</i>	twenty	<i>twelef</i>	twelve
<i>velej</i>	village	<i>welfis</i>	whale
<i>wil</i>	wheel, tyre	<i>wosip</i>	worship
<i>yam</i>	yam		

4.1. *Blong*

Together with *long*, which we have already examined briefly, *blong* is one of the most frequently used words in Bislama. It has a number of uses, as we shall see. The principal role of *blong*, however, is to indicate possession.

- a) *Blong* is placed between the possessed item and the possessor to indicate possession, as in the following:

<i>haos blong mi</i>	my house
<i>haos blong yu</i>	your house
<i>haos blong em</i>	his/her house
<i>nem blong pikinini</i>	the child's name
<i>hed blong fis</i>	the fish head
<i>haos blong jif</i>	the chief's house
<i>ol pikinini blong mi</i>	my children
<i>ol kokonas blong yu</i>	your coconuts
<i>ol dog blong em</i>	his/her dogs
<i>ol pikinini blong jif</i>	the chief's children
<i>ol haos blong velej</i>	the village houses
<i>ol garen blong Pita</i>	Peter's gardens

Note that with third person plural possessors 'their', the normal *olgeta* is occasionally shortened to *ol*, giving, for example:

<i>haos blong ol</i>	
or	their house
<i>haos blong olgeta</i>	

- b) *Blong hu?* or *blong hu ia?* translates *whose?*. It normally occurs in sentence final position. Examples:

<i>Leta ia blong hu?</i>	Whose is this letter?
<i>Leta ia blong Pita.</i>	This letter is Peter's.
<i>Graon ia blong hu?</i>	Whose is this land?
<i>Graon ia blong jif.</i>	This is the chief's land.
<i>Trak ia blong hu?</i>	Whose is this car?
<i>Trak ia blong mifala.</i>	This is our (exc) car.

In constructions like the above, *blong* is sometimes used as a verb, and as such is preceded by the predicate marker *i*. Examples:

<i>Trak ia i blong hu?</i>	Whose car is this?
<i>Trak ia i blong mifala.</i>	This is our(exc) car.

- c) *Blong* also indicates purpose as well as possession, and is so used with both noun and verb phrases. Examples:

<i>kakae blong lafet</i>	food for the party
<i>kava blong ruf</i>	iron for the roof
<i>wota blong dring</i>	water for drinking
<i>kokonas blong planem</i>	coconut for planting

With verb phrases, *blong* corresponds to 'in order to', 'so that', as in the following:

<i>Mi kam blong givhan long yu.</i>	I've come to help you.
<i>Mi sidaon blong wokem mat.</i>	I sat down to weave a mat.
<i>Pita i spel blong em i no taed.</i>	Peter is resting so he won't be tired.
<i>Meri i stap long haos blong lukaot long bebi blong em.</i>	Mary stays home in order to look after her baby.
<i>Em i go blong wasem ol plet.</i>	She went to wash the plates.

Note, however, that *blong* meaning 'in order to' is normally omitted after the high frequency verbs *kam* and *go*, when intention is clear from context. Examples:

<i>Mi go karem bred long stoa.</i>	I'm going to get some bread at the shop.
<i>Em i kam givhan long yumi.</i>	He came to help us (inc).

If, however, *go* or *kam* are not followed immediately by another verb, then *blong* may not be omitted. Thus one cannot say:

*****Mi go long stoa karem bred.***

But rather: *Mi go long stoa blong karem bred.*

since *go* and *karem* are separated by the phrase *long stoa*. If a location or temporal phrase immediately follows *go* or *kam*, then *blong* must be used to express purpose. Example:

Mi kam long Tusde blong pentem haos ia
I came on Tuesday to paint this house.

- d) *Blong* is also used following a noun head, especially *man*, to describe personal foibles or characteristics. For example:

<i>Em i man blong fraet.</i>	He is a coward.
<i>Em i man blong giaman.</i>	He is a liar.
<i>Em i man blong flas.</i>	He is a show-off.
<i>Em i man blong dring kava.</i>	He's a heavy kava drinker.
<i>Em i man blong faet.</i>	He's a brawler.

4.2. More on verbs

a) Suffixless Transitive Verbs

In the previous lesson we considered the principal characteristics of transitive and intransitive verbs. We observed that nearly all transitive verbs bear a suffix of the form *-em*, *-im* or *-um*. There are a few transitive verbs, however, that are not marked by the usual suffix. In fact they bear no suffix at all and as such are indistinguishable from intransitives. They include:

<i>kakae</i>	to eat
<i>dring</i>	to drink
<i>lego</i>	to leave, let go, cease
<i>luk</i>	to see, look at
<i>save</i>	to know, be able to
<i>gat</i>	to have

Examples of usage:

<i>Olgeta pikinini ol i kakae fis long Tusde.</i>	All the children ate fish on Tuesday.
<i>Em i dring kava oltaem .</i>	He drinks kava regularly.
<i>Praem Minista i lego Vila long las wik .</i>	The Prime Minister left Vila last week.
<i>Mi no luk yu long jioj.</i>	I didn't see you at church.
<i>Yu save man ia?</i>	Do you know this man?
<i>Mi no gat pensil.</i>	I haven't got a pencil.

Note: In urban Bislama, *luk* is occasionally replaced by *lukim*, a borrowing from Papua New Guinea Tok Pisin.

While on the subject of transitive verbs which do not bear the usual transitive suffix, note also that two verbs, *pispis*, to urinate and *sitsit*, to defecate, may take noun objects to describe certain illnesses, for example:

<i>Em i sitsit blad.</i>	He has dysentery.
<i>Em i sitsit wota.</i>	He has diarrhoea.

b) Transitive verbs which take *long*

The great majority of transitive verbs take a direct object. In such cases the direct object normally immediately follows the verb. In Bislama, as indeed in English, there are some verbs which can take only an indirect object. In Bislama the indirect object is introduced by *long*. Compare, for example, the two following English sentences:

- I eat the orange.
- I listen to the radio.

In the first sentence we see that 'orange' is the direct object of 'eat'. In the second, 'radio' is the indirect object of 'listen'. One cannot 'listen the radio'; rather one has to 'listen to' something. In the same way, a number of Bislama verbs require 'long' preceding the object. These include:

<i>lesen long</i>	to listen to
<i>talem long</i>	to tell
<i>givhan long</i>	to help
<i>lukaot long</i>	to look after
<i>ansa long</i>	to answer*
<i>askem long</i>	to ask

Examples of usage:

<i>Em i lesen long toktok.</i>	He listened to the speech.
<i>Ol i talem long Meri.</i>	They told Mary.
<i>Pita i givhan long Jon.</i>	Peter helps John.
<i>Mi lukaot long em.</i>	I'm looking after him.
<i>Em i ansa long mi.</i>	He answered me.
<i>Em i askem long Pol.</i>	He asked Paul.

In Bislama, too, there are a few verbs which may take two objects, one direct and one indirect. In such cases the indirect object is introduced by *long*, as expected, and follows the direct object. Examples:

<i>Em i askem kwestin long jif.</i>	He asked the chief a question.
<i>Mi givim buk ia long Pita.</i>	I gave Peter that book.

c) Intransitive to transitive transformation

We have seen that while most transitive verbs in Bislama are overtly marked, not all transitives bear the transitive suffix. At the same time, a number of transitive verbs take an indirect rather than a direct object, as just discussed above. In addition, a number of verbs have two forms, one transitive and one intransitive. So we have, for example:

<i>boel</i>	to boil	<i>boelem</i>	to boil s.th.
<i>bras</i>	to slash	<i>brasem</i>	to slash s.th.
<i>haed</i>	to hide	<i>haedem</i>	to hide s.th.
<i>kafsaed</i>	to overturn	<i>kafsaedem</i>	to overturn s.th.

* A competing form, *ansarem*, is used in some varieties of Bislama, rather than *ansa long*, giving, for example:

<i>Em i ansarem mi.</i>	He answered me.
-------------------------	-----------------

<i>laet</i>	to be alight	<i>laetem</i>	to light s.th.
<i>mared</i>	to be married	<i>maredem</i>	to marry s.o.
<i>open</i>	to be open	<i>openem</i>	to open s.th.
<i>pus</i>	to push	<i>pusum</i>	to push s.th.
<i>ron</i>	to run	<i>ronem</i>	to chase, hunt
<i>sek</i>	to shake	<i>sekem</i>	to shake s.th.
<i>slak</i>	to be loose	<i>slakem</i>	to loosen s.th.
<i>smok</i>	to smoke	<i>smokem</i>	to smoke s.th.
<i>sut</i>	to shoot	<i>sutum</i>	to shoot s.th.
<i>swip</i>	to sweep	<i>swipim</i>	to sweep s.th.
<i>tij</i>	to teach	<i>tijim</i>	to teach s.o.
<i>was</i>	to wash	<i>wasem</i>	to wash s.th.

Examples of usage:

<i>Wota ia i boel.</i>	This water is boiling.
<i>Mi boelem wota ia.</i>	I'm boiling this water.
<i>Tufala i mared.</i>	They are married.
<i>Pasta i maredem tufala.</i>	The pastor married them.
<i>Kenu i kafsaed.</i>	The canoe capsized.
<i>Mi kafsaedem glas blong mi.</i>	I tipped over my glass.
<i>Faea i laet.</i>	The fire is alight.
<i>Em i laetem faea.</i>	He lit the fire.

As the examples above show, the transformation of intransitive to transitive verb forms often has a causative force. At the same time observe that where a verb has both a transitive and an intransitive form, the intransitive form is often used statively, rather like an adjective. Examples:

<i>Pita i fasem rop.</i>	Pater secured the rope.
<i>Sora blong mi i fas.</i>	My ear is blocked.
<i>Em i switim ti finis.</i>	He has already sugared the tea.
<i>Kakae ia i swit.</i>	This food is sweet.
<i>Kambong i slakem rop.</i>	Kambong loosened the rope.
<i>Wil ia i slak.</i>	This tyre is flat.
<i>Traoses blong mi i brok.</i>	My trousers are torn.

It is not possible to determine by inspection which verbs have both a transitive and intransitive form. Where they exist they are so marked in the lexicon which follows the lessons.

4.3. *Stap*

Stap is one of the most frequently used verbs in Bislama. It has two main usages, the first as a verb and the second as an aspectual marker denoting continuous action. In this section we will be concerned only with *stap* as a verb.

Stap corresponds to the idea of 'be, stay, live' in English. Some examples will make its range clear:

<i>Kakae i stap long tebel.</i>	The food is on the table.
<i>Pita i stap long Malakula.</i>	Peter is on Malakula.
<i>Yu stap wea?.</i>	Where do you live?
<i>Jif i no stap long ples ia.</i>	The chief is not here.
<i>Em i no stap.</i>	He is not here/there.
<i>Yu go. Bae mi stap.</i>	You go. I'll stay.

4.4. Numerals and quantifiers

The cardinal numbers of Bislama are as follows:

1 <i>wan</i>	11 <i>leven</i>	30 <i>tati</i>
2 <i>tu, tufala</i>	12 <i>twelef</i>	40 <i>foti</i>
3 <i>tri, trifala</i>	13 <i>tatin</i>	50 <i>fefti</i>
4 <i>fo</i>	14 <i>fotin</i>	60 <i>sikisti</i>
5 <i>faef</i>	15 <i>fiñin</i>	70 <i>seventi</i>
6 <i>sikis</i>	16 <i>sikistin</i>	80 <i>eiti</i>
7 <i>seven</i>	17 <i>seventin</i>	90 <i>naenti</i>
8 <i>eit</i>	18 <i>aitin</i>	100 <i>wan hundred</i>
9 <i>naen</i>	19 <i>naentin</i>	1000 <i>wan taosen</i>
10 <i>ten</i>	20 <i>twanti</i>	1,000,000 <i>wan milian</i>

Examples:

<i>naenti sikis</i>	96
<i>seventi tu</i>	72
<i>tu hundred fefti</i>	250
<i>wan pikinini</i>	one child
<i>tu hos</i>	two horses
<i>sikis aranis</i>	six oranges
<i>fo tin fis</i>	four tins of fish
<i>twanti bag kopra</i>	twenty bags of copra
<i>ten sel kava</i>	ten shells of kava

With the numerals 2 and 3, there are commonly two forms for each, namely *tu* and *tufala*, *tri* and *trifala*. The forms bearing the suffix *-fala* have been seen above, meaning 'they two' and 'they three' respectively.

They are also used as straight numerals in competition with *tu* and *tri*. Thus:

<i>tufala akis</i>	two axes
<i>trifala masket</i>	three rifles

The forms bearing *-fala* have overtones of collectivity, so that the two examples just cited would also have the connotation 'both of the axes', 'the three rifles together'.

It has now become common, in urban Bislama at least, to add the suffix *-fala* to any numeral, apart from in counting, yielding such forms as *sevenfala* and *tenfala*. This usage has probably been modelled on Papua New Guinea Tok Pisin and Solomons Pijin usage, where *-pela* and *-fala* are used respectively with numerals generally.

-fala will be further discussed in Unit 6, in connection with adjectives.

Ordinal numerals in Bislama are formed by placing *namba* before the numeral, as in:

<i>nambawan</i>	first
<i>nambatu</i>	second
<i>nambatri</i>	third
<i>nambafo</i>	fourth
<i>nambafæf</i>	fifth

Examples of usage:

<i>Em i stap long haos nambatri.</i>	She is in the third house.
<i>Em i ded long dei nambatri.</i>	He died on the third day.
<i>Em i kam nambatri.</i>	He came third.

Note also that for 'first' and 'second', the forms *fas* and *sekon* are also used, as in, for example:

<i>sekon taem</i>	the second time
<i>fas man</i>	the first man

While discussing numerals it is appropriate to recall the most common quantifiers in Bislama, see also Unit 1. These include:

<i>plante</i>	many
<i>fulap</i>	very many
<i>sam</i>	some

These precede the nouns which they modify, as in the following:

<i>Plante man ol i stap long Tanna.</i>	Many people live on Tanna.
<i>Fulap man i stap insaed.</i>	There are very many people inside.
<i>Sam man ol i glad long em.</i>	Some people were pleased about it.

4.5. Exercises .

Exercise 1: Single Slot Substitution Drill:

Pita i fiksimap trak blong mi.

- | | |
|--------------------|--------------------------|
| 1. <i>Meri</i> | 2. <i>jif</i> |
| 3. <i>olgeta</i> | 4. <i>sista blong mi</i> |
| 5. <i>mifala</i> | 6. <i>ol nes</i> |
| 7. <i>yutufala</i> | 8. <i>yu</i> |
| 9. <i>tija</i> | 10. <i>tufala ia</i> |

Exercise 2: Double Slot Substitution Drill:

Em i lusum ki blong trak blong em.

- | | |
|-----------------------------|-----------------------------|
| 1. <i>haos</i> | 2. <i>doa</i> |
| 3. <i>bokis</i> | 4. <i>Waef blong Pol</i> |
| 5. <i>skul</i> | 6. <i>Angkel blong Pita</i> |
| 7. <i>Sista blong Jemes</i> | 8. <i>ofis</i> |
| 9. <i>baskel</i> | 10. <i>moto</i> |

Exercise 3: Integration Drill:

Example: Instructor: *Buk i stap long tebel*
Buk em i blong mi
 Student: *Buk blong mi i stap long tebel*

1. *Buk i stap long jea. Buk i blong jif.*
2. *Pikinini em i sik. Pikinini i blong Meri.*
3. *Mi wok long sip. Sip i blong Balan.*
4. *Baskel i foldaon long graon. Baskel i blong Pita.*
5. *Meri i lukaot long ol pikinini. Ol pikinini ol i blong Tom.*
6. *Haos ia i nogud. Haos ia i blong mi.*
7. *Tom i stilim pig. Pig i blong Jemes.*
8. *Mi wantem luk trak ia. Trak ia i blong Praem Minista.*
9. *Mi flae long plen. Plen i blong Ea Melanesi.*
10. *Mi kambak long sip. Sip i blong gavman.*

Exercise 4: Single Slot Substitution Drill:

Meri i lukaot long ol pikinini long skol

- | | |
|-------------------|-------------------------|
| 1. <i>ansa</i> | 2. <i>askem kwestin</i> |
| 3. <i>givhan</i> | 4. <i>lesen</i> |
| 5. <i>askem</i> | 6. <i>storian</i> |
| 7. <i>singaot</i> | 8. <i>lukaot</i> |
| 9. <i>laf</i> | 10. <i>toktok</i> |

Exercise 5: Expansion Drill:

Example: Instructor: *Em i wantem aranis. Seven.*

Student: *Em i wantem seven aranis.*

1. *Ol i luk turis. Tufala.*
2. *Pita i kakae banana. Fo.*
3. *Em i faenem hanwaj. Tri.*
4. *Sista blong mi em i lusum tin fis. Tu.*
5. *Nes i stikim pikinini. Olgeta.*
6. *Em i winim mane long B.P. Plante.*
7. *Mi wantem pem traoses. Tufala.*
8. *Waef blong mi em i wokem laplap. Faef.*
9. *Angkel blong em i saenem kontrak. Olgeta.*
10. *Jif i hukum fis. Ten.*

Exercise 6: Single Slot Substitution Drill:

Example: *Pita i winim ~~seven~~ hundred vatu.*

- | | |
|---------|---------|
| 1. 36 | 2. 950 |
| 3. 47 | 4. 300 |
| 5. 1100 | 6. 5700 |
| 7. 58 | 8. 99 |
| 9. 463 | 10. 210 |

Exercise 7: Translation Exercise:

Translate the following into Bislama:

1. *On the third day he came back.*
2. *She came fourth.*
3. *I want the sixth one.*
4. *She likes the seventh horse.*
5. *He ate the first fish.*
6. *He came on the second boat.*
7. *She made her fourth basket.*

8. *The second car is mine.*
9. *The first house is Tom's.*
10. *He found the second key.*

Exercise 8: Single Slot Substitution Drill:

Example: *Haos ia em i blong jif*

- | | |
|----------------------------|-----------------------------|
| 1. <i>angel blong mi</i> | 2. <i>tufala man ia</i> |
| 3. <i>bubu blong Pita</i> | 4. <i>dokta</i> |
| 5. <i>olgeta nes</i> | 6. <i>wan fren blong mi</i> |
| 7. <i>Presiden</i> | 8. <i>Pasta Tomas</i> |
| 9. <i>mama blong Robet</i> | 10. <i>brata blong Jon.</i> |

4.6. Comprehension

Listen to the following story and answer the questions in English:

OL WELFIS (Erromango)

Nem blong mi Sempet Naritantop. Ating bambae mi mi storian long wan moa kastom storian. Storian i olsem:

I gat wan man long Potnarvin em i stap long wan ples long saot wetem woman blong em, em ia saot long Erromango long wan ples ol i kolem Unulmar. Man ia nem blong em Rungu, be mi no save nem blong woman blong em. Olgeta i stap long ples ia long Unulmar. Man ia, plante man ol i stap go luk em blong i mekem lif long olgeta frut olsem bredfrut, namambe, nandao, ol kaen frut olsem, be em i stap karem lif long em. Mo em i stap mekem lif, i mekem ol laplap long yam i stap go fidim ol welfis, ol welfis ia nao we em i stap wosip long olgeta blong ol i stap giwim frut long olgeta.

Nao plante taem we em i stap mekem garen, em i mekem wan blong em, mo wan blong olgeta welfis. Mo taem em i stap mekem ol kakae, em i mekem defren laplap long ol welfis,

nem=name;
bambae=fut.marker
kastom=traditional
olsem=thus

i gat=there was
saot=south

kolem=to call
be=but
save=to know

stap go=used to go
mekem lif=to make magic
namambe=chestnut;
nandao=lychee fruit
laplap='pudding'
(vegetable)
fidim=to feed; *welfis*=whale
wosip=to worship
blong=so that

mekem garen=to garden

kakae=food

mo defren blong tufala, em wetem woman blong em. Oltaem em i stap mekem olsem, be samtaem sipos em i no mekem, ol welfis ia ol i stap kam singaotem em blong givim kakae. Be taem ol i singaotem em blong em i givim kakae, ol i stap singaotem nem blong em Rungio, be man ia nem blong em Rungu. Be taem ol wel ia ol i singaotem em wetem kakae ia, kakae we mifala i kolek "io", nao ol i stap singaotem Rungio, ol i katem olsem. Nao we em i harem olsem, em i stap karem laplap i go givim long olgeta. Plante taem ol man i kam askem mo em nomo i stap mekem olsem go go wantaem nao woman blong em i talem long em se:

"Man, mi mi stap hadwok long mekem ol laplap ia, be mi mi neva lukluk ol welfis ia. Yu wan nomo yu stap go luk olgeta. Bambaie tede yumitu go."

Be man blong em i se: "No, samting ia em i tabu ia blong ol woman i luk."

Be woman blong em i strong. Nao em i mekem man ia i se: "Oraet, tede nao bambaie yumi go luk."

Taem tufala i mekem laplap finis, nao tufala i karem i go. Taem tufala i go stanap olsem blong givim kakae, man ia i sakem kakae i go, be ol welfis ia ol i no wantem kakae. I gat wan welfis we i stap lidim ol fren blong em ol i kam, em i kros. Nao em i jam long solwota olsem ia, i putum tel blong em i stap daon be em i stanap stret nomo long solwota. Nao man ia i luk olsem. Nao i tanem em, i talem long woman blong em i se:

"Yu luk, mi talem long yu finis se bambaie yu stap, mi nomo mi kam, be yu mekem nao ol samting ia ol i kros ia. Ale nao ia kwiktaem bae yumitu gobak long haos. Ating bambaie wan samting i hapen long yumitu."

oltaem=continually
sipos=if

singaotem=to call to
taem=when

wetem=with, together with
katem=to cut, shorten
we=when
karem=to get, obtain
em nomo=only he
go go=until
wantaem=once
talem=say, tell
se=direct speech introducer

hadwok=to work hard
lukluk=look at, see
yu wan nomo=only you

samting ia=this thing
tabu=forbidden

strong=obstinate
tede=today

finis=completed action

stanap=to stand
sakem=to throw

lidim=to lead
kros=angry; jam=to jump
tel=tail
stap daon=to be down

tanem=to turn around

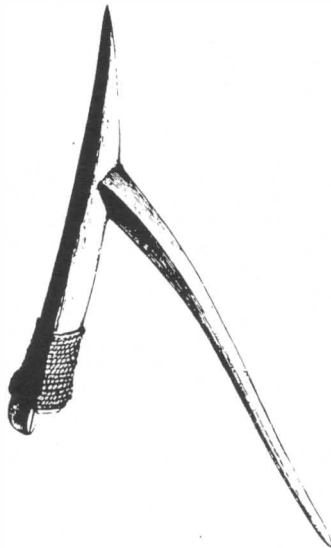
ol samting ia=these
animals
ale=so; kwiktaem=quickly

Nao tufala i go. Taem tufala i go kasem haos olsem ia, woman blong em i ded. Ale taem tufala i stap i no longtaem em tu i ded. So storian ia i go i finis olsem.

kasem=as far as

Comprehension questions [Answers on cassette for Unit 4]

1. What is the narrator's name?
2. How many human actors are there in the story?
3. To whom did Rungu give the laplap?
4. Why did he do this?
5. What was his wife's reaction?
6. What did she want to do?
7. What happened when Rungu threw the food down to the whales?
8. Why were they angry?
9. What did Rungu then say to his wife?
10. What happened to the couple when they reached home?



UNIT 5

5.0. Dialogue: At the market

LONG MAKET

Misis Jones em i go long maket wetem haosgel blong em, Evelin. Long Vila i gat maket tri taem long evri wik, long Wenesdei, long Fraede mo long Sarere. Taem ol turis i kam long Vanuatu long stima¹ samtaem ol i wokem wan narafala maket bakegen.

Mrs J: Evelin, yumi hareap blong go long maket. Sipos yumi no godaon kwiktaem, bambae yumi mestem ol gudfala kakae.

Evelin: Oraet Misis. Mi no fogetem basket blong mi. Mi kam kwiktaem.

Mrs J: Mi wantem pem sam kokonas, mo eni kaen salad fastaem. Sipos i gat, bae mi karem sam banana tu i kam.

Evelin: Yes, luk, Misis, woman ia i gat sam gudfala grin kokonas.

Mrs J: Em i hamas long wan?

Evelin: Ol i askem 30 vatu long wan.

Mrs J: Yu talem se bambae yumi tekem fo long wan handred vatu.²

AT THE MARKET

Mrs Jones goes to the market with her housegirl, Evelin. In Vila there is a market three times a week, on Wednesdays, Fridays and Saturdays. When tourists come to Vanuatu on a cruise ship there is yet another market.

Mrs J: Evelin, we'd better hurry along to the market. If we don't go down quickly, we'll miss all the good foodstuffs.

Evelin: All right. I haven't forgotten my basket. I'm coming straight away.

Mrs J: I want to buy some coconuts, and any kind of salad first. If there are any, I'll get some bananas too.

Evelin: Yes, look, Mrs Jones. This woman has some good green coconuts.

Mrs J: How much each?

Evelin: They're asking 30 vatu for one.

Mrs J: Say we'll take four for for 100 vatu.

Evelin: I gud, Misis. Woman ia em i talem se yu save tekem long praes ia. Wanem moa yu wantem pem?

Mrs J: Yu traem faenem sam kabis aelan³, Evelin. Wan narafala samting mi wantem, em i samfala tuluk⁴ we olgeta woman blong Mele⁵ i wokem.

Evelin: Mi luk tuluk finis. Em i stap daon long saed i go long Postofis. Bae mi traem karem sam, be ating praes i go antap tumas, olsem 50 vatu long wan.

Mrs J: I gud nomo. Yu save tekem ten plis.

Evelin: Oraet Misis.

Mrs J: O Evelin, mi fogetem aranis. Yu save pem wan basket plis. Em i naf long wan wik. Tufala pikinini blong mi i laekem ol aranis blong Lelepa⁶ from we ol i swit tumas.

Evelin: Mi wantem pem wan basket taro blong famle blong mi tu, be praes i hae tumas, 900 vatu long wan smol basket. Ating i moa gud sipos mi livim taro i stap. Bambae mi pem sam manioh.

Evelin: All right. This woman says you can have them for that price. What else do you want to buy?

Mrs J: Try to find some 'island cabbage', Evelin. Something else I want is some of the tuluk that the Mele women make.

Evelin: I've seen the tuluk. It's down towards the Post Office. I'll try to get some, but I think the price is too high, about 50 vatu each.

Mrs J: That's all right. You can get ten, please.

Evelin: All right.

Mrs J: Oh Evelin. I forgot oranges. You can buy one basket please. That will be enough for a week. Both my children like Leleppa oranges, since they are very sweet.

Evelin: I want to buy a basket of taro for my family too, but the price is too high, 900 vatu for one small basket. I think it might be better to forget about the taro. I'll buy some manioc.

Mrs J: *Oraet, Evelin, yumi gobak long haos nao. Yu save karem evri samting? Trak blong yumi i stap longwe lelebet.*

Evelin: *Yes, Misis.*

Mrs J: All right, Evelin, we'll go home now. Can you manage everything? Our car is not very close.

Evelin: Yes, Mrs Jones.

NOTES:

- ¹ Cruise-ships call at Port-Vila about once or twice a month and stay about 12 hours.
- ² Bargaining is not uncommon at the Vila market, the reduction obtained being around 20%. Some sellers work on a fixed price system, however.
- ³ A kind of a cross between cabbage and spinach.
- ⁴ Normally pieces of pork and vegetables, surrounded by grated manioc, wrapped in leaves and cooked in hot stones.
- ⁵ A large village about 10km from Vila.
- ⁶ An island on the Havannah Harbour side of Efate, about 20km from Vila.

Vocabulary: Unit 5

<i>angkejif</i>	handkerchief	<i>bambu</i>	bamboo, flute
<i>bihaen</i>	after	<i>bildem</i>	build
<i>Bislama</i>	Bislama	<i>blo</i>	blow
<i>blong hu</i>	whose	<i>blong wanem</i>	why
<i>bonem</i>	burn	<i>but</i>	shoe
<i>danis</i>	dance	<i>devel</i>	devil, spirit
<i>faenem</i>	find	<i>fwa</i>	malaria
<i>folem</i>	follow	<i>foto</i>	photo
<i>Fraede</i>	Friday	<i>Franis</i>	France, French
<i>futbol</i>	soccer	<i>grin</i>	green
<i>hareap</i>	hurry	<i>harem gud</i>	feel well
<i>hil</i>	hill	<i>kabis</i>	cabbage
<i>kamaot</i>	come from	<i>kampani</i>	company
<i>kaon</i>	account, loan	<i>kaori</i>	kaori tree
<i>kapten</i>	captain	<i>kwaet</i>	quiet
<i>lanem</i>	learn	<i>lanwis</i>	language
<i>lelebet</i>	a little	<i>Lelepa</i>	Leleppa
<i>livim</i>	leave	<i>loyaken</i>	lawyer-cane
<i>lusum</i>	lose	<i>medel</i>	middle
<i>meknoes</i>	make noise	<i>Mele</i>	Mele

<i>melekem</i>	milk, squeeze	<i>moa</i>	more
<i>nakamal</i>	men's house	<i>nanggalat</i>	nettle
<i>naora</i>	crayfish, prawn	<i>nasara</i>	dance ground
<i>no nogat</i>	or not	<i>noes</i>	noise
<i>olbaot</i>	all around	<i>plis</i>	please
<i>ridim</i>	read	<i>salad</i>	salad, greens
<i>samtaem</i>	sometimes	<i>tamtam</i>	slit-drum
<i>tuluk</i>	tuluk	<i>Wenesdei</i>	Wednesday
<i>wud</i>	wood; tree		

5.1. Interrogatives

- a) In Bislama interrogatives normally occur sentence finally. The principal interrogative pronouns are as follows:

<i>wanem?</i>	what?
<i>olsem wanem?</i>	how?
<i>hamas?</i>	how many? how much?
<i>blong wanem?</i>	why? for what purpose?
<i>from wanem?</i>	why? for what reason?
<i>wea?</i>	where?
<i>hu?</i>	who?
<i>blong hu?</i>	whose?

Examples of usage:

<i>Em i talem wanem?</i>	What did he say?
<i>Em i talem "yes".</i>	He said "yes".
<i>Ol i stilim wanem?</i>	What did they steal?
<i>Ol i stilim trak blong em.</i>	They stole his car.
<i>Yu kam olsem wanem?</i>	How did you come?
<i>Long leg nomo.</i>	On foot.
<i>Yu wokem olsem wanem?</i>	How did you make it?
<i>Mi mekem long wud.</i>	I made it of wood.
<i>Em i tekem hamas?</i>	How many/how much did he take?
<i>Em i tekem tu.</i>	He took two.
<i>Hamas man ol i go?</i>	How many men went?
<i>Plante man ol i go.</i>	Many men went.
<i>Jifi kam blong wanem?</i>	Why did the chief come?
<i>Jifi kam blong miting.</i>	The chief came for the meeting.

<i>Boe ia i brekem windo blong wanem?</i>	Why did this boy break the window?
<i>Em i brekem windo blong go insaed.</i>	He broke the window to get inside.
<i>Yu krae from wanem?</i>	Why are you crying?
<i>Mi krae from mama blong mi.</i>	I'm crying on account of my mother.
<i>Em i sik from wanem?</i>	Why is he sick?
<i>Em i sik from fis ia.</i>	He is sick because of this fish.
<i>Yufala i go wea?</i>	Where are you going?
<i>Mifala i go long Santo.</i>	We are going to Santo.
<i>Yu stap wea?</i>	Where do you live?
<i>Mi stap long Vila.</i>	I live in Vila.
<i>Buk ia blong hu?</i>	Whose is this book?
<i>Buk ia blong Jemes.</i>	This is James' book.
<i>Nem blong man ia hu?</i>	What is this man's name?
<i>Nem blong man ia Kambong.</i>	This man's name is Kambong.

It should be observed that interrogatives also occur sentence initially. In this position they are normally considered vigorous, rhetorical or even impolite. For example:

<i>Wanem yu wantem?</i>	What do you want?
<i>Wanem yu mekem?</i>	What did you do?
<i>Olsem wanem yu kam?</i>	How did you get here?
<i>Hu man ia?</i>	Who is the person?

5.2. Yes/no questions

- a) Unlike English, Bislama has no special way of asking simple yes/no questions. There is no inversion of subject and verb, as for example, 'is she?', 'are they?'. In Bislama such questions are indicated by means of a rising question intonation in sentences which otherwise look like statements. Examples:

<i>Yu save man ia?</i>	Do you know this man?
<i>Yes, mi save man ia.</i>	Yes, I know that man.
<i>Yu laekem trak ia?</i>	Do you like this car?
<i>No, mi no laekem trak ia.</i>	No, I don't like this car.
<i>Jifi sik yet?</i>	Is the chief still sick?
<i>Yes, jifi sik yet.</i>	Yes, the chief is still sick.

- b) The tag *no nogat* placed sentence finally translates 'or not'. [*no* = 'or']. In urban areas *o nogat* is preferred. Examples:

<i>Man ia i save pem kaon ia</i>	Can this man pay his account
<i>no nogat?</i>	or not?
<i>Yufala i save kam no nogat?</i>	Can you come or not?

- c) Questions for which the expected answer is 'yes' are often followed by the tag *a*, translating roughly 'isn't that so?'. Examples:

<i>Em i gud a?</i>	It's good isn't it?
<i>Em i nogud a?</i>	It's no good, is it?

5.3. Negative questions

- a) As we saw in the previous section, affirmative questions pose few problems if any to the native speaker of English. Thus a question such as:

<i>Em i wantem kam?</i>	Does he want to come?
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evokes a simple 'yes' or 'no' answer, either:

Yes, em i wantem kam
OR
No, em i no wantem kam.

An emphatic negative answer is conveyed by the use of *nogat*, used sentence initially, as in:

Nogat, em i no wantem kam.

Nogat is also placed sentence finally to reinforce a negative, as in:

<i>Mi no wantem kam, nogat.</i>	I definitely don't want to come.
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In a few varieties of Bislama, *nogat* is replaced by *nomo*, especially in sentence initial position, to express a forceful negative. This may be attributable to the influence of neighbouring Solomon Islands Pijin.

- b) Negative questions traditionally cause problems for English speakers, especially the answers to such questions. The answers heard often seem to be the opposite of what one might expect. So, for example:

<i>Oli no kam yet?</i>	Haven't they come yet?
------------------------	------------------------

will evoke one of two responses. If the answer is *yes*, the *yes* indicates that the hearer is agreeing with the question, saying, in effect,

Yes, ol i no kam yet.

Yes, they haven't come yet.

If the hearer disagrees with the proposition as put, he will answer *si*. For example; in reply to the previous question he will reply:

Si, ol i kam finis.

Yes, they have come already.

Again, a question such as:

*Yu no putum mane blong yu
long bang?*

Didn't you put your money in
the bank?

will normally evoke either:

*Yes, mi no putum mane blong
mi long bang.*

No, I didn't put my money in
the bank.

OR

*Si, mi putum mane blong mi
long bang finis.*

Yes, I've put my money in the
bank.

Once this basic difference between Melanesian and European interrogatives is realised, misunderstandings are quickly eliminated.

Note: While the normal response to a negative question is either *yes* or *si*, as just discussed, a number of speakers, especially in urban areas, follow English usage and use *no* where Bislama would normally use *yes*. No real ambiguity results, as the following sentences show:

*Yu no putum mane blong yu
long bang?*

Didn't you put your money in
the bank?

*No, mi no putum mane blong
mi long bang.*

No, I didn't put my money
in the bank.

5.4. Desideratives: *wantem*

To wish or want is generally conveyed by *wantem*, followed by a noun or verb phrase. Thus:

*Yu wantem ol aranis ia?
Em i wantem kabis ia.*

Do you want these oranges?
He wants this cabbage.

Verb phrases immediately follow *wantem* as in:

<i>Ol i wantem plei futbol.</i>	They want to play football.
<i>Yu wantem go wea?</i>	Where do you want to go?
<i>Em i wantem givhan long mi.</i>	He wants to help me.

In the speech of a minority of ni-Vanuatu, *wantem* is followed by *blong* - so occasionally one encounters competing structures such as:

Em i wantem ol i givhan long em.

OR

Em i wantem blong ol i givhan long em. He wants them to help him.

Blong appears to be used with the desiderative *wantem* when the subject of the second verb is not the same as the first, as with the last two examples cited.

5.5. Exercises

Exercise 1: Question/Answer Drill:

Answer the following questions.

1. *Yu wantem hamas aranis?*
2. *Ol i kam long ples ia olsem wanem?*
3. *Em i talem wanem?*
4. *Yu go wea?*
5. *Ol i kam blong wanem?*
6. *Hamas man ol i gat fiva?*
7. *Yu taed from wanem?*
8. *Nem blong em hu?*
9. *Woman ia em i blong wea?*
10. *Yu wokem olsem wanem?*

Exercise 2: Question/Answer Drill:

Answer the following questions.

1. *Traoses ia blong hu?*
2. *Yu wantem wanem kaen kakae?*
3. *Gel ia i slip from wanem?*
4. *Ol i karem hamas kokonas?*

5. *Pita em i slip wea?*
6. *Olgeta but ia blong hu?*
7. *Ol i kukum olsem wanem?*
8. *Pikinini ia em i lusum hamas mane?*
9. *Yu sik from wanem?*
10. *Ol i askem hamas man?*

Exercise 3: Utterance/Response Drill:

Answer the following questions in the affirmative.

Example: Instructor: *Man ia em i sik?*
 Student: *Yes, man ia em i sik.*

1. *Man ia em i sik?*
2. *Sista blong yu i kambak?*
3. *Waef blong Pita i stap long garen?*
4. *Yu ridim buk ia?*
5. *Ol i faenem ki blong haos?*
6. *Yu harem gud bakegen?*
7. *Pikinini i foldaon long rod?*
8. *Yu wantem gobak?*
9. *Ol i lanem Bislama?*
10. *Em i melekem ol taro ia?*

Exercise 4: Utterance/Response Drill.

Answer the following questions in the negative.

Example: Instructor: *Em i finisim wok blong em?*
 Student: *No, em i no finisim wok blong em.*

1. *Em i finisim wok blong em?*
2. *Yu save waef blong Pol?*
3. *Pasta i kambak no nogat?*
4. *Yu laekem tuluk?*
5. *Ol i save kam long lafet?*
6. *Pasta ia i maredem tufala?*
7. *Yufala i wantem go long sanbij?*
8. *Jemes i kambak long Santo?*
9. *Praem Minista i stap long Tanna?*
10. *Kapten i kamsoa?*

Exercise 5: Utterance/Response Drill:

Answer the following questions in the affirmative. [yes]

1. *Em i no kam yet? (yes)*
2. *Yu no wantem kokonas ia? (yes)*
3. *Ol i no putum long trak? (yes)*
4. *Em i no pem buk ia? (yes)*
5. *Yu no askem yet? (yes)*
6. *Kakae i no finis? (yes)*
7. *Jif i no stap? (yes)*
8. *Yufala i no laekem tuluk? (yes)*
9. *Ol i no finisim laplap? (yes)*
10. *Pita i no katem tamtam? (yes)*

Exercise 6: Utterance/Response Drill:

Answer the following questions in the negative. [si]

1. *Em i no gat mane? (si)*
2. *Em i no stap? (si)*
3. *Em i no save dring kava? (si)*
4. *Em i no harem lanwis ia? (si)*
5. *Olgeta ol i no danis yet? (si)*
6. *Pikinini ia em i no save swim? (si)*
7. *Em i no stap long nasara? (si)*
8. *Woman ia i no wokem laplap? (si)*
9. *Nanggalat i no bonem skin blong man? (si)*
10. *Naora ia em i nogud blong kakae? (si)*



Exercise 7: Utterance/Response Drill:

Answer the following questions in the negative or affirmative as indicated.

1. *Jif i stap long nakamal? (no)*
2. *Jif i no stanap long nasara? (yes)*
3. *Jif i no slip long haos? (si)*
4. *Leitari i gobak? (no)*
5. *Leitari i no kamtru? (yes)*
6. *Leitari i no kambak? (si)*
7. *Kambong i brekem leg blong em? (no)*
8. *Kambong i no slip gud? (yes)*
9. *Kambong i no luk foto blong em? (si)*
10. *Yu no harem gud? (yes)*

Exercise 8: Single Slot Substitution Drill:

Ol i wantem go wea?

- | | |
|-----------------------------|------------------------------|
| 1. <i>hamas aranis</i> | 2. <i>bildem wan jioj</i> |
| 3. <i>brasem garen</i> | 4. <i>sidaon olsem wanem</i> |
| 5. <i>faef kilo raes</i> | 6. <i>go long Malakula</i> |
| 7. <i>resis olbaot</i> | 8. <i>stap kwaet</i> |
| 9. <i>graon blong pasta</i> | 10. <i>winim plante mane</i> |

5.6. Comprehension

Listen to the following story and answer the questions in English.

DEVEL BLONG ERROMANGO (Erromango)

Mi wantem storian long wan man, nem blong em Tor. Bifo em i stap blo long bambu. Bambu ia, olsem lanwis nem blong olgeta man Erromango, mifala i kolem naorongis. Oraet, i stap blo long em long evri naet. Oraet em i pulum wan devel. Devel ia em i kamaot long wan ples long bus mifala i kolem Utelap. Nao em i kam bihaen long man ia nem blong em Tor. Oraet i tekem em. Em i wantem. Oraet em i mekem olsem man blong em. Em ia nao, hil ia nao mifala i kolem Ungkurae. Oraet devel ia em i tekem

storian=to tell a story
blo=blow;
bambu=bamboo flute
lanwis=language
kolem=call; *oraet*=so
stap blo=used to blow

devel=devil, spirit person
bus=bush
nem=name
tekem=seize, take
olsem man..=as her husband
mifala=we pl.exc.

man ia, i go stap long ples ia go go tufala i gat tu pikinini. Wan, nem blong em Tungtau, wan nem blong em Maatang. Oraet tufala i stap.

Nao boe ia em i godaon long solwota. Oraet, taem em i godaon long solwota, i kasem solwota finis, em i kambak, em i klaemap redwud. Nao ol man ol i kilim. Taem ol man ol i kilim man ia, oraet i livim tufala pikinini ia, but olsem woman blong em em i devel ia. Em i luk go go nao em i luk man blong em i no kam. Oraet em i mekem lif taro, i go putum insaed long haos blong em. Em i wantem faenemaot wanem nao em i mekem, man blong em. Em i luk i gat blad long liftaro ia. Ale em i save nao se ol man ol i kilim man blong em. Em i stat krae. Em i stap krae long man blong em go go i kamdaon long haos long naet, i stap krae, i talemaot pikinini blong em long evri man ol i save harem, talem nem blong tufala pikinini ia, wan em i nem blong em Tungtau, wan nem blong em Maatang.

Oraet, em ia nao olsem storian blong devel ia em i karem man ia. Nao tufala i gat pikinini long bus olsem ia. Oraet olsem olgeta man Erromango ol i stap harem noes blong devel ia from tufala gel ia olsem haf man wetem haf devel. But samtaem ol i mekenoes olsem ol i sutum pijin long masket o samtaem ol i harem olsem ol i katem wud go go nao bae tufala i lus. OK, em ia nao, tufala woman ia, tufala i stap olsem. Plante man ol i luk. Wan man, ating plante man ol i save em, Willy, em i stap long medel bus, em ia nao ol kampani blong Franis ia, ol i stap katem kaori blong em. Em nao em i wantem lukaotem naora long wan smol reva klosap long haos blong em

*go go=until
tufala=they two*

*boe=boy
solwota=the sea
kasem=reach
redwud=kaori species
kilim=hit, kill; livim=leave
but (Anglicism); normally be
olsem=in this way
luk=look, see
mekem lif taro=make magic*

*mekem=make, do
lif taro=taro leaf
ale=so, thus; save se=know
krae=weep, cry
man blong em=her husband
talemaot=to tell about
harem=hear, understand*

karem=get, have

*harem noes=hear noise
gel=girl*

*sutum=shoot
masket=rifle*

lus=were lost

ating=perhaps

*medel bus=deep in the bush
kampani=French logging co.
naora=crayfish
reva=river*

daon. Afta, em i godaon, em i folem wota ia. I go i faenem tufala i stap was. Oraet em i ronem tufala. Taem em i ronem tufala nao, be tufala i ron. Nao loyaken em i pas long angkejif long wan, oraet, olfala ia em i holem angkejif ia i kam. I stap lukaotem angkejif ia, plante man ol i luk go go taem em i ded nao long 1979. Ale em i lusum angkejif ia olsem ol man ol i no save bae em i lusum olsem wanem. Ol man ol i bonem no olsem wanem? Ol i no save. Em i lus.

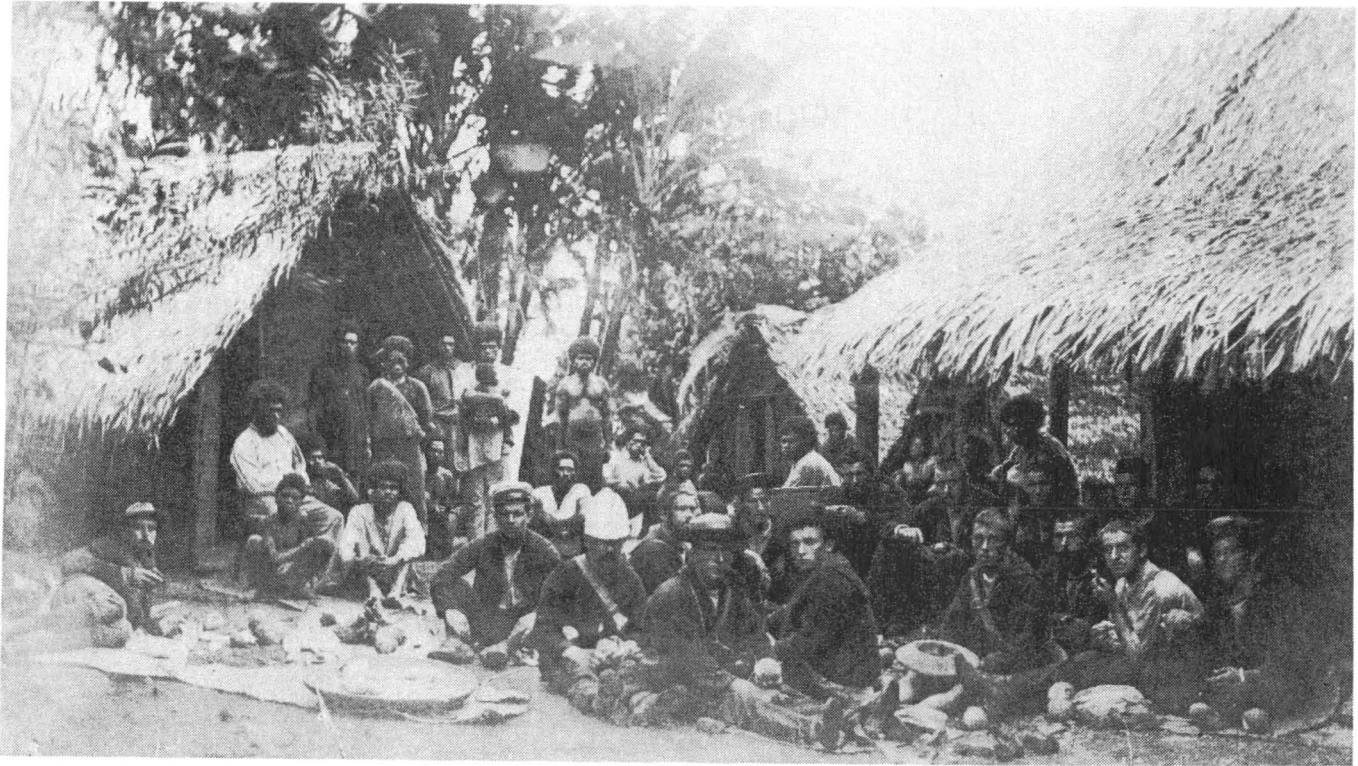
*folem=follow
was=bathe, wash;
ronem=chase
be=but, however ron=run
loyaken=lawyer-cane
angkejif=handkerchief*

bonem=burn; no=or

Comprehension questions. [Answers on cassette for Unit 5]

1. How did Tor attract the she-devil?
2. Which place did the devil come from?
3. What did the she-devil do to Tor?
4. How many children did they have?
5. What were their names?
6. What fate befell Tor?
7. How did his wife find out?
8. What happened to the girls?
9. Where did Willy see them?
10. What did he do when he saw them?





Santa Maria (Gaua), islanders, officers and crew of H.M.S. Miranda, 1883

UNIT 6

6.0. Dialogue: At the police station

LONG POLIS

Mista Braon em i girap long af pas sikis long moning. Taem em i go afsaed blong go long ofis em i sapraes tumas from trak blong em i no stap. Wan man i bin stilim long naet. Mista Braon em i resis kwiktaem i go long polis.

Mr B: Gudmoning ofisa, mi wantem talem se ol i bin stilim trak blong mi las naet. Taem mi girap nao ia nomo, trak blong mi i no stap.

Polis: Sori tumas. Wanem nem blong yu?

Mr B: Nem blong mi Pol Braon. Mi mi stap wok long Hae Komisin blong Ostrelia.

Polis: Wanem kaen trak ol i bin stilim?

Mr B: Em i wan Toyota.

Polis: Wanem namba blong em?

Mr B: Em i 2067.

Polis: Wanem kala blong em?

Mr B: Em i red.

Polis: Yu no livim ki blong trak i stap insaed long em?

AT THE POLICE STATION

Mister Brown got up in the morning at 6.30 a.m. When he went outside to go to the office he got a big surprise because his car was no longer there. Someone had stolen it during the night. Mr Brown quickly rushed down to the police station.

Mr B: Good morning, officer. I wish to report that my car was stolen last night. When I got up just now my car was no longer there.

Policeman: I'm sorry. What is your name?

Mr B: I'm Paul Brown. I work at the Australian High Commission.

Policeman: What kind of car was stolen?

Mr B: It was a Toyota.

Policeman: What registration number?

Mr B: Number 2067.

Policeman: What colour?

Mr B: Red.

Policeman: You didn't leave the key in the car did you?

Mr B: Yes, mi no livim i stap long trak. I stap long traoses blong mi nomo. Em ia nao.

Polis: Maet ol i joenem waea blong statem enjin.

Mr B: Mi no save. Mi no harem noes nating long naet. Maet ol i pusem trak i go longwe fastaem. Afta, taem i stap longwe ol i statem long waea.

Polis: Sipos ol i mekem olsem, ating i no wan man nomo i bin stilim trak blong yu. Ating i gat tu o trifala man ol i bin wokem samting ia.

Mr B: Yes, ating olsem.

Polis: Bambae mifala i traem faenem trak blong yu. Sipos yu laki, ol i no spoelem trak ia, be sipos olgeta i drong lelebet, maet ol i bangem finis long wan samting.

Mr B: O, ofisa, sipos yufala i save faenem, bae mi glad tumas. Sipos yufala i faenem yu save ring i go long ofis blong mi long 2531; long haos blong mi namba blong telefon em i 2217.

Polis: Oraet Mista Braon, mifala i sori tumas from we ol i bin stilim trak blong yu long naet. Sipos mifala i faenem olgeta we ol i bin wokem, bambae mifala i mas panisim olgeta.

Mr B: No, I didn't leave it in the car. It's in my pocket. Here it is.

Policeman: Maybe they joined the wires to start the engine.

Mr B: I don't know. I didn't hear any noise at all during the night. Maybe they pushed the car some distance first. Then, when it was some way away they started it with wire.

Policeman: If they did that, then it wasn't just one man who stole the car. Maybe two or three people did it.

Mr B: Yes, I agree.

Policeman: We will try to find your car. If you are lucky, they won't have damaged the car, but if they were a bit drunk they may have crashed it into something.

Mr B: Oh, officer, if you can find it I'll be very happy. If you find the car you can ring through to my office on 2531; at home my phone number is 2217.

Policeman: All right, Mr Brown. We're sorry that your car was stolen during the night. If we find the culprits, we will certainly punish them.

Mr B: *Tangkyu tumas, ofisa.*
Gud dei mo gud lak!

Mr B: Thank you very much,
officer. Good day and
good luck!

Vocabulary: Unit 6

<i>aeanem</i>	iron	<i>afsaed</i>	outside
<i>aftenun</i>	afternoon	<i>andanit</i>	underneath
<i>aot</i>	leave	<i>big</i>	big
<i>bigwan</i>	plenty	<i>bin</i>	past tense
<i>blak</i>	black	<i>dog</i>	dog
<i>drong</i>	drunk	<i>faerap</i>	erupt
<i>fiksimap</i>	repair	<i>flasem</i>	decorate
<i>girap</i>	get up	<i>hevi</i>	heavy
<i>joenem</i>	join	<i>kala</i>	colour
<i>kamgud</i>	heal	<i>kasem</i>	as far as
<i>kaset</i>	cassette	<i>klosem</i>	close
<i>laki</i>	lucky	<i>letem</i>	allow
<i>longfala</i>	long	<i>lukaot</i>	look for
<i>meresin</i>	medecine	<i>miusek</i>	music
<i>nambangga</i>	banyan	<i>nangae</i>	galip nut
<i>nara</i>	another	<i>nius</i>	news
<i>ofisa</i>	officer	<i>oltaem</i>	constantly
<i>Ostreliia</i>	Australia	<i>panisim</i>	punish
<i>pemaot</i>	pay for	<i>pikimap</i>	pick up
<i>polis</i>	police	<i>rabis</i>	useless
<i>rao</i>	argue, fight	<i>raon</i>	round, around
<i>red</i>	red	<i>ring</i>	ring
<i>saed</i>	side, area	<i>Sandei</i>	Sunday
<i>sanem</i>	send	<i>sa praes</i>	surprise
<i>singsing</i>	sing, song	<i>smolsmol</i>	tiny
<i>soa</i>	shore	<i>sofsof</i>	soft
<i>sot</i>	short, shirt	<i>spia</i>	spear
<i>statem</i>	start	<i>stik</i>	stick
<i>ston</i>	stone	<i>taed</i>	tired
<i>tangkyu</i>	thank you	<i>tawean</i>	brother-in-law
<i>telefon</i>	phone	<i>trabol</i>	trouble
<i>traot</i>	vomit	<i>waet</i>	white
<i>yelo</i>	yellow	<i>ya</i>	year

6.1. Noun modifiers - adjectives

- a) Adjectives in Bislama precede the noun which they modify, as in English. Examples:

<i>wan grin pijin</i>	a green bird
<i>wan big hos</i>	a big horse
<i>wan smol boe</i>	a small boy
<i>ol yang man</i>	young men
<i>ol gud man</i>	good people

Most adjectives have two forms, a simple form and a form bearing an intensifying suffix *-fala*. The list of such adjectives includes the following:

<i>gud</i>	<i>gudfala</i>	good
<i>big</i>	<i>bigfala</i>	big
<i>smol</i>	<i>smolfala</i>	small
<i>sot</i>	<i>sotfala</i>	short
<i>strong</i>	<i>strongfala</i>	strong
<i>ol</i>	<i>olfala</i>	old
<i>niu</i>	<i>niufala</i>	new
<i>yang</i>	<i>yangfala</i>	young

So we have alternative forms such as:

<i>wan gud man, wan gudfala man</i>	a good man
<i>wan yang boe, wan yangfala boe</i>	a young lad
<i>wan niu haos, wan niufala haos</i>	a new house

[Note: in some dialects of Bislama, especially in rural areas, the form with *-fala* is always preferred in this construction, without any intensified connotation].

b) When the adjectives listed above are used as predicates rather than noun modifiers, they commonly take the *-fala* form. Examples:

<i>Wud ia em i longfala.</i>	This wood is long.
<i>Haos ia em i bigfala.</i>	This house is big.
<i>Man ia em i sotfala.</i>	This man is short.

However, forms without *-fala* may also occur as predicates, as with:

<i>Rod ia i gud.</i>	This road is good.
<i>Boe ia i yang.</i>	This boy is young.
<i>Haos ia em i big.</i>	This is a big house.

In such cases the adjective/predicate is commonly further modified by an adverb such as *nomo* 'only', 'just', for example:

<i>Haos ia em i smol nomo.</i>	This is only a small house.
--------------------------------	-----------------------------

- c) The suffix *-fala* also occurs as an alternative form with *nara*, 'other, another' and *sam*, 'some'. Examples:

<i>Em i givim long nara man.</i>	He gave it to a different man.
<i>Narafala man ia i no wantem.</i>	The other man didn't want it.
<i>Sam man ol i glad long em.</i>	Some people were pleased about it.
<i>Samfala man ol i no statem wok yet.</i>	Some people haven't started work yet.

- d) While the adjectives listed above may take the suffix *-fala*, there are a number which normally do not. These include:

<i>red</i>	red	<i>waet</i>	white
<i>grin</i>	green	<i>yelo</i>	yellow
<i>blak</i>	black	<i>laet</i>	light
<i>hevi</i>	heavy	<i>nogud</i>	bad
<i>sofsof</i>	soft	<i>stret</i>	straight, proper

So:

<i>Wok ia em i nogud.</i>	This work is unsatisfactory.
<i>Ston ia i hevi.</i>	This stone is heavy.
<i>Kala ia em i waet.</i>	This colour is white.

- e) *-fala* is also suffixed to the numerals *tu* 'two' and *tri* 'three' to form dual and trial pronouns (see above) and the collectives 'the two' and 'the three'. Examples:

<i>Tufala i kambak long naet.</i>	The pair of them came back at night.
<i>Mi wantem trifala buk ia.</i>	I want these three books.
<i>Mi wantem trifala.</i>	I want the three of them.

Increasingly, especially in urban Bislama, the suffix *-fala* is applied to all numerals up to ten. So forms such as *wanfala*, *faefala*, *tenfala* are becoming quite common. These innovations are probably attributable to the influence of neighbouring Solomon Islands and Papua New Guinea varieties of pidgin [see also Section 4.4, numerals, above].

- f) Many adjectives in Bislama also have reduplicated forms. So we have, for example:

<i>bigbig</i>	(very) big
<i>smosmol / smolsmol</i>	(very) small
<i>longlong</i>	(very) long
<i>sotsot</i>	(very) short

When adjectives are reduplicated, the reduplicated forms are most often used with plural nouns. Thus:

- | | |
|---|---|
| - <i>Ol rum blong haos ia ol i smosmol tumas.</i> | The rooms in this house are very small. |
| - <i>Yu putum sam smolsmol stik fastaem.</i> | First put on some small sticks. |
| - <i>Olgeta ol i bigbig tumas.</i> | They are very big. |

While reduplicated forms are most often used with plural nouns, they also have an intensifying function. So, for example, *bigbig*, in the phrase:

- *olgeta bigbig man:* all the important men -

stresses the importance of the men, while *smosmol*, in the phrase:

- *sam smosmol stik:* some twigs -

indicates that the sticks are towards the lower end of 'small'.

Usage depends on individual choice, and the nuance intended is usually clear from context.

- g) Adjectives are commonly followed by the suffix *-wan*. This suffix normally transforms an adjective into a noun. So, for example:

<i>big</i>	—————>	<i>bigwan, bigbigwan</i>
<i>smol</i>	—————>	<i>smolwan, smosmolwan</i>
<i>niu</i>	—————>	<i>niuwan</i>
<i>ol</i>	—————>	<i>olwan</i>
<i>long</i>	—————>	<i>longwan</i>
<i>sot</i>	—————>	<i>sotwan</i>

Examples:

- | | |
|-------------------------------|--------------------------|
| <i>Mi laekem olwan ia.</i> | I like this old one. |
| <i>Em i hukum wan bigwan.</i> | He caught a big one. |
| <i>Smolwan ia em i gud.</i> | This little one is fine. |

At the same time, *-wan* and *-fala* forms are also used as adverbs of manner. Examples:

- | | |
|------------------------------|--------------------------------|
| <i>Pita i laf bigwan.</i> | Peter laughs a lot. |
| <i>Em i sik bigwan.</i> | He is seriously ill. |
| <i>Em i singaot bigfala.</i> | He called loudly. |
| <i>Laet i saen bigfala.</i> | The light is shining brightly. |

6.2. *Bambae* - future tense

- a) Actions which are to be performed at some time in the future are indicated in Bislama by placing *bambae* either clause initially or following the subject of the sentence. In the first case the future quality of the action is stressed, while in the second the subject itself is highlighted or emphasised. Examples:

<i>Bambae mi go long Vila.</i>	I'll go to Vila.
<i>Bambae Pol i go long taon.</i>	Paul will go to town.
<i>Tumora bambae mi kam long ten klok.</i>	I'll come at ten o'clock tomorrow.

- b) When the subject is highlighted, it is moved to the beginning of the sentence, preceding *bambae*. Examples:

<i>Em bambae i go long taon.</i>	He will go to town.
<i>Pol bambae i givim mane long skol.</i>	Paul will give money to the school.
<i>Woman ia bambae i wokem laplap.</i>	This woman will make laplap.*

- c) Frequently *bambae* is shortened to *bae* especially with pronoun subjects in short utterances. For example:

<i>Bae mi go talem.</i>	I'll go and tell him.
<i>Bae mi kambak kwiktaem.</i>	I'll come back quickly.
<i>Em bae i kukum.</i>	She will cook it.
<i>Mi bae mi wokem.</i>	I'll do it.

- d) *Bambae* is also used with conditionals, as an irrealis marker in hypothetical constructions. Examples:

<i>Sipos yu kam, bambae mi givim mane long yu.</i>	If you come, I'll give you money.
<i>Sipos yu kam, bambae mi givim mane long yu, be yu no kam.</i>	If you had come, I would have given you money, but you didn't come.

* Laplap: a traditional dish prepared by grating or slicing yam, taro, manioc, banana, breadfruit etc, wrapping it in leaves (with or without meat, fish, greens etc) and cooking it in hot stones in an earth oven.

6.3. *Stap* - continuous action

- a) *Stap* preceding the verb indicates that an action is in progress, or that it is continually repeated, without indicating tense. Examples:

<i>Olgeta ol i stap kam.</i>	They are/were coming.
<i>Em i stap kakae.</i>	He is/was eating.
<i>Jif i stap wok long Santo.</i>	The chief is working/works in Santo.
<i>Yu stap mekem wanem?</i>	What are you doing?

- b) With adverbs such as *oltaem*, *evri dei*, the verb may translate a repeated action, either in the present or the past. Examples:

<i>Em i stap dring oltaem.</i>	He drinks all the time.
<i>Evri dei olgeta ol i stap go long taon.</i>	They go to town every day.

- c) A past continuous is indicated in cases where *stap* is used in conjunction with past time adverbs, for example *las yia*, *bifo*, *las wik*. Examples:

<i>Las yia em i stap wok long B.P.</i>	Last year he was working at Burns Philp.
<i>Bifo em i stap wok long ples ia.</i>	He used to work here before.

- d) If an action has been in progress for some time and one wishes to emphasise that it is still in progress, *yet* is sometimes placed after the verb, indicating 'still'. Examples:

<i>Em i stap wok yet.</i>	He is still working.
<i>Jif i stap slip yet.</i>	The chief is still asleep.

- e) *Stap* is not generally used to indicate a future continuous. This is normally conveyed by a simple future tense construction involving *bambae*. Example:

<i>Bambae Pita i wok wan yia long Santo.</i>	Peter will be working in Santo for a year.
--	--

- f) As discussed previously, section 4.3, *stap* also means 'to be in a place, to stay'. As such it is used as a finite verb. Examples:

<i>Pasta i no stap.</i>	The pastor is not here/there.
<i>Yu stap wea?</i>	Where do you live?

6.4. Completed action - *finis*

- a) Normally past tense in Bislama is unmarked, or obvious from contextual clues. Examples:

<i>Jif Kambong i gobak long Malakula.</i>	Chief Kambong went back to Malakula.
<i>Pita i kamtru las Sarere.</i>	Peter arrived last Saturday.

However, to indicate that an action is complete, the completed action marker *finis*, often translated by 'already' is placed in a post-verbal position. Examples:

<i>Ol i kakae finis.</i>	They have (already) eaten.
<i>Em i kambak finis long las wik.</i>	He came back last week.
<i>Ol i katem wud finis.</i>	They have cut the wood.

Note that with transitive verbs taking a direct object, *finis* normally occurs after the noun or pronoun object. Further examples:

<i>Mi wasem ol plet ia finis.</i>	I've washed these plates.
<i>Em i pem kaon blong em finis.</i>	He has paid his account.

- b) 'to finish' is indicated by *finis* preceding the verb to which it refers, in:

<i>Ol i finis kakae.</i>	They finished eating.
<i>Pol i finis katem wud.</i>	Paul has finished cutting the wood.

- c) When used as a transitive verb, 'to finish' is conveyed by *finisim*, followed by a noun object. Examples:

<i>Olgeta ol i finisim olgeta nanae.</i>	They finished all the nuts.
<i>Em i finisim wok blong em.</i>	He finished his work.

- d) *Finis* is also used as a clause linking device, corresponding roughly to 'having done x, then ...'. Examples:

<i>Ol i brasem garen. Finis, ol i bonem nao.</i>	They slashed the garden. Then they burnt it.
<i>Kalvat i wokem garen.</i>	Kalvat did some gardening.
<i>Finis, em i gobak long haos.</i>	Having done this he went home.

6.5. Exercises

Exercise 1: Single Slot Substitution Drill:

Kenu ia em i longfala.

- | | |
|--------------------|----------------------|
| 1. <i>sotfala</i> | 2. <i>olfala</i> |
| 3. <i>niufala</i> | 4. <i>strongfala</i> |
| 5. <i>smolfala</i> | 6. <i>gudfala</i> |
| 7. <i>bigfala</i> | 8. <i>nogud</i> |
| 9. <i>longfala</i> | 10. <i>hevi</i> |

Exercise 2: Integration Drill.

Combine the two sentences your instructor tells you to.

Examples: Instructor: *Buk i stap long tebel.*

Buk ia i olfala.

Student: *Olfala buk i stap long tebel.*

1. *Wan boe i sidaon long haos. Em i yangfala.*
2. *Sot blong mi i lus. Em i olfala.*
3. *Spia blong em i brok. Em i longfala.*
4. *Storian i finis long ples ia. Em i sotfala.*
5. *Haos blong Pol i stap long bus. Em i niufala.*
6. *Pita i karem wan trak. Em i gudfala.*
7. *Ol i wantem wan rop. Em i longfala.*
8. *Mi foldaon long wan hol. Em i bigfala.*
9. *Mi luk wan pijin long bus. Em i smolfala.*
10. *Wan dog i stilim kakae blong mi. Em i olfala.*

Exercise 3: Single Slot Substitution Drill:

Bambae Kalvat i ridim lesen.

- | | |
|-------------------------------|------------------------------------|
| 1. <i>kambak kwiktaem.</i> | 2. <i>givhan long yu.</i> |
| 3. <i>kukum kakae.</i> | 4. <i>wokem garen.</i> |
| 5. <i>go long Pango.</i> | 6. <i>sidaon long ples ia.</i> |
| 7. <i>pem tu tin fis.</i> | 8. <i>dring kava long nakamal.</i> |
| 9. <i>hareem gud bakegen.</i> | 10. <i>bonem ol doti ia.</i> |

Exercise 4: Double Slot Substitution Drill:

Jif Pita bambae i openem miting.

- | | |
|-------------------------------|-----------------------------|
| 1. <i>Pasta Willy.</i> | 2. <i>Praem Minista.</i> |
| 3. <i>klosem miting.</i> | 4. <i>Waef blong mi</i> |
| 5. <i>ansarem kwestin ia.</i> | 6. <i>tingbaot bakegen.</i> |
| 7. <i>Tawean blong mi.</i> | 8. <i>wasem ol klos ia.</i> |
| 9. <i>kros long yu.</i> | 10. <i>save fiksimap.</i> |

Exercise 5: Single Slot Substitution Drill:

Ol i stap kakae long haos.

- | | |
|------------------------------|------------------------------|
| 1. <i>swim long solwota</i> | 2. <i>slip nomo</i> |
| 3. <i>rao oltaem</i> | 4. <i>sidaon long floa</i> |
| 5. <i>wok long B.P</i> | 6. <i>spel long aelan</i> |
| 7. <i>resis olbaot</i> | 8. <i>lesen long miusek</i> |
| 9. <i>tingbaot trabol ia</i> | 10. <i>danis long nasara</i> |

Exercise 6: Double Slot Substitution Drill:

Leitari i stap wok long Ministri blong Hom Afea

- | | |
|-----------------------------|--------------------------------------|
| 1. <i>Pol</i> | 2. <i>traot oltaem</i> |
| 3. <i>lanem Bislama</i> | 4. <i>lesen long kaset</i> |
| 5. <i>singsing nomo</i> | 6. <i>tingbaot pikinini blong em</i> |
| 7. <i>Sista blong Jemes</i> | 8. <i>Bubu blong em</i> |
| 9. <i>mekem lif yet</i> | 10. <i>flasem haos blong em</i> |

Exercise 7: Single Slot Substitution Drill:

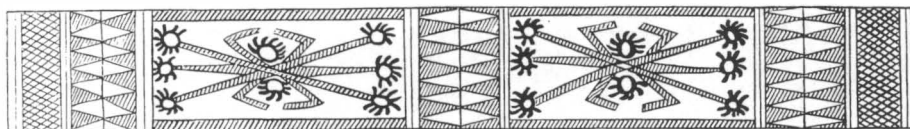
Ol i ridim buk ia finis.

- | | |
|-----------------------------------|---------------------------------|
| 1. <i>kambak long Vila</i> | 2. <i>kakae</i> |
| 3. <i>faenem rod blong olgeta</i> | 4. <i>aot long Santo</i> |
| 5. <i>dring tu sel kava</i> | 6. <i>taed</i> |
| 7. <i>talemaot nius ia</i> | 8. <i>stap long ofis</i> |
| 9. <i>sanem mane</i> | 10. <i>finisim olgeta tuluk</i> |

Exercise 8: Double Slot Substitution Drill:

Man ia i givim meresin finis.

- | | |
|--------------------------|-------------------------------|
| 1. <i>Nes</i> | 2. <i>Mama blong em</i> |
| 3. <i>aeenem ol klos</i> | 4. <i>pem raes</i> |
| 5. <i>Jif Willy</i> | 6. <i>kamgud bakegen</i> |
| 7. <i>klosem miting</i> | 8. <i>Minista Regenvanu</i> |
| 9. <i>lego Vila</i> | 10. <i>stap long Malakula</i> |



6.6. Comprehension

Listen to the following story and answer the questions in English.

VOLKENO BLONG LOPEVI (Epi)

Mi stori long faea we ol i kolem volkeno. I stap long Lopevi. Wantaem long aftenun, Sande long aftenun, em i wantem kamdaon. Long Sande long aftenun em i faerap. Taem we i faerap, oraet wota i kamaot long hil i kamdaon, faea i laet bihaen. Tufala i kamdaon, wota i go fastaem long solwota, faea i kam bihaen. I bonem ol wud o ston. Tufala i kam i go long solwota. Wota i go long si, faea i folem em, i kam i go long si tu. Faea i laet long soa, i kam kasem long si. Em i laet long si tu. Taem we ol man ol i luk faea ia i kamdaon wetem wota, oraet ol i ron i go long saed we faea i no kamdaon long em. Ol i go stap wanples long ples ia. Ol i stap andanit long wan wud, ol i kolem nambaka. Ol i stap wet long wan sip, bae i kam pikimap olgeta blong i go long narafala aelan. I stap. Long another de, ale wan sip i kam tekem olgeta ol i go stap long wan narafala aelan ol i kolem Paama. I stap. Gavman i kam luk olgeta.

I talem se: "O, yumi lukaot wan ples blong yumi stap, tekem yufala i go i stap".

Oraet, tekem jif wetem sam moa man, ol i kam raon long Epi, ol i wantem faenem wan ples blong ol i stap. Taem ol i kam askem long Epi, olgeta long Epi ol i talem se wan ples i stap, blong B.P. Sipos yu wantem, yu go askem long B.P. bambae ol i kam stap long em. Oraet gavman i askem long B.P.

*stori=tell of; faea=fire
stap=happen;
wantaem=once
Sande=Sunday
faerap=erupt
wota=lava
bihaen=behind
fastaem=first; solwota=sea
bonem=burn; wud=tree
tufala=both, they two
si=sea, ocean; folem=follow
soa=shore
kasem=as far as
tu=also
luk=see; wetem=with
ron=run
stap wanples=stay together
ples=place; andanit=under
nambaka=banyan
wet=wait
sip=ship; pikimap=pick up
narafala=another
ale=then, all right
stap=stay; kolem=call
Paama=Paama
gavman=government
lukaot=look for*

jif=chief

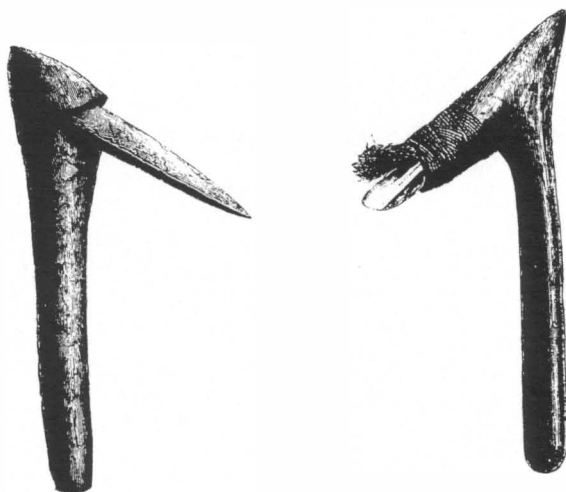
*faenem=find
taem=when
talem se=say
B.P.=Burns Philp*

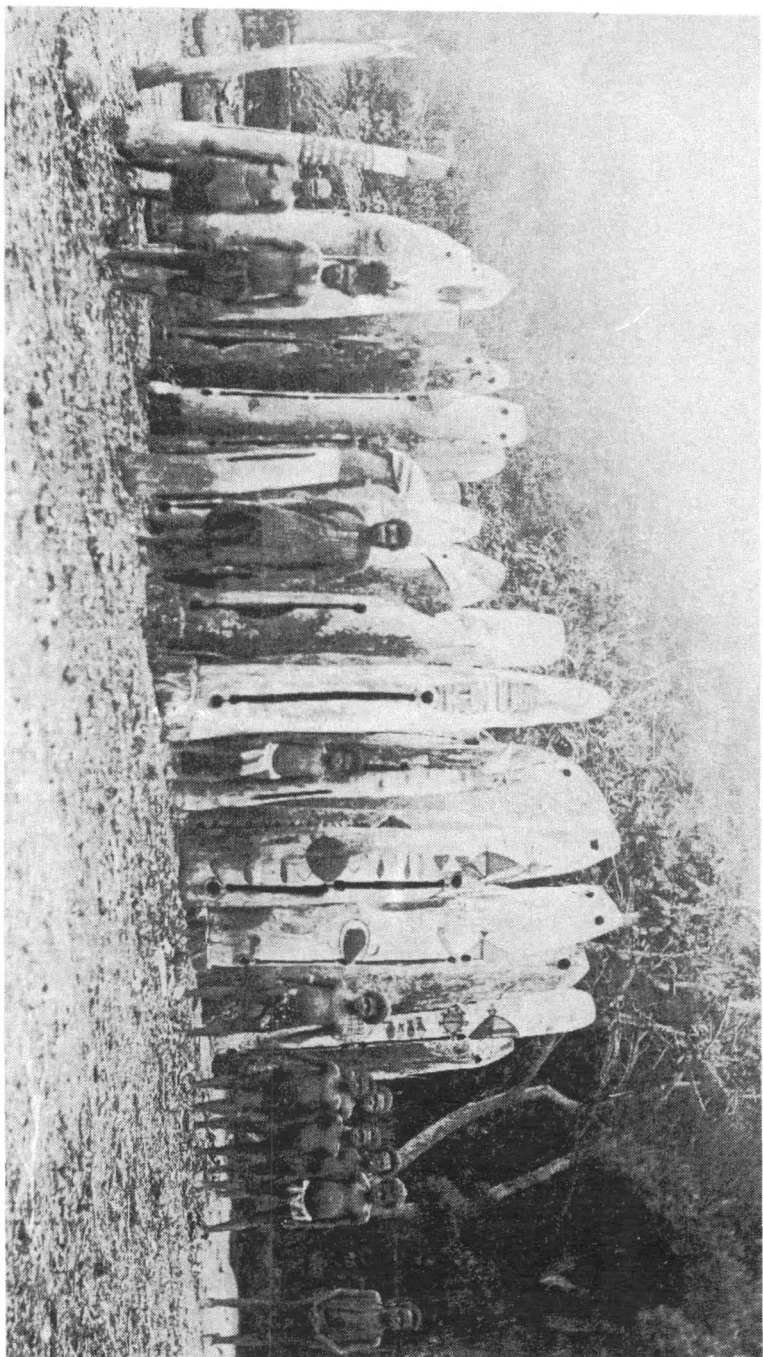
*B.P. i letem. Oraet gavman i pemaot.
 Nao ol i go tekem olgeta long Paama
 bakegen i kam i stap long Epi, long
 ples ia. Nao ia ol i stap long em i go
 kasem tedei. Em ia stori ia blong
 volkeno.*

*letem=allow, agree
 pemaot=pay out, pay for
 bakegen=again, once more*

Comprehension questions. [Answers on cassette for Unit 6]

1. Where was the volcano?
2. When did the eruption take place?
3. Which came out first, the lava or the fire?
4. Where did they end up?
5. Where did the people take shelter?
6. What did they wait for?
7. Where did the relief ship take them?
8. Where did they find some new land?
9. To whom did this land belong?
10. What was the result of the negotiations?





Leleppa sili-drums, Efate, 1883

UNIT 7

7.0. Dialogue: On Tanna

LONG TANNA

Olgeta turis long Vanuatu ol i laekem wokbaot long Tanna¹ blong visitim volkeno blong aelan ia. Mo plante man we ol i stap wok long Vila ol i laekem go spel long Tanna tu. Misis Jones em i go long ofis blong Ea Melanesi blong pem tiket blong famle blong em.

Mrs J: Gud moning, Jemes. Mifala i wantem go spel long Tanna nekis wik. Plen i stap go long Tanna long Tusde?

Jemes: Yes Misis. I gat plen i go long Tanna evri dei. Yufala evriwan i wantem go long Tusde, long namba ten Mei?

Mrs J: Em ia nao. Mitufala Dokta Jones wetem tufala pikinini blong mifala.

Jemes: Oraet. Mi makem finis nem blong yufala.

Mrs J: Mi no visitim Tanna bifo. Ol i talem se i gat samfala haos long Lenakel, olsem wan smol hotel.²

Jemes: Em nao, Misis. Yu wantem mi askem wan bangalo blong yufala?

ON TANNA

All tourists in Vanuatu like to travel to Tanna to visit the volcano on that island. And plenty of people who work in Vila like to take holidays on that island too. Mrs Jones goes to the Air Melanesia office to buy tickets for her family.

Mrs J: Good morning, James. We want to go to Tanna for a break next week. Is there a plane to Tanna on Tuesday?

James: Yes, Madam. There's a plane to Tanna every day. Do you all want to go on Tuesday, on May 10?

Mrs J: That's correct. Dr Jones and I and the two children.

James: All right. I've already written in your names.

Mrs J: I haven't visited Tanna before. They say there are some huts at Lenakel, a kind of small hotel.

James: That's right, Madam. Would you like to reserve a bungalow?

Mrs J: Yes, Jemes. Sipos i gat wan we i gat fofala bed i stap insaed, em ia naorum we mifala i wantem.

Jemes: I gud nomo olsem. Bambae yufala i wantem stap hamas dei long Tanna?

Mrs J: Wan wik nomo. Stat long namba 10 go kasem namba 16 Mei.

Jemes: Long namba ten, plen blong yufala bambae em i aot long leven klok, mo long namba sikistin bambae plen i lego Tanna long fo klok long sapa.

Mrs J: Oraet. Wanem olgeta samting we mifala i save luk long Tanna?

Jemes: I gat plante samting, Misis. Namba wan samting em i volkeno long Waetsan, klosap long Salfabe.³ Em i stap faerap oltaem mo graon i seksek.

Mrs J: Wanem moa?

Jemes: Yufala i save wokbaot long Medel Bus⁴ blong visitim gud aelan ia. Taem yufala i godaon long solwota long White Grass⁵, yufala i save luk ol wael hos we ol i stap resis olbaot.

Mrs J: I gud tumas. Bambae mifala i traem rentem wan trak blong wokbaot raon long aelan.

Mrs J: Yes, James. If there is one with four beds, that would be what we want.

James: That's good then. How long do you want to stay on Tanna?

Mrs J: Just one week, starting on the 10th until the 16th of May.

James: On May 10th your plane will leave at 11 o'clock, and on the 16th you will leave Tanna at four o'clock in the afternoon.

Mrs J: All right. What are all the things to see on Tanna?

James: There are plenty of things, Madam. The first thing is the volcano at Whitesands, near Sulfur Bay. It is active all the time and the ground shakes (around it).

Mrs J: What else?

James: You can go for a trip to Middle Bush so you can have a good look at the island. When you go down to the coast at White Grass you can see wild horses running about.

Mrs J: Very good. We'll try to rent a car to travel around the island.

*Jemes: I moa gud sipos yufala i
go wetem draeva blong
Tour Vanuatu from we i
save gud ol rod long
Tanna.*

Mrs J: Tangkyu tumas Jemes.

James: It would be better if you went with the Tour Vanuatu driver, since he knows the Tanna roads well.

Mrs J: Thank you very much, James.

Notes:

¹ An island in Southern Vanuatu.

² Tourist bungalows are available at Lenakel and White Grass on Tanna.

³ Sulphur Bay, about 20 miles by road from Lenakel.

⁴ Middle Bush, north-central Tanna.

⁵ West coast of Tanna.

Vocabulary: Unit 7

<i>aesbokis</i>	refrigerator	<i>baksaed</i>	back, behind
<i>bel</i>	stomach	<i>bon</i>	born
<i>bonem</i>	bear	<i>bun</i>	bone
<i>disfela</i>	this, that	<i>farawe</i>	far
<i>fes</i>	face, front	<i>fored</i>	front
<i>givimbak</i>	give back	<i>gosoa</i>	go ashore
<i>holidei</i>	holiday	<i>jamdaon</i>	jump down
<i>katen</i>	carton	<i>komiti</i>	committee
<i>koprativ</i>	co-operative	<i>leftemap</i>	lift
<i>lukluk</i>	look, see	<i>luksave</i>	understand
<i>mak</i>	mark	<i>makas</i>	residue
<i>man ples</i>	'local'	<i>manis</i>	month
<i>mun</i>	moon	<i>nambas</i>	penis wrapper
<i>narasaed</i>	other side	<i>nawita</i>	squid
<i>pilo</i>	pillow	<i>pis</i>	piece
<i>poen</i>	point	<i>rosta</i>	rust
<i>san</i>	sun	<i>snek</i>	snake
<i>suga</i>	sugar	<i>waetman</i>	European
<i>wod</i>	word		

7.1. Verbless sentences: to be

In Bislama, as in nearly all Melanesian languages, there is no verb 'to be', no equivalent of 'is' or 'are'. So how are English sentences containing such a verb expressed? Consider the following:

<i>Nem blong mi Pol.</i>	My name is Paul.
<i>Man ia jif blong mifala.</i>	This man is our chief.
<i>Aelan ia Paama.</i>	This island is Paama.
<i>Em ia wan basket.</i>	This is a basket.
<i>Fis ia wan bonit.</i>	This is a tuna fish.

Such verbless sentences in Bislama are often called 'equational' sentences. Instead of some part of the verb 'to be', Bislama employs a two part sentence structure, as exemplified above. The two parts, normally conjoined by 'is', 'are', 'was', 'were' in English, are simply placed side by side. So, for example:

<i>Nem blong em = Alfreda.</i>	Her name is Alfreda.
--------------------------------	----------------------

There is probably no limit as to what may fill either part of the equation. Even interrogatives are frequently used, for example:

<i>Man ia hu?</i>	Who is this person?
<i>Wanem samting ia?</i>	What is this thing?
<i>Leta ia blong hu?</i>	Whose is this letter?
<i>Wanem nem blong yu?</i>	What is your name?

7.2. Nouns used as verbs

At the same time as learning how to handle equational sentences which take no overt verb, it should be observed that contrary to European languages, the verb slot in a sentence may be filled by parts of speech other than verbs, in which case they are preceded by the predicate marker *i*. Consider the following:

<i>Em i bisop.</i>	He is a bishop.
<i>Em i blu.</i>	It is blue.
<i>Em i blong mi.</i>	It is mine.
<i>Ol gel ia ol i nes.</i>	These girls are nurses.
<i>Olgeta pikinini ia ol i blong mi.</i>	All these children are mine.

When these sentence types are used, it is often in reply to a question expressed in a verbless sentence such as those listed above, in 7.1.

Where nouns are used following the predicate marker *i*, they may be modified, by adjectives or numerals for example, and are often qualified by the indefinite marker *wan*. Examples:

<i>Em i wan hae man.</i>	He is an important person.
<i>Olgeta ol i pikinini nomo.</i>	They are only children.
<i>Olgeta ol i gudfala man.</i>	They are good people.

Sentences such as the above are used mainly to identify someone or something, or to assign a quality or possession.

7.3. There is/there are - *i gat*.

- a) There is/are is normally translated in Bislama by *i gat*, which is placed in sentence initial position. Examples:

<i>I gat tu kaen mane.</i>	There are two types of money.
<i>I gat man long smol aelan ia?</i>	Are there any people on this small island?
<i>I gat plante pikinini long skul ia.</i>	There are many children at this school.
<i>I gat wan devel i stap long bus.</i>	There is a devil in the bush.
<i>I gat wan man i stap wet long yu.</i>	There is someone waiting for you

In the negative *i gat* becomes *i no gat*. Examples of usage:

<i>I no gat suga long stoa.</i>	There is no sugar at the store.
<i>I no gat man long aelan ia.</i>	There are no people on this island.
<i>I no gat maket long Tusde.</i>	There is no market on Tuesday.

- b) *I gat* is often followed by a subordinate clause or some kind of complement. Examples:

<i>I no gat mane blong pem kaon ia.</i>	There is no money to pay this account.
<i>I gat plante glas olsem ol i stap long haos.</i>	There are plenty of glasses like this at home.

- c) *Gat* is also used to translate 'have' — as such it fills the normal verb slot, following the subject and predicate marker. Examples:

<i>Mi gat smol mane nomo.</i>	I have only a little money.
<i>Mi gat tu dog.</i>	I have two dogs.
<i>Man ia i gat wan gudfala haos.</i>	This man has a nice house.
<i>Aelan ia i no gat man.</i>	This island has no inhabitants.

- d) A number of idiomatic expressions involve *gat*. The most common are the following:

<i>gat æ</i>	to be sharp-eyed
<i>gat bel</i>	to be pregnant
<i>gat bun</i>	to be strong (also have erection)
<i>gat gris</i>	to be fatty
<i>gat hed</i>	to be intelligent, wise
<i>gat manis</i>	to menstruate
<i>gat mun</i>	to menstruate
<i>gat rosta</i>	to be rusty

Examples:

<i>Man ia i gat hed.</i>	This fellow is intelligent.
<i>Pikinini ia i gat æ.</i>	This child is sharp-eyed.

- e) As pointed out in 5.2. above, *no nogat* at the end of a sentence asks 'or not'. Examples:

<i>I gat mane blong pem haos no nogat?</i>	Is there money to buy the house or not?
<i>I gat wan buk olsem no nogat?</i>	Is there a book like that or not?
<i>Man ia i gat woman no nogat?</i>	Has this man a wife or not?

Note: in urban areas, *no nogat* is often heard as *o nogat*, 'or' being expressed by *o* rather than the more standard *no*.

7.4. Location and direction

We saw in 3.2 above that the most common locative in Bislama is *long*, meaning 'at, in, to, for, of, among or about'. Examples:

<i>Jemes i stap long sanbij.</i>	James is at the beach.
<i>Sista blong em i go long Tanna.</i>	His sister went to Tanna.

Other common locatives include the following:

<i>insaed long</i>	in, inside
<i>antap long</i>	on, above
<i>andanit long</i>	under
<i>afsaed long</i>	outside
<i>klosap long</i>	near, close to
<i>klosap</i>	nearby
<i>longwe</i>	far
<i>longwe long</i>	far from
<i>longwe tumas</i>	far away, very far
<i>farawe</i>	far away
<i>bihaen long</i>	behind, after, following

<i>long baksaed blong</i>	behind, at the back of
<i>long saed blong</i>	beside
<i>long fored blong</i>	in front of
<i>long fes blong</i>	in front of
<i>long ples ia</i>	here/there

Note that, when followed by a complement, all of these locatives are followed by *long* or *blong*. Examples of usage:

<i>Ol pikinini ol i stap insaed long haos.</i>	The children are in the house.
<i>Pijin i sidaon antap long haos.</i>	The bird is on the roof.
<i>Dog blong jif i slip andanit long tebel.</i>	The chief's dog is lying under the table.
<i>Em i no slip afsaed long haos.</i>	It doesn't sleep outside the house.
<i>Sak i kam klosap long sanbij.</i>	The shark came close to the beach.
<i>Nakamal i stap klosap.</i>	The meeting-house is nearby.
<i>Velej ia i longwe.</i>	That village is distant.
<i>Ambae i stap longwe long Vila.</i>	Ambae is far from Vila.
<i>Em i no longwe tumas.</i>	It is not very far
<i>Em i no farawe.</i>	It is not far.
<i>Tom i stap bihaen long olgeta.</i>	Tom is behind them.
<i>Tang i stap long baksaed blong haos.</i>	The tank is behind the house.
<i>Spidbot i stap long saed blong wof.</i>	The speedboat is beside the wharf.
<i>Em i talem long fes blong mi.</i>	He said it in front of me.
<i>Yu no save stap long ples ia.</i>	You can't stay here.

There are two locatives which are most commonly followed directly by the noun which they govern. These are:

<i>long narasaed</i>	on the other side of
<i>long medel</i>	in the middle of

Examples:

<i>Sip i stap long narasaed poen.</i>	The ship is on the far side of the point.
<i>Jif i stap long narasaed aelan.</i>	The chief is on the other side of the island.
<i>Volkeno i stap long medel aelan.</i>	The volcano is in the middle of the island.

Note that in some dialects, especially in Malakula and other parts of central Vanuatu, *narasaed* is always followed by *long*, rather than a direct complement. Thus one has, for example, *long narasaed long poen*, and *long narasaed long aelan* in that region.

It should be observed, also, that *medel* may be followed by *blong* instead of a direct complement. In these cases the construction takes on the meaning 'in the midst of, in between two or more things'. Examples:

<i>Em i stanap long medel blong olgeta.</i>	He stood up in the midst of them.
<i>Rif i stap long medel blong tufala aelan ia.</i>	The reef is between those two islands.

7.5. Exercises

Exercise 1: Single Slot Substitution Drill:

Man ia em ijifblong ol.

- | | |
|-----------------------------|----------------------------|
| 1. <i>dresa blong Unmet</i> | 2. <i>hareem nogud</i> |
| 3. <i>brata blong mi</i> | 4. <i>angkel blong Tom</i> |
| 5. <i>olfala</i> | 6. <i>blong Paama</i> |
| 7. <i>pasta blong velej</i> | 8. <i>wan man Santo</i> |
| 9. <i>wan hae man.</i> | 10. <i>dokta</i> |

Exercise 2: Single Slot Substitution Drill:

Wanem samting ia?

- | | |
|------------------------------|---------------------------|
| 1. <i>nem blong yu?</i> | 2. <i>pepa ia?</i> |
| 3. <i>ston ia?</i> | 4. <i>olgeta mak ia?</i> |
| 5. <i>haos ia?</i> | 6. <i>bigfala wud ia?</i> |
| 7. <i>wan lafet?</i> | 8. <i>wod ia?</i> |
| 9. <i>tingting blong yu?</i> | 10. <i>yu wantem?</i> |

Exercise 3: Single Slot Substitution:

Samting ia em i wan kaen fis.

- | | |
|--------------------------------|--------------------------------|
| 1. <i>wan lif kokonas.</i> | 2. <i>wan nawita.</i> |
| 3. <i>makas blong kokonas.</i> | 4. <i>kava blong Pentikos.</i> |
| 5. <i>mane blong Vanuatu.</i> | 6. <i>wan kaen spaeda.</i> |
| 7. <i>wan nambas.</i> | 8. <i>wan pis aean.</i> |
| 9. <i>mane blong bifo.</i> | 10. <i>ston nomo.</i> |

Exercise 4: Negative Transformation: Put in the negative:

1. *Man ia em i nes.*
2. *Fis ia blong Pita.*
3. *Samting ia em i en blong spia.*
4. *Samting ia em i blong sperem fis.*
5. *Pijin ia em i grin.*
6. *Olgeta ia ol i pikinini nomo.*
7. *Kala blong em red.*
8. *Nem blong mi Pita.*
9. *Olgeta ol i ten.*
10. *Man ia em i pasta.*

Exercise 5: Single Slot Substitution:

*I gat **wan man** i stap wet afsaed.*

- | | |
|-------------------------------|---------------------------|
| 1. <i>tu pikinini</i> | 2. <i>plante man</i> |
| 3. <i>wan smol boe nomo</i> | 4. <i>wan blak dog</i> |
| 5. <i>wan katen Fosta</i> | 6. <i>sam man</i> |
| 7. <i>wan waetman.</i> | 8. <i>tawean blong mi</i> |
| 9. <i>trak blong koprativ</i> | 10. <i>fo woman</i> |

Exercise 6: Negative Transformation: Put in the negative:

1. *I gat man long aelan ia.*
2. *I gat ten memba long komiti.*
3. *I gat tu woman nomo.*
4. *I gat mane blong pem kakae.*
5. *I gat kakae long aesebokis.*
6. *I gat wud blong wokem wan gudfala kenu.*
7. *I gat wota blong boelem raes.*
8. *I gat futbol long Sarere.*
9. *I gat holede long nekis wik.*
10. *I gat wan stoa long aelan.*



House of Robert Glissan, 'Seaview', North Efate, 1883

Exercise 7: Single Slot Substitution:

Wan samting i stap long graon.

1. *long garen*
2. *andanit long tebel*
3. *antap long jea*
4. *long hed blong Jack*
5. *klosap long haos*
6. *longwe long velej*
7. *long solwota*
8. *insaed long bokis*
9. *long baksaed blong haos*
10. *long fes blong mi*

Exercise 8: Negative Transformation: Put in the negative:

1. *Em i sidaon long graon.*
2. *Jea i stap long baksaed blong haos.*
3. *Solwota i stap longwe long velej.*
4. *Mele i stap klosap long Vila.*
5. *I gat eafil long Ambae.*
6. *Em i faenem mane ia andanit long tebel.*
7. *Naora i stap long basket blong Leitari.*
8. *Buk blong mi i stap antap long tebel.*
9. *Mi wantem go longwe long velej blong mi.*
10. *Em i stap haed insaed long haos ia.*

7.6. Comprehension

Listen to the following story and answer the questions in English.

SNEK BLONG TANNA (Tanna)

Woman ia olsem em i nomo sik. Em i nomo sik nao. Pikinini olsem i stap long em finis nao. Tufala i stap wan manis nao. Afta, woman ia i livim,....olsem em i....pikinini i stap long em finis. Wan de i stap nao, man blong em ia snek, em i talem long em, i talem se: "O, yu stap. Mi mi go wokbaot nao. Taem yu stap, yu no traem blong openem pilo blong mi".

So woman ia em i go afsaed i go swim go go finis i kam drae long san. Em i go insaed long haos nao, long hol blong ston ia. Em i talem: "O, olsem wanem man ia em i talem, man blong mi, i talem se mi no openem pilo blong em?"

*afsaed=outside
san=sun
hol blong ston=cave*

Taem i go blong leftemap pilo blong snek ia, em i lukluk insaed, i luk wing blong em i stap, we disfela snek i bin haedem bifo. Disfela woman ia em i stap go nao, em i krae we i krae. Taem i stap krae olsem ia, sem taem tu snek em i kam insaed. Taem i kam insaed, em i luk woman ia em i stap krae. Em i save wantaem i se: "O, mi bin talem long yu se yu no openem pilo blong mi, be yu openem i oraet nomo. Bae tumora moning nao yu gobak."

wantaem=at once

So tumora moning olsem nomo (i) givimbak wing blong woman ia, se woman ia em i go afsaed nao, em i redi blong flae i gobak nao. Man blong em em i talem long em se: "Yu go. Sipos yu karem pikinini ia, man o boe, yufala i wet long mi, bambae mi kam yet."

So taem we woman ia i flae i gobak i stap go go long ples blong em nao pikinini i bon. Taem we pikinini i bon, em i bonem wan smol boe. Taem i bonem smol boe ia, snek i stap go go i save we smol boe ia em i bigwan finis. Oraet snek i tingting blong gobak luk boe ia wetem mama blong em. Taem we em i jamdaon i go long solwota, em i ron i go. Taem i ron i go go kasem aelan ia, ale taem i gosoa long sanbij olsem ia, ol man ol i lukluk. Ol i singaot bigwan, ol i singaot bigwan. Ol i se: "E, i gat wan bigfala snek i kamsa."

bonem=give birth to

jamdaon=jump down

gosoa=go ashore

bigwan=loudly

Oraet ol man ol i ron i go. Smol boe wetem mama blong em, tufala i ron daon long sanbij, tufala i luksave. Smol boe i talem se: "O, papa blong mi ia."

luksave=recognise

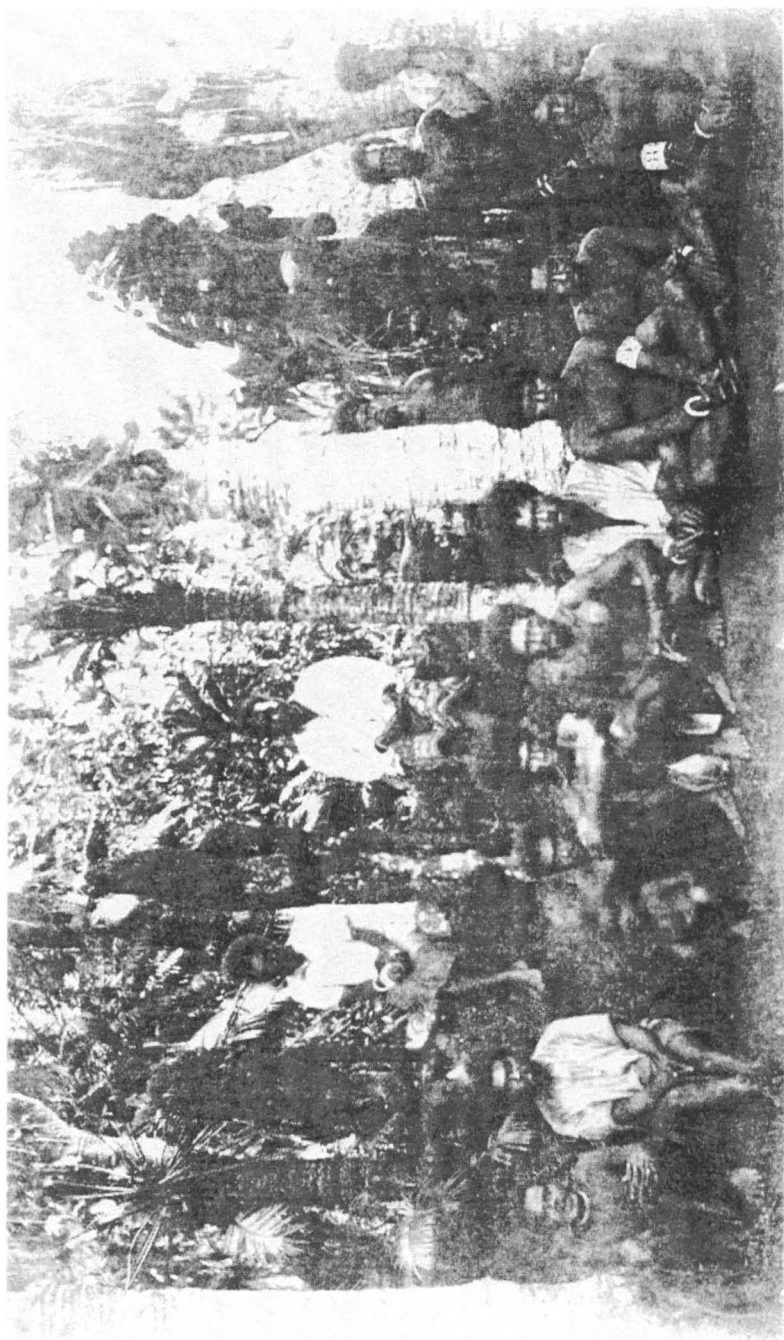
Afta nao em i tekem smol boe ia. Smol boe i tekem papa blong em, tufala i go antap. Taem em i go antap olsem ia, long haos, ol i stap. Taem ol i stap go go, ale aftenun nao, ol man ol i talem long snek ia, em i talem long woman i talem se: "Bambae ol man ples blong yu bambae ol i kilim mi ia".

Taem long ivning olsem ol i kam singaot: "Taem blong dring kava nao."

Ol i kam singaot blong man i go dring kava.

Comprehension questions. [Answers on cassette for Unit 7]

1. What was the woman's condition?
2. Who was the woman's husband?
3. Where did they live?
4. What were the husband's instructions before he left?
5. What did the wife find inside the pillow?
6. What was the husband's reaction when he found out?
7. What was the sex of the baby?
8. When did the husband come to see the child?
9. What did the boy say when he saw the snake?
10. What did the snake know would happen to him?



Santa Maria (Gaua), Banks Islands, 1883

UNIT 8

8.0. Dialogue: During the war

LONG WO

Long 1942 olgeta man Amerika ol i kam long Vanuatu blong faetem ol man Japan we ol i bin wantem ronem yumi evriwan long saed ia long Saot Pasifik. Pita em i stap storian wetem bubu blong em, mo tufala i storian long taem ia, taem we foti yia i pas finis.

Pita: Olsem wanem, bubu¹, taem blong bigfala faet ia we ol i kolem Wol Wo Tu?²

Billy: Taem ia em i gud tumas. Ol i kam askem mifala blong mifala i givhan long olgeta man Amerika.

Pita: Wanem wok blong yufala man Vanuatu?

Billy: Long Efate mifala i bin joen wetem olgeta blong mekem rod i go raon long aelan ia kasem narasaed.

Pita: Ol i talem se yufala i bin wok long Santo tu. I tru?

Billy: Em ia nao. Mifala samfala i bin stap wok long Santo tu, blong mekem plante eafil mo plante narafala samting.

Pita: Taem ia i gat hamas man i stap?

DURING THE WAR

In 1942 the Americans came to Vanuatu to fight the Japanese who wanted to chase out all of us here in the South Pacific. Peter is yarning with his grandfather, and the two of them are talking about that time, forty years ago.

Peter: What was it like, Granddad, the time of that big fight that they call World War Two?

Billy: That was a very good time. They came and asked us to give the Americans a hand.

Peter: What work did you ni-Vanuatu do?

Billy: In Efate we joined with them to build the road that goes round to the other side of the island.

Peter: They say you worked in Santo too. Is that right?

Billy: That's right. Some of us worked in Santo too, making several air-strips and plenty of other things.

Peter: How many men were there then?

Billy: Maewot, Pita, mi no save gud. Ating maet i gat klosap faef hundred taosen man i kam long Vanuatu blong faetem olgeta blong Japan.

Pita: Olsem wanem? I gat man Amerika nomo i bin kam helpem mifala?

Billy: Nogat. I gat samfala man Ostrelia mo samfala man Niu Silan ol i bin stap tu.

Pita: Olsem wanem, i gat plante sip mo plen i stap long Vanuatu long wo?

Billy: Man, Pita, i gat plante plen i stap. Long saed blong eafil, long Efate i gat trifala, mo long Santo ol i talem se i gat faef.

Pita: Mi sapraes tumas. Be ating olgeta man Japan ol i no bin kam long Vanuatu long wo.

Billy: Tru ia. Samfala nomo ol i bin sakem bom, mo ol i bin kilim wan buluk nomo long taon blong Santo.

Pita: I gud olsem.

Billy: Yes, olgeta man Japan ol i stat kamdaon long Vanuatu, be ol man Amerika ol i bin blokem rod blong olgeta long Solomon nomo. Ol i no save kam spoelem laef blong yumi.

Billy: My word, Peter, I don't know very well. I think there may have been 500,000 men who came to Vanuatu to fight the Japanese.

Peter: How was it? Were there only Americans who came to help us?

Billy: No indeed. Some Australians and New Zealanders were here too.

Peter: Were there many ships and planes in Vanuatu during the war?

Billy: Gosh, Peter, there were many planes. As for airstrips, on Efate there are three, while on Santo they say there were five.

Peter: I'm very surprised. But I thought the Japanese didn't come to Vanuatu during the war.

Billy: That's true. There were just some bombing raids; they just killed one cow in Santo.

Peter: Good.

Billy: All right, the Japanese began to come down to Vanuatu, but the Americans stopped them in the Solomons. They couldn't come and ruin our lives.

Pita: Tangkyu tumas, bubu. Mifala yangfala i no save tumas long storian ia, from we mifala i no bon yet.

Peter: Thank you very much, Grandad. We young people don't know very much about that story because we weren't born yet.

Notes:

¹ Grandfather

² World War Two

Vocabulary: Unit 8

<i>aftenun</i>	afternoon	<i>Amerika</i>	America
<i>blokem</i>	prevent, block	<i>bom</i>	bomb
<i>delaet</i>	daylight	<i>Desemba</i>	December
<i>dina</i>	midday	<i>doa</i>	door
<i>dota</i>	daughter	<i>draevem</i>	drive
<i>draon</i>	sink, drown	<i>eafil</i>	airfield
<i>eli</i>	early	<i>en</i>	end
<i>Epril</i>	April	<i>evriwan</i>	everyone
<i>fasin</i>	way, manner	<i>Febuwari</i>	February
<i>fuja</i>	future	<i>Fraede</i>	Friday
<i>hel pem</i>	help	<i>Janewari</i>	January
<i>jas</i>	just	<i>Julae</i>	July
<i>Jun</i>	June	<i>kamap</i>	rise
<i>kamp as</i>	compass	<i>kastom</i>	tradition
<i>laef</i>	life	<i>laen</i>	line
<i>letem</i>	leave alone	<i>maet</i>	perhaps
<i>Maj</i>	March	<i>Mande</i>	Monday
<i>Mei</i>	May	<i>minit</i>	minute
<i>Niu Silan</i>	New Zealand	<i>Novemba</i>	November
<i>Ogis</i>	August	<i>Oktomba</i>	October
<i>oaa</i>	over, past	<i>Pasifik</i>	Pacific
<i>pleplei</i>	play	<i>rikodem</i>	record
<i>samples</i>	somewhere	<i>samwe</i>	approximately
<i>Sande</i>	Sunday	<i>saon</i>	sound
<i>saotis</i>	south-east	<i>Sarere</i>	Saturday
<i>Septemba</i>	September	<i>sinema</i>	cinema
<i>solemdaon</i>	swallow	<i>Solomon</i>	Solomon Is.
<i>swea</i>	swear	<i>Tasde</i>	Thursday
<i>trep</i>	trip	<i>Tusde</i>	Tuesday
<i>wael</i>	wild	<i>wanem taem</i>	when
<i>Wenesde</i>	Wednesday	<i>wes</i>	west
<i>wetaem</i>	when	<i>wo</i>	war
<i>yusum</i>	use		

8.1. Time

- a) In Bislama time is normally indicated without reference to clocks or watches, especially in rural areas. Thus it is common to encounter such temporal phrases and expressions as:

<i>tede</i>	today
<i>tede long moning</i>	this morning
<i>long tede moning</i>	this morning
<i>long moning ia</i>	this morning
<i>long moning</i>	in the morning
<i>long moning tumas</i>	in the very early morning
<i>long eli moning</i>	in the early morning
<i>taem san i kamap</i>	at sunrise
<i>delaet</i>	at daylight, until daylight
<i>long medel dei</i>	midday (11 am - 1 pm)
<i>long dina</i>	midday
<i>long aftenun</i>	afternoon
<i>taem san i godaon</i>	sunset
<i>taem san i lus</i>	sunset
<i>long sapa</i>	evening (sunset - 8pm)
<i>taem san i draon</i>	sunset
<i>long naet</i>	at night
<i>tede long naet</i>	this evening
<i>long naet ia</i>	tonight
<i>long medel naet</i>	midnight
<i>yestedei</i>	yesterday
<i>tumora</i>	tomorrow

These time phrases normally occur either sentence initially or sentence finally. Other time references include:

<i>nao</i>	now
<i>oltaem</i>	continually, always
<i>fastaem</i>	previously
<i>bifo</i>	before, previously.

- b) In urban areas reference to watches and Western notions of time-keeping are common. Thus one has, for example:

<i>leven klok</i>	eleven o'clock
<i>seven klok</i>	seven o'clock
<i>tu klok</i>	two o'clock
<i>wanem taem?</i>	what's the time?
<i>long wanem taem?</i>	at what time?
<i>hapas seven</i>	half past seven
<i>kwotapas faef</i>	quarter past five
<i>kwotatu eit</i>	quarter to eight

- Minutes past the hour are indicated by either *i ova long* or *lusum*.
Examples:

Em i faef minit i ova long It is five past seven.
seven klok.

OR

Em i faef minit lusum seven It is five past seven.
klok.

- Minutes to the hour are indicated by *kasem* as in the following:

Em i faef minit kasem seven It is five to seven.
klok.

Em i seven minit kasem ten It is seven minutes to ten.
klok.

- Time expressions are also modified by *stret*, 'exactly' and *samwe long*, 'approximately'. Thus:

stret long fo klok at exactly four o'clock
stret long tu klok at exactly two o'clock

OR

long fo klok stret at exactly four o'clock
long tu klok stret at exactly two o'clock

samwe long tu klok at approximately two o'clock
samwe long wan klok at approximately one o'clock

- c) Note, also, that *naet* 'night' continues the previous day until dawn, unlike English. Thus:

Ol i kamtru long Tasde long They arrived on Thursday at
tri klok naet. 3.00 am.

In the same way *dei* 'day' is normally reckoned from dawn to dawn. (Among European-influenced speakers it is reckoned from midnight to midnight).

- d) *Delaet* has two rather different usages. It has the meaning 'daylight', 'at daylight', as in:

I delaet finis. It is already daylight.
Delaet em i gobak. At daylight he went back.

At the same time, *delaet*, used immediately following a verb, has the meaning 'until daylight'. Examples:

Ol i dring delaet. They drank until daylight.

Oli danis delaet. They danced until dawn.

e) *Las* and *nekis* correspond to English 'last' and 'next'. Thus:

<i>las wik</i>	last week
<i>las trep</i>	last trip
<i>las Sarere</i>	last Saturday
<i>nekis wik</i>	next week
<i>nekis manis</i>	next month
<i>afta nekis wik</i>	the week after next
<i>afta nekis manis</i>	the month after next
<i>afta tumora</i>	the day after tomorrow

f) There is no single equivalent term for 'when?' in Bislama. 'When?' is normally expressed by *long wanem* + time word (*taem*, *manis*, *wik*). Time questions may occur either sentence initially or finally. Examples:

<i>Em bambae i kamtru long wanem taem?</i>	At what time will he arrive?
<i>Bae em i kamtru long fo klok.</i>	He will arrive at four o'clock.
<i>Bambae yu kambak long wanem manis?</i>	Which month will you return?
<i>Bae em i kambak long manis Epril.</i>	He'll be back in April.

Note that *long wanem taem* anticipates a precise answer, for example *long tu klok* 'at two o'clock', *long manis Julae*, 'in July'.

Another time interrogative in common use is *long wetaem?* This form anticipates a less precise answer than *long wanem taem?* Examples:

Q: <i>Bambae yu kambak long wetaem?</i>	Q: When are you coming back?
A: <i>Mi no save gud. Afta nekis manis samtaem.</i>	A: I'm not sure. Sometime around the month after next.

8.2. Days, dates and ages

In Bislama the days of the week and the months of the year are English-derived. They are as follows:

Days - <i>Ol Dei</i>		Months - <i>Ol Manis</i>	
<i>Mande</i>	Monday	<i>Janewari</i>	January
<i>Tusde</i>	Tuesday	<i>Febuwari</i>	February
<i>Wenesde</i>	Wednesday	<i>Maj</i>	March
<i>Tasde</i>	Thursday	<i>Epril</i>	April
<i>Fraere*</i>	Friday	<i>Mei</i>	May
<i>Sarere*</i>	Saturday	<i>Jun</i>	June
<i>Sande</i>	Sunday	<i>Julae</i>	July
		<i>Ogis</i>	August
		<i>Septemba</i>	September
		<i>Oktomba</i>	October
		<i>Novemba</i>	November
		<i>Desemba</i>	December

* also *Fraede, Satede*.

Days and months are normally preceded by *long*, as are most temporal expressions in Bislama. Examples:

<i>long Tusde</i>	on Tuesday
<i>long Fraere</i>	on Friday

These last two examples can also be interpreted as: 'on Tuesdays' and 'on Fridays'. For months, one hears either:

<i>long Ogis</i>	in August
OR <i>long manis Ogis</i>	in August
<i>long Julae</i>	in July
OR <i>long manis Julae</i>	in July

- Dates are formed from the above, in the following way:

10 March	<i>long namba ten Maj.</i>
27 August	<i>long namba twante seven Ogis.</i>
Today is June 6	<i>tede em i namba sikis Jun.</i>
	OR <i>tede em i namba sikis long Jun.</i>
	<i>tede em i Jun namba sikis.</i>

- Years are named as in English:

1942	<i>naentin foti tu.</i>
1986	<i>naentin eiti sikis.</i>

- Age is normally expressed by *i gat* plus the number of years.
Examples:

<i>Em i gat hamas yia?</i>	How old is he?
<i>Em i gat tati seven yia.</i>	He is 37.
<i>Yu gat hamas yia?</i>	How old are you?
<i>Mi gat ten yia nomo.</i>	I'm only ten years old.

[Note: Some speakers omit the use of *gat* in this construction, especially in rural areas. For these speakers the first sentence in this section becomes, for example, *Em i hamas yia?*]

8.3. *Save*

The verb *save* has a wide range of functions in Bislama, which may be summarised as:

- a plain verb: 'to know'
- an abilitative: 'can', 'be able to', 'know how to'
- a permissive: 'can', 'allowed to', 'may'
- a habitual: 'commonly, usually'

a) The basic usage of *save* is as a normal transitive or intransitive verb. Examples:

<i>Mi save woman ia.</i>	I know this woman.
<i>Mi save fasin blong man ia.</i>	I know how that man behaves.
<i>Ol i no save.</i>	They don't know.
<i>Sista blong mi em i save.</i>	My sister knows.

b) *Save* commonly indicates competence (to know how to) or ability (to be able to) in performing an action. In this structure, *save* is placed immediately before the verb to which it refers. Examples:

<i>Em i save folem kampas.</i>	He can follow a compass.
<i>Em i save wokem basket.</i>	She can make baskets.
<i>Mi save hukum bonit.</i>	I know how to catch tuna.
<i>Pol i save givhan long yu.</i>	Paul can help you.
<i>Mi save wasem trak.</i>	I know how to wash a car.

c) Permission to carry out an action is expressed also by *save* preceding the verb. Examples:

<i>Em i save go long sinema.</i>	He may go to the cinema.
<i>Em i no save go long sanbij.</i>	He may not go to the beach.

Pol i save kakae naora ia. Paul may eat this crayfish.
Em i save go long Solwota Klab, He can go to the Solwota Club,
be i no save wokbaot em wan. but he can't walk alone.

Note also, in this connection that the granting of permission, 'to let, allow' is expressed by the verb *letem*. Examples:

Em i letem dota blong em He allowed his daughter to
i mared. marry.
Jif i letem tufala i stap The chief let them (two) stay in
long velej. the village.

Beware, however, for *letem* also commonly communicates 'to leave alone, to let be'. Examples:

Letem! Leave it alone!
Ol i letem kakae. They left the food alone.

[Note: 'to leave alone' is also commonly communicated by *livim* or *livim i stap*].

- d) Apart from competence/ability, and permission, *save* also commonly indicates a habitual aspect. The nuance intended is normally obvious from context. Examples:

Pita i save kakae fis. Peter is a fish-eater.
Em i save swea long waef He's always swearing at his
blong em. wife.

We saw above, 4.1., that nouns indicating habitual action are often indicated by *man blong* followed by a verb. Example:

Em i man blong giaman. He is a liar/trickster.

- e) *Save* is also used as a noun, as in the following:

Man ia i gat save. This man is smart.

8.4. Verb + *bakegen*: repeated actions

- a) Repeated actions are indicated by *bakegen*, 'again', which directly follows the verb. Examples:

Em i foldaon bakegen. He fell down again.
Mi wantem yu talemaot I want you to say it again.
bakegen.

With transitive verbs, *bakegen* follows noun and pronoun objects, as in the following examples:

<i>Em i kilim mi bakegen.</i>	He hit me again.
<i>Em i talemaot storian bakegen.</i>	He told the story again.
<i>Em i talemaot long olgeta bakegen.</i>	He told them again.
<i>Em i talemaot bakegen long Nguna.</i>	He told it again on Nguna.

In this last example *bakegen* occupies its normal position following the verb, while in the previous examples the direct/indirect objects precede it.

- b) Where actions are repeated or are of longer than normal duration, this feature is often indicated by reduplication of the verb itself. Thus we have, for example:

<i>lukluk</i>	to examine, stare	[<i>luk</i> = see, look at]
<i>jamjam</i>	to jump (repeatedly)	[<i>jam</i> = jump]
<i>folfoldaon</i>	to fall (continually)	[<i>foldaon</i> = fall]
<i>brebrekem</i>	to break into pieces	[<i>brekem</i> = break]
<i>kilkilim</i>	to hit repeatedly	[<i>kilim</i> = hit]

Examples:

<i>Em i kilkilim doa.</i>	He knocked on the door.
<i>Ol i brebrekem olgeta plet.</i>	They smashed all the plates.

8.5. Exercises

Exercise 1: Double Slot Substitution Drill:

Taem san i godaon bambae mi go long haos.

- | | |
|----------------------------|--------------------------------|
| 1. <i>Long sapa</i> | 2. <i>Long nekis wik</i> |
| 3. <i>Santo</i> | 4. <i>Long medel naet</i> |
| 5. <i>Tumora</i> | 6. <i>Tede moning</i> |
| 7. <i>Long tu klok</i> | 8. <i>garen</i> |
| 9. <i>Afta nekis manis</i> | 10. <i>Samwe long tri klok</i> |

Exercise 2: Double Slot Substitution Drill:

Bifo em i sidaon long velej blong em.

- | | |
|------------------------------|-------------------------------|
| 1. <i>Long naet ia</i> | 2. <i>Long las wik</i> |
| 3. <i>Long moning</i> | 4. <i>long aelan blong em</i> |
| 5. <i>Long medel dei</i> | 6. <i>Long hapas seven</i> |
| 7. <i>Stret long tu klok</i> | 8. <i>Long las Sarere</i> |
| 9. <i>long Wes Ambae</i> | 10. <i>Long kwotapas ten</i> |

Exercise 3: Single Slot Substitution Drill:

Bambae mi kambak long Fraere.

- | | |
|------------------------------|--------------------------------|
| 1. <i>Sande</i> | 2. <i>Tusde</i> |
| 3. <i>12 Ogis</i> | 4. <i>Tusde long nekis wik</i> |
| 5. <i>Sarere long moning</i> | 6. <i>Manis Novemba</i> |
| 7. <i>23 Julae</i> | 8. <i>Sande long sapa</i> |
| 9. <i>Tasde</i> | 10. <i>11 Janewari</i> |

Exercise 4: Single Slot Substitution Drill.

Em i gat twanti yia.

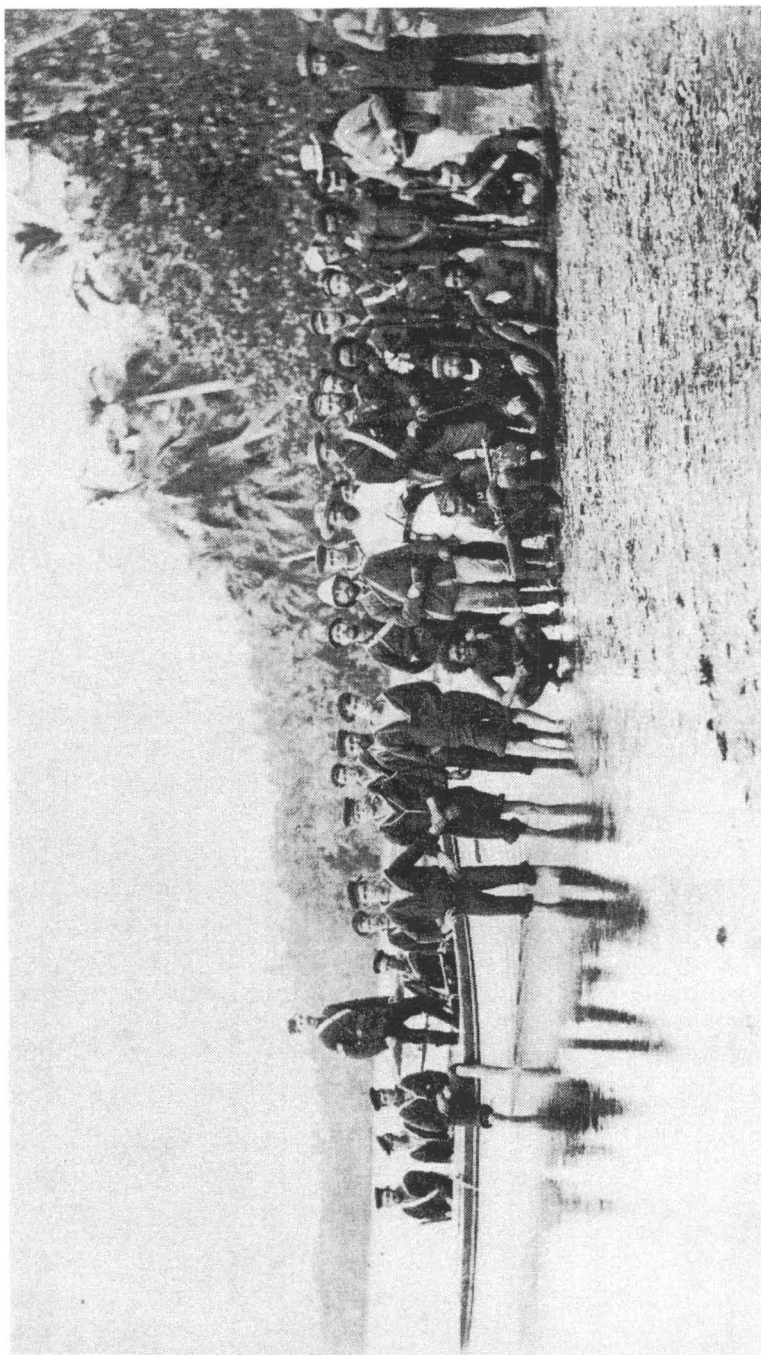
- | | |
|---|------------------------------------|
| 1. <i>ten yia</i> | 2. <i>hamas yia?</i> |
| 3. <i>tu yia nomo</i> | 4. <i>seven manis</i> |
| 5. <i>seven yia long 1980</i> | 6. <i>sikis yia long las Tusde</i> |
| 7. <i>tatin yia nao</i> | 8. <i>hamas manis?</i> |
| 9. <i>faef yia long Fraere long las wik</i> | 10. <i>tu yia long 1985</i> |

Exercise 5: Expansion Drill:

Insert *save* in the following sentences.

Example: Instructor: *Mi draevem trak.*
 Student: *Mi save draevem trak.*

1. *Ol i ple futbol.*
2. *Em i wasem plet.*
3. *Olgeta ol i dring kava.*
4. *Pita i leftemap ston ia.*
5. *Jemes i go long lafet.*
6. *Leitari i no hukum fis.*
7. *Jif i tijim fasin blong wokem bonara.*
8. *Mi ronem wael pig.*
9. *Man ia em i dring kava.*
10. *Yu kakae fis ia?*



Ni-Vanuatu and crew of H.M.S. Miranda, North Efate, 1883

Exercise 6: Expansion Drill:

Insert *no save* in the following sentences.

Example: Instructor: *Em i go long lafet.*

Student: *Em i no save go long lafet.*

1. *Pita i pem kaon blong em.*
2. *Leitari i wokem mat.*
3. *Em i folem kampas.*
4. *Pol i givhan long Meri.*
5. *Pasta i maredem tufala.*
6. *Mi solemdaon meresin.*
7. *Yumi kakae fis ia.*
8. *Man ia em i dring kava.*
9. *Woman ia em i go insaed long nakamal.*
10. *Em i kamtru long naet.*

Exercise 7: Question/Answer Drill:

Answer the following questions in the affirmative:

1. *Yu save kambak kwiktaem?*
2. *Em i save swea long sista blong em?*
3. *Yu save leftemap bokis ia?*
4. *Leitari i save go long sinema?*
5. *Pol i save dring kava?*
6. *Yu save man ia?*
7. *Plis, yu save givhan long mi?*
8. *Em i save fiksimap enjin blong trak?*
9. *Mi save kakae fis ia?*
10. *Em i save pem basket taro ia?*

Exercise 8: Single Slot Substitution Drill:

Em i stanap bakegen.

- | | |
|-------------------------------|--------------------------------|
| 1. <i>hukum wan fis</i> | 2. <i>foldaon</i> |
| 3. <i>lusum mane blong em</i> | 4. <i>slip</i> |
| 5. <i>wokem laplap</i> | 6. <i>kilim mi.</i> |
| 7. <i>sakem ston</i> | 8. <i>tok strong long Pita</i> |
| 9. <i>ting nogud</i> | 10. <i>stap krae.</i> |

8.6. Comprehension

Listen to the following story and answer the questions in English.

MIUSEK LONG VANUATU (Aneityum)

Nao ia bambae yufala i harem wan nara kaen instrument o samting blong pleplei long em long saed long kastom blong aelan blong Tanna. Em ia em i bambu. Long Vanuatu bifo i gat plante plante aelan we ol i yusum bambu blong mekem ol myusik long em. But nao ia i gat sam aelan nomo we ol i stap yusum bambu. Mo kaen bambu ia we bambae yumi harem ol i plei long em, yu save faenem long Santo mo samples long Tanna. Mi save se i gat plante aelan tu bifo ol i gat bambu olsem but nao ia maet i gat wan o tu man i save.

nara=other, another

bambu=bamboo, pan-pipe
yusum=use

kaen=type, kind

Be em ia nao we wok blong mifala Kaljoral Senta, mifala i traem blong rikodem ol samting olsem mo encouragem ol olfala we ol i save blong yusum ol bambu o ol olfala stori(s) o samting olsem blong tijim ol yangfala long em blong ol i karem i go on blong fiuja blong yumi. I gat plante fasin we ol man i yusum bambu blong bloem. I gat sam we ol bambu ol i blo long wan nomo. Mo i gat sam we ol man i fasem i mekem i raon; afta ol i blo long em. But em ia we bambae yufala i harem nao ia, ol i fasem long laen, mo i gat eit bambu long em. I gat wan longfala wan long en, afta ol i katkatem i stap sotfala go go kasem laswan. Em nao em i sotfala gud. Mo ol i mekem ol defren saon. And man we bambae i blo long bambu nao ia, nem blong em Ham Rowar. Taem em i mekem kaset ia, o tep ia, em i gat fiftin yia nomo, mo em i blong velej blong Yetkerier long Kwamera, Saotis Tanna. Bambae em i blo long bambu we ol i fasem long laen mo long

rikodem=record

fiuja=future

fasem=tie

laen=line
en=end

tep=tape

*lanwis blong Kwamera ol i kolem
terenao.*

MIUSEK

*Yufala i jas harem pan-pipe, em ia
plante bambu we ol i fasem long stret
laen.*

Comprehension questions. [Answers on cassette for Unit 8]

1. What kind of instrument is discussed?
2. Where is it still played today?
3. What is the work of the Cultural Centre as discussed?
4. What is the purpose of this work?
5. What kinds of flute are discussed?
6. What kind of flute is played in the recording?
7. How many pipes does it have?
8. What is the name of the flute-player?
9. How old was he when he made the recording?
10. Where did he come from?



Santa Maria (Gaua), Banks Islands, 1883

UNIT 9

9.0. Dialogue: At the post office

LONGPOSTOFIS

Postofis i stap long medel blong Port Vila, klosap long ofis blong Ea Melanesi. Plante man i kam long ples ia evri dei nomo from we, sipos man i wantem kasem leta, em i mas kam luk long bokis blong leta blong Postofis nomo.¹ Jemes em i kam blong pem stam blong leta blong em i go long Ostrelia. Em i faenem fren blong em, Pol.

Pol: Olsem wanem, Jemes, i gud?

Jemes: I gud nomo, Pol. Yu go wea?

Pol: Mi kam blong lukaot leta blong انگل. Em i raetem nius blong velej blong mi long Lamap.²

Jemes: Mi mi kam blong pem stam nomo. Mi raetem wan leta finis i go long tawean blong mi; nao ia mi raetem wan narafala bakegen.

Pol: Em i stap yet long Ambae?

Jemes: Em ia nao. Em i stap wokem kopra. Em i no save wokbaot long Vila olsem yumi.

AT THE POST OFFICE

The Post Office is in the middle of Port Vila, near the Air Melanesia office. Many people come there every day because if one wants to receive mail, one must come and look in the mail boxes at the Post Office. James comes to buy stamps for the letter he is sending to Australia. He finds his friend Paul.

Paul: How are things, James, all right?

James: All right thanks, Paul. Where are you going?

Paul: I've come to pick up a letter from my uncle. He has sent news of my village in Lamap.

James: I've just come to buy stamps. I wrote a letter to my brother-in-law; now I'm writing him another one.

Paul: Is he still on Ambae?

James: That's right. He's making copra. He can't travel to Vila like us.

Pol: E, Jemes, mi no luk yu long kemes long katedral long las Sande. Em i gud tumas. Tim blong Lamap i bin winim kompetisin blong danis.

Jemes: Yes, mi no kam long kemes ia from we woman blong mi em i harem nogud. Klosap taem blong em i bonem pikinini.

Pol: Yes, mi save finis we em i gat bel.

Jemes: Oraet maefren, mi gobak nao long Tagabe.³ Mi wantem traem faenem wan samting long B.P. long Tebakor.³

Pol: Wanem samting?

Jemes: Mi wantem luk praes blong wan jenso blong tekem i go long Ambae⁴ taem mi spel.

Pol: Maewot. Em i wan gudfala samting blong katem ol bigfala wud, be praes i hae tumas.

Jemes: Tru ia, be koprativ blong Nduindui⁵ em i wantem wan blong rentem nomo.

Pol: Oraet, Jemes, ating bos blong mi i stap wet long mi long ofis. Sipos mi no hareap blong gobak, bambae em i kros we i kros.

Paul: James, I didn't see you at the fete at the cathedral last Sunday. It was very good. The Lamap team won the dancing competition.

James: Yes, I didn't come to the fete because my wife was feeling unwell. She's about to have a baby.

Paul: Yes, I already know that she is pregnant.

James: All right, friend, I'm going back to Tagabe now. I want to try to find something at B.P. Tebakor.

Paul: What?

James: I want to look at the price of a chainsaw to take to Ambae when I'm on holidays.

Paul: Gosh! That's a good tool for cutting heavy timber, but the price is very high.

James: Yes, but the Nduindui co-operative wants one to rent out.

Paul: All right, James. I think my boss is waiting for me at the office. If I don't hurry up and go back he'll be really cross.

Jemes: Mi glad tumas long storian blong yumi. Sipos i gat taem long Sarere, bambae yu traem kam long haos blong mi.

James: Very pleased to talk to you. If you have time on Saturday, how about coming to my place?

Pol: Oraet, Bambae mi traem. Laki long waef blong yu. Maet em i bonem twin!

Paul: All right, I'll try. Good luck to your wife. Maybe she'll have twins!

Notes:

- ¹ There are no mail deliveries in Vila, only post office boxes.
- ² A major centre in S.E. Malakula.
- ³ Suburbs of Port-Vila.
- ⁴ Ambae = Omba = Aoba. (an island in N.E. Vanuatu).
- ⁵ A major village on Ambae.

Vocabulary: Unit 9

<i>angka</i>	anchor	<i>biliv</i>	believe
<i>blangket</i>	blanket	<i>from we</i>	because
<i>gohom</i>	go home	<i>goraon</i>	go around
<i>grasket</i>	grass-skirt	<i>hariken</i>	cyclone
<i>hop</i>	hope	<i>is</i>	east
<i>jamjam</i>	jump	<i>jenso</i>	chain-saw
<i>kasem</i>	receive	<i>kastom</i>	customary
<i>katedral</i>	cathedral	<i>kemes</i>	bazaar, fete
<i>kleva</i>	sorcerer	<i>kompetisin</i>	competition
<i>krangke</i>	crazy	<i>ledaon</i>	lie down
<i>luksave</i>	perceive	<i>maewod</i>	my word!
<i>muw</i>	move	<i>notwes</i>	north-west
<i>pasis</i>	harbour	<i>pilo</i>	pillow
<i>pos</i>	post	<i>postofis</i>	post office
<i>raetem</i>	write	<i>rentem</i>	rent, hire
<i>rotin</i>	rotten	<i>skwisim</i>	squeeze
<i>spid</i>	speed	<i>stam</i>	stamp
<i>stonem</i>	hit (stone)	<i>stori</i>	converse
<i>twin</i>	twins	<i>uot</i>	vote
<i>wei</i>	way, manner		

9.1. Beginning relative clauses (who, which, that)

- a) Relative clauses are subordinate clauses which refer to the object of the main clause either as the subject or object of the subordinate clause. Consider, for example, the following sentences:

- I saw the man who broke the window.
- Peter thanked the woman who brought the flowers.

In these two sentences, the clauses introduced by 'who' are relative clauses. Relative clauses are also introduced by 'whom', 'which' and 'that'. They result from sentences which have been joined or added to other sentences in a special way, called subordination. So the first sentence cited above is the result of linking the two sentences:

1. I saw the man.
2. He broke the window.

In Bislama, instead of the relative pronouns who, which and that, the relativiser *we* is used, in much the same way as in English. Examples:

- | | |
|--|---|
| <i>Em i save man ia we em i ded.</i> | He knew the man who died. |
| <i>Mi glad long man ia we em i givhan long mi.</i> | I am grateful to the man who helped me. |
| <i>Mi luk ol pos ia we ol i rotin.</i> | I saw the posts that are rotten. |

It should be observed that in the relative clause, as with any other main clause in Bislama, the noun subject may or may not be followed by a pronoun preceding the predicate marker *i*, depending on the degree of highlighting intended by the speaker. Instead of the first sentence example cited above:

- Em i save man ia we em i ded.* He knew the man who died.

The pronoun in the relative clause could be omitted, giving:

- Em i save man ia we i ded.*

Note also that where relative clauses are concerned, the noun object of the main clause, which becomes relativised in the subordinate clause, is normally qualified by the demonstrative *ia*, as in the examples given above.

- b) Among many older speakers of Bislama, the relativizer *we* is not used, the relative clause being indicated simply by the conjoining of two clauses, the object of the first clause becoming the subject of the second, as in:

Ol i go luk si i drae.

They went and saw that the tide was out.

Mi luk wan pijin i ledaon long graon.

I saw a bird (which was) lying on the ground.

This sentence is the result of conjoining:

1. *Mi luk wan pijin.*
2. *Em i ledaon long graon.*

In the sentence containing the relative clause, above, note that the clause itself is normally introduced by the predicate marker *i* rather than *em i*. This is the normal relative clause formation technique used by those Bislama speakers whose dialect does not include the use of *we*, used almost universally by younger speakers throughout Vanuatu.

- c) At the same time, many speakers, especially in rural areas where the relativiser *we* is not used, introduce the relative clause with *ia*, producing complex sentences such as:

Em ia storian blong devel ia em i karem man ia.

This is the story of the devil who caught that man.

Ia, then, is very widely used in Bislama following and modifying the object of the main clause to signal the introduction of a following relative clause.

- d) Where two simultaneous actions are involved, such as, for example:

I saw the man breaking the window.

as opposed to:

I saw the man who broke the window.

there are a number of possibilities — for most speakers the simultaneity would be conveyed by the use of *stap*, the continuous aspect marker, as in:

Mi luk man ia we i stap brekem windo.

OR

Mi luk man ia i stap brekem windo.

If a simple sequence of two sentences were used, we would have:

Mi luk man ia. Em i stap brekem windo.

The relative clauses which we have just seen are all of the one type, known as 'dependent subject relatives', the object of the first clause becoming the subject of the second. We will learn later, in Unit 11, how other relative clause types are handled.

- e) The relative introducer *we* is also used to intensify the sense of the predicate, as in the following examples:

<i>Man ia em i kros we i kros.</i>	This man is very angry.
<i>Haos ia i bigwan we i bigwan.</i>	This house is very big.
<i>Mi mi taed we mi taed.</i>	I am very tired.

The repetition of the verb is sometimes reduced to *we*, without any second clause. Examples:

<i>Haos ia i bigwan we.</i>	This house is very big.
<i>Em i kros we.</i>	He is very angry.

- f) *We* is also used to introduce an adverbial clause of manner, usually translated by an adverb or adverbial phrase. Example:

<i>Em i spid we i bitim mak.</i>	He drove very fast (beating-the-mark).
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- g) In some dialects *we* is used to introduce reported speech, as in:

<i>Ol i talem we em i stap mekem olsem.</i>	They said that he was behaving like that.
<i>Ol i talem we em i brekem leg blong em.</i>	They said that he broke his leg.

In the majority of dialects *we* is replaced by *se* in this function, thus:

<i>Ol i talem se em i sik tumas.</i>	They say that he is very sick.
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In fact, a number of verbs in Bislama require *se*, even where the relativiser 'that' is omitted in English. These verbs include:

<i>talem se</i>	to say (that)
<i>biliv se</i>	to believe (that)
<i>hop se</i>	to hope (that)
<i>ting se</i>	to think (that)

Examples:

<i>Em i talem se mama blong em i sik tumas.</i>	She says (that) her mother is very sick.
<i>Mi hop se yu save kam long lafet.</i>	I hope (that) you can come to the party.

Se and verbs of saying are further discussed below, section 12.5.

9.2. Past tense: *bin* and *jas*

- a) We have seen that past tense is not normally overtly marked in Bislama, the tense distinction between present and past being indicated by a time adverb. Thus:

<i>Em i go pulum fis.</i>	He goes/went fishing.
<i>Yestedei em i pulum wan karong.</i>	Yesterday he caught a trevally.

At the same time, we have seen, 6.4., that a completed action or completive aspect is indicated by *finis*. This, however, should not be confused with the past tense. *Finis* simply signals that the action has been completed, and is perhaps best treated as meaning 'already'.

Bin preceding the verb stem indicates a narrative past tense. It indicates that the action of the verb is outside the sequence of the action of surrounding verbs. Examples:

<i>Long 1970 mi bin go long Tanna.</i>	I went to Tanna in 1970.
<i>Ol i bin kilim pig bifo.</i>	They killed the pig previously.

In Bislama generally *bin* is not widely used outside a narrative context: Indeed, apart from the Efate and Shepherds area in the centre of the archipelago it is rarely heard at all. However, there is an increasing tendency in central Vanuatu, and particularly on Radio Vanuatu, to use *bin* not only in a narrative context, but also as a general past tense indicator. This is perhaps due to the presence of a relatively large educated elite in and around Port Vila, the capital, and a correspondingly greater English language influence.

- b) *Jas* is another tense/aspect marker of recent introduction into Bislama. It is placed before the verb to indicate immediacy. As such it indicates a short space of time between the event described

by the verb and the present. Associated with past tense verbs, it corresponds in English to 'to have just'. Examples:

<i>Kaltak i jas kam nao ia nomo.</i>	Kaltak has just arrived.
<i>Em i jas talem se em i no wantem.</i>	He just said he doesn't want it.

Associated with other tenses, it corresponds to English 'just', and conveys immediacy. Examples:

<i>Bae mi jas givim long man ia.</i>	I shall just give it to this person.
<i>Mi jas wantem tajem.</i>	I just want to touch it.

It should be observed also that *jas* is pronounced *tes* in a number of areas of Vanuatu.

9.3. *Naf, inaf*: to be able, adequate

- a) We saw above, 8.3., that ability (to be able) and competence (to know how to) are commonly expressed in Bislama by the verb *save*, followed by a verb. The same or partly the same range of meaning is conveyed by *naf* or *inaf*. This, however, has more the connotation of adequacy to perform a task (or inadequacy when used with a negative). The structure involved is the following:

- (i)*naf blong* + verb
- no (i)*naf blong* + verb

Examples:

<i>Man ia i no naf blong mekem wok ia.</i>	That man is not adequate for his job.
<i>Ol i no naf blong karem kenu i go long solwota.</i>	They cannot carry the canoe to the water.
<i>Mi naf blong wokem.</i>	I can do it.

Naf is by far the most commonly heard form. *Inaf* is occasionally used in urban areas, perhaps because of the greater use of English in those parts of Vanuatu.

- b) *Naf* is also used predicatively to mean 'enough, sufficient'. Example:

<i>Mane blong mi i no naf.</i>	I haven't got enough money.
--------------------------------	-----------------------------

- c) *Naf* is also used as a noun modifier as in English, as in:

Mi no gat naf mane. I haven't got enough money.

9.4 All, every: *olgeta*, *evri*, *evriwan*

- a) We saw above, 2.4., that 'all' is normally indicated by *olgeta* preceding the noun. Examples:

<i>olgeta jif</i>	all the chiefs
<i>olgeta pikinini</i>	all the children

This usage should not be confused with structures such as:

<i>ol jif</i>	the chiefs
<i>ol pikinini</i>	the children

Nor should it be confused with *olgeta*, standing alone, meaning 'they', as in:

Olgeta ol i kambak kwiktaem. They came back quickly.

At the same time it should be noted that *olgeta* also has an adverbial use, corresponding to something like 'completely, absolutely, altogether'. Examples:

<i>Em i defren olgeta.</i>	It is completely different.
<i>Hariken i spoelem ples ia olgeta.</i>	The cyclone absolutely devastated this place.

- b) 'All' sometimes corresponds to *evriwan*, in the sense of 'absolutely all/every'. It is often used to modify the plural personal pronouns *yumi*, *mifala*, *yufala* and *olgeta*. Examples:

<i>Em i talemaot long yumi evriwan.</i>	He told us (inc.) all.
<i>Olgeta evriwan ol i save go long nasara.</i>	They may all go to the dancing-ground.

- c) 'Each, every' is translated by *evri* preceding the noun. It has two usages:

- with a singular connotation, with a normal third person singular construction. Example:

Evri man i tekem wan finis. They all took one./Each man took one.

With this construction *evri man* is considered as a single group or entity.

- with a plural connotation, *evri* is followed by *ol i*, as in:

Evri man ol i tekem ten finis. Every (single) man took ten.

9.5. Exercises

Exercise 1: Integration Drill:

Combine the two sentences, using relative clauses.

Example: Instructor: *Mi luk woman. Woman ia em i krae.*

Student: *Mi luk woman ia we em i krae.*

1. *Pita i faenem wan puskat. Puskat ia i wael.*
2. *Jif blong Paama i ded. Jif ia em i olfala tumas.*
3. *Mi luk ol wud. Ol wud ia ol i rotin.*
4. *Nes i givim meresin long pikinini. Pikinini ia em i krangke.*
5. *Ol i givhan long pasta. Pasta ia i stap long Ambrem.*
6. *Mi lesen long singsing blong gel. Gel ia i sidaon long sanbij.*
7. *Em i wantem wan trak. Trak ia em i grin.*
8. *Pol i sidaon long jea. Jea ia i brok.*
9. *Mi pikimap glas. Glas ia i stap long floa.*
10. *Em i kilim tamtam. Tamtam ia i slip long graon.*

Exercise 2: Integration Drill

Combine the two sentences as in Exercise 1, using relative clauses.

1. *Meri i faenem wan leta. Leta ia i kam long Ostrelia.*
2. *Em i stilim futbol blong mi. Futbol ia i stap long haos.*
3. *Em i laekem gel. Gel ia i naes tumas.*
4. *Pita em i stikim pikinini. Pikinini ia i harem nogud*
5. *Mi wantem wan hanwaj. Hanwaj ia em i bigfala.*
6. *Em i kros long pikinini. Pikinini ia em i brekem windo.*
7. *Pita i bildem wan haos. Haos ia i niufala.*
8. *Mi laekem aranis. Aranis ia i swit.*
9. *Em i bangem trak blong mi. Trak blong mi ia i olfala.*
10. *Pita i pentem kenu. Kenu i stap long sanbij.*

Exercise 3: Double-Slot Substitution Drill:

Em i bin wokem lifbifo.

- | | |
|-------------------------------|-----------------------------------|
| 1. <i>Olgeta</i> | 2. <i>go long Santo long 1982</i> |
| 2. <i>brekem leg blong em</i> | 4. <i>kambak kwiktaem</i> |
| 5. <i>Tufala gel</i> | 6. <i>Olfala ia</i> |
| 7. <i>kamtru long 1942</i> | 8. <i>Ol kleva</i> |
| 9. <i>Brata blong mi</i> | 10. <i>Angkel blong Pita</i> |

Exercise 4: Double-Slot Substitution Drill:

Pita i jas kamtru nao ia nomo.

- | | |
|-------------------------------|------------------------------------|
| 1. <i>Praem Minista</i> | 2. <i>Sekretari blong koprativ</i> |
| 3. <i>kasem mane</i> | 4. <i>hukum wan fis</i> |
| 5. <i>Nius blong faet ia</i> | 6. <i>talemaot</i> |
| 7. <i>harem</i> | 8. <i>Tim blong Epi</i> |
| 9. <i>faenem sot blong em</i> | 10. <i>sanem namba blong trak</i> |

Exercise 5: Double-Slot Substitution Drill

Man ia i no naf blong wokem samting ia.

- | | |
|-----------------------------|----------------------------|
| 1. <i>Sista blong mi</i> | 2. <i>melekem kakae ia</i> |
| 3. <i>faetem mi</i> | 4. <i>skwisim klos</i> |
| 5. <i>Tawean blong em</i> | 6. <i>pinim klos</i> |
| 7. <i>leftemap bokis ia</i> | 8. <i>pusum trak ia</i> |
| 9. <i>Nes ia</i> | 10. <i>fiksimap trak</i> |

Exercise 6: Question-Answer Drill:

1. *Yu naf blong pul long kenu ia?*
2. *Sista blong yu em i naf blong pulum fis?*
3. *Yu naf blong karem bokis i kam long haos?*
4. *Yufala i naf blong leftemap trak ia?*
5. *Olgeta ol i naf blong bildem haos?*
6. *Yu no naf blong wokem?*
7. *Pol i no naf blong finisim?*
8. *Yufala i no naf blong digim sanbij ia?*
9. *Yu no naf blong katem?*
10. *Olgeta ol i no naf blong klaemap long hil ia?*

Exercise 7: Double-Slot Substitution Drill:

Olgeta jifol i finisim.

- | | |
|---------------------------|------------------------------|
| 1. <i>Olgeta pikinini</i> | 2. <i>Olgeta tija</i> |
| 3. <i>hukum fis</i> | 4. <i>hareap blong gohom</i> |
| 5. <i>Evri jif</i> | 6. <i>Olgeta evriwan</i> |
| 7. <i>finisim olgeta</i> | 8. <i>Evri yang boe</i> |
| 9. <i>Olgeta nes</i> | 10. <i>putum grasket</i> |

Exercise 8: Question-Answer Drill:

Answer in the negative.

1. *Yu save man ia we em i slip long sanbij?*
2. *Yu jas kamtru nao ia nomo?*
3. *Em i bin visitim Tanna bifo?*
4. *Yu luk windo ia we em i brok?*
5. *Yu faenem buk ia we i lus?*
6. *Em i jas faenem?*
7. *Yu bin go long Ambae?*
8. *Yu ting se yu naf blong wokem?*
9. *Yu save woman ia i stanap longwe?*
10. *Em wan em i naf blong kaontem ol vot?*



9.6. Comprehension

Listen to the following story and answer the questions in English.

TETEMAKO MO TOMEDRAHNECHEN (I) (Aneityum)

Nao stori blong tufala em i go olsem: Tetemako em i stap goraon long Aneityum, em i mekem namako olbaot long ol nakamal blong Aneityum. Em i stap mekem i go go nao i goraon long ples ia long Ijiphav. Ples ia Ijiphav em i ples blong Tomedrahnechen. Ples ia Ijiphav em i stap long notwes blong Aneityum. I gat wan gudfala pasis em i stap long ples ia, oltaem sip em i go, nao i go angka long ples ia. Long saed blong pasis ia i gat wan nakamal ol i kolem Anuwuniou. Em ia nao em i ples blong Tomedrahnechen.

goraon=go around
namako=custom dance
nakamal=men's house

notwes=north-west
pasis=anchorage

angka=anchor

kolem=call

Tetemako em i wan man we em i stap, wan devel we em i stap long is blong Aneityum, long wan ples we mifala i kolem Himdenya. Nao i gat nakamal blong em, em i stap. So em ia nao wei we em i mekem: em i mekem kastom danis, em ia we mifala i kolem namako. I goraon long aelan blong Aneityum. Em i go i go i go i kasem long nakamal blong Tomedrahnechen.

is=east

wei=way, manner
danis=dance

kasem long=as far as

Nao em i mekem kastom danis ia we mifala i kolem namako. Ol boe blong Tomedrahnechen ol i go, but Tomedrahnechen em i no go. Em i stap slip. Em i no go wetem olgeta. But em i no slip insaed long haos blong em ia. Em i slip afsaed nomo long... yes em i slip afsaed nomo. Nao ol boe blong em wetem Tetemako mo ol boe blong Tetemako ol i mekem namako. Ol i wokem i go go klosap delaet. Tetemako em i jamjam strong long kastom danis ia we mifala i kolem namako. Taem we em i jamjam strong olsem ia, olgeta, em

boe=man, boy

slip=sleep

afsaed=outside

jamjam=jump

strong=energetically

wetem ol boe blong em, ol i sing strong mo ol i jam strong. Graon i muv. Taem we graon em i muv, wan frut blong kokonas i foldaon. Klosap i stonem Tomedrahnechen. So Tomedrahnechen em i kros nao.

stonem=hit, land upon

Long moning taem olgeta boe blong em ol i go, em i askem long olgeta se: "Olgeta, hu ia nao i kam mekem kastom danis ia long naet o i kam mekem namako long naet? Mi stap slip ia. Mi harem graon i muv. Kokonas tu i foldaon. Klosap i stonem mi ia. Hu ia? Yufala i save nem blong em o yufala i no save?"

Ol i talem se: "O, em ia Tetemako ia, em we em i kam mekem namako long ples ia."

Tomedrahnechen em i se: "Ah yes, i gud. Bambae yufala i go talem long em se mi mi wantem se em i kam luk mi, mitufala i stap smol."

smol=for a little while

But wea, hu ia, em ia em i giaman long Tetemako. Em i wantem kakae em.

giaman=tell lies, trick

Nao ol boe blong Tomedrahnechen i go luk Tetemako, i talem long em se: "O, olfala Tomedrahnechen i wantem se bambae yu go luk em. Yutufala i stori smol. And then bambae yu go."

Nao Tetemako i talem long ol boe blong em i se: "O, ol boe, ating bambae yufala i go antap long nakamal blong yumi. Mi mi stap. Ating Tomedrahnechen i wantem se bambae mi go stap lelebet wetem em. Yufala i go fastaem".

fastaem=first, ahead

Ol i talem se: "OK, mifala i go".

Ol i go.

Em i go luk. Tetemako i go luk Tomedrahnechen. Tufala i stap stori, stori go go Tomedrahnechen i luksave se bambae Tetemako i slip from we em i no slip gud long naet. Em i go

luksave=perceive

insaed long haos blong em. I tekamaot wan mat, we em i waetfala mat. Em i putumdaon, mekem bed. Finis, em i tekem pilo. Pilo blong bifo ol i wokem long wud nomo. Em i putum antap. And then em i tekem wan defren mat bakegen. Em i putum long saed blong bed ia. I mekem olsem i.....bambae Tetemako i kam slip, i mekem i slip long narafala mat ia, nao em i mekem blangket long narafala mat ia, i kavremap em. Em i mekem finis, nao em i go afsaed. Tufala i stori smol. Em i talem long Tomedrahnechen, i talem long Tetemako i se:

pilo=pillow

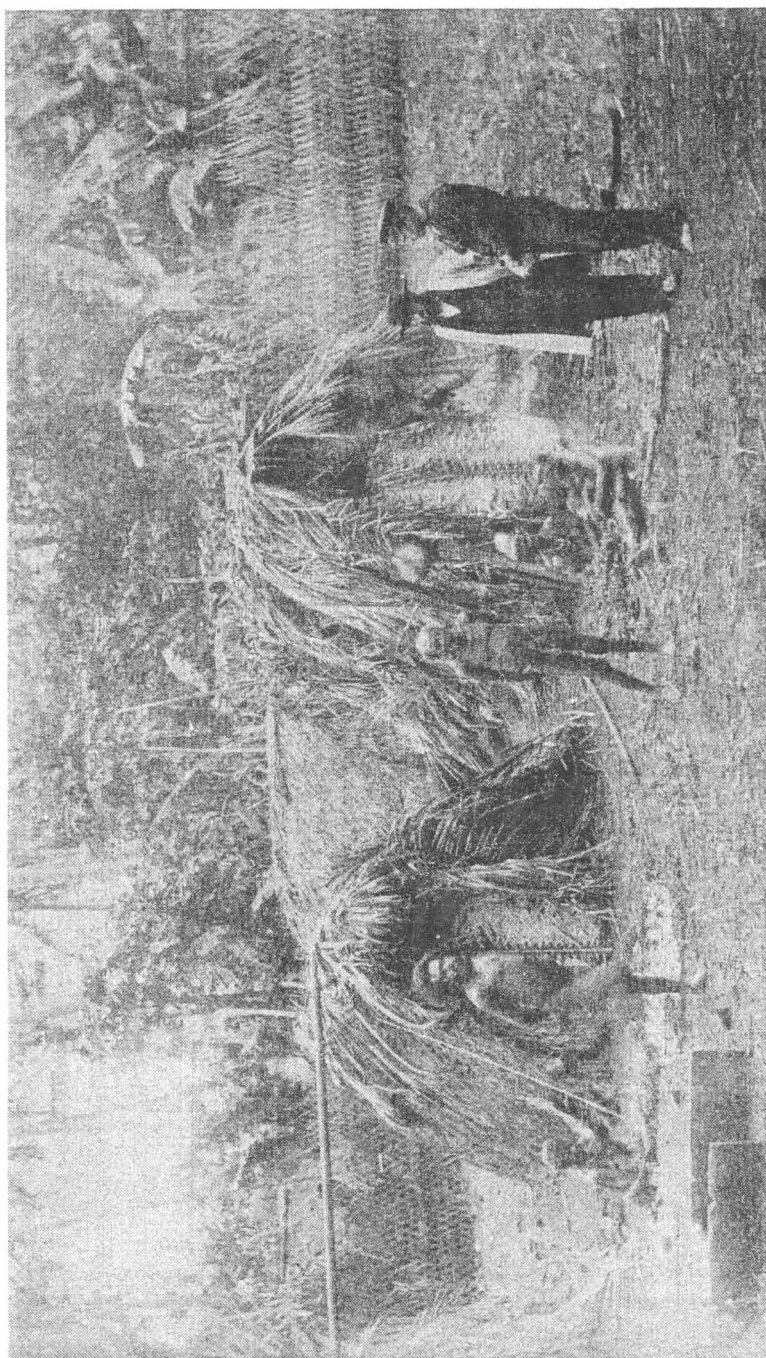
*blangket=blanket
kavremap=cover up*

"O, ating yu no slip gud long naet from we yufala i mekem danis ia. Mi mi slip ia. I moa gud we yumitufala i go insaed long haos, i gat bed, mi wokem finis ia. Yumitufala i go. I gat bed i stap. Yu go ledaon long em. Sipos yumitufala i stori, yu wantem slip, i oraet nomo."

ledaon=lie down

Comprehension questions [Answers on cassette for Unit 9]

1. In which part of Aneityum is Ijiphav?
2. What is a namako?
3. Where did Tomedrahnechen sleep during the namako?
4. Until what time did the namako go on?
5. What almost happened when the coconut fell down?
6. What did Tomedrahnechen tell his followers to do?
7. Was Tetemako deceived by the message?
8. Why was Tetemako tired?
9. What did Tomedrahnechen prepare for Tetemako?
10. What did Tomedrahnechen propose to Tetemako?



Communication, Efate, 1883

UNIT 10

10.0. Dialogue: At the hospital

LONG HAOSPETAL

Misis Jones em i luk pikinini blong em long rum blong slip. Pikinini ia em i harem nogud. Em i no save girap blong go long skul. Hed blong em i soa mo ae blong em i hevi tumas. Em i gat fiva, wan sik we i kasem plante man long Vanuatu.

Mrs J: Evelin, ating bambae mi tekem Pol i go luk dokta long haospetal. Em i harem nogud tumas.

Evelin: Olsem wanem sik blong em Misis?

Mrs J: Hed blong em i olsem faea nomo, mo samtaem bodi blong em i kolkol.

Evelin: Tru, em i fiva Misis.¹ I gud yu tekem em i go long haospetal blong ol i stikim em.

[Taem ol i kam long klinik long haospetal² i gat plante man ol i stap wet long dokta.]

Mrs J: Evelin, olgeta ia ol i stap wet blong luk dokta Spooner ating.

Evelin: Yes, Misis, ating klosap tati man i stap wet.

AT THE HOSPITAL

Mrs Jones looks at her child in the bedroom. The child is not feeling well. He cannot get up to go to school. He has a headache and his eyes are very heavy. He has malaria, an illness which strikes many people in Vanuatu.

Mrs J: Evelin, I think I'll take Paul to see the doctor at the hospital. He is most unwell.

Evelin: What's the matter with him?

Mrs J: His head is burning hot, and sometimes his body is very cold.

Evelin: That's malaria all right. It's a good idea for you to take him to the hospital for an injection.

[When they arrive at the hospital clinic there are lots of people waiting for the doctor.]

Mrs J: Evelin, I think all these people are waiting to see Dr Spooner.

Evelin: Yes, there must be about thirty patients waiting.

Mrs J: Pol i harem nogud tumas. Yu traem askem long dresa blong em i kam luk fastaem. Maet em i save givim stik meresin.

Evelin: Oraet Misis, mi go traem nomo.

Mrs J: Yu no stap longtaem tumas Evelin.

[Wan dresa em i pas long klinik. Em i luk pikinini blong Misis Jones we em i sik tumas.]

Mrs J: Dresa, plis, yu save givim stik meresin blong kilim fiva blong pikinini blong mi?

Dresa: Oraet Misis. Yu wet smol. Bae mi karem stik meresin i kam.

Mrs J: Dresa em i kambak nao. Em i save stikim pikinini ia blong em i harem gud bakegen kwiktaem.

Evelin: Mi sori tumas long olgeta ia. Long manis ia i gat plante sik long Vila.

Dresa: Oraet, mi stikim em finis nao. Yufala i mas tekem Nivakwin long evri wik long taem ia, from we i gat plante mostik³ long manis ia.

Mrs J: Yes dresa, mi save, be mi no laekem givim tablet long tufala pikinini blong mi.

Dresa: Tru ia; ating i moa gud sipos yu pem wan botel meresin, nem blong em Nivakwin tu, we ol pikinini ol i save dring nomo.

Mrs J: Paul is feeling very sick. Go and ask the dresser to come and have a look first. Maybe he can give him an injection.

Evelin: All right, then. I'll go and see.

Mrs J: Don't be too long, Evelin.

[A dresser comes through the clinic. He sees Mrs Jones' very sick child.]

Mrs J: Dresser, please can you give an injection to kill my son's fever?

Dresser: All right. Wait a bit. I'll go and get a syringe.

Mrs J: The dresser is coming back now. He can give the child an injection so that he'll soon feel well again.

Evelin: I'm sorry for all this lot. This month there is a lot of sickness in Vila.

Dresser: All right, I've given the injection. You must take Nivaquin every week during the season because there are plenty of mosquitoes this month.

Mrs J: Yes, dresser, I know, but I don't like giving tablets to my two children.

Dresser: Yes, it would be a good idea if you bought a bottle of medicine, Nivaquin too, that the children can drink instead.

Notes:

- ¹ Malaria is not uncommon in Vanuatu, but is not a problem if prophylactics are taken regularly.
² Vila Base Hospital.
³ *Moskito* is also used for 'mosquito'.

Vocabulary: Unit 10

<i>baga</i>	rascal	<i>bihaen</i>	follow
<i>dan</i>	cooked	<i>daonem</i>	reduce
<i>doti</i>	dirty	<i>earing</i>	ear-ring
<i>en</i>	end	<i>feda</i>	feather
<i>filim</i>	feel	<i>flasem</i>	decorate
<i>han</i>	arm, hand	<i>haospetal</i>	hospital
<i>hea</i>	hair	<i>jikim</i>	give cheek
<i>kabis aelan</i>	local cabbage	<i>karong</i>	trevally
<i>kilo</i>	kilo	<i>klinik</i>	clinic
<i>kolkol</i>	cold	<i>krae</i>	cry, rattle
<i>les</i>	lazy	<i>luksave</i>	recognise
<i>moskito</i>	mosquito	<i>mostik</i>	mosquito
<i>nalnai</i>	club	<i>natalngan</i>	ear
<i>Nivakwin</i>	Nivaquin	<i>olbaot</i>	everywhere
<i>olwe</i>	all the way	<i>pilo</i>	pillow
<i>poen</i>	point	<i>presen</i>	present, gift
<i>saye</i>	that's it	<i>sek</i>	startled
<i>snoa</i>	snore	<i>soa</i>	sore, shore
<i>stamba</i>	trunk, stump	<i>stanemap</i>	stand up
<i>tablet</i>	tablet	<i>tata</i>	good-bye
<i>tok strong</i>	chastise	<i>voes</i>	voice

10.1. Intensifiers: *tumas* / *moa* / *lelebet*

In Bislama relative sizes, quantities and qualities of things can be intensified or reduced in varying degrees by the use of adverbs such as the following:

<i>lelebet</i>	rather, fairly
<i>smol</i>	quite, a little
<i>moa</i>	more
<i>tumas</i>	very, too much

<i>moa</i>	more
<i>tumas</i>	very, too much
<i>tru</i>	really, truly
<i>gud</i>	really

- a) *lelebet*, modifying a verb or adjective, corresponds to the English 'rather, fairly'. Examples:

<i>Em i gud lelebet.</i>	It is fairly good.
<i>Em i kros lelebet.</i>	He is rather angry.

- b) *smol* is also used in much the same context. Examples:

<i>Em i gud smol.</i>	It is not bad.
<i>Mi harem gud smol.</i>	I don't feel very well.

- c) *moa* translates a comparative degree where two people or objects are compared. So, for example, we have

<i>Em ia i gud.</i>	This one is good.
<i>Em ia i gud moa.</i>	That one is better.
<i>Em ia i longfala.</i>	This one is long.
<i>Em ia i longfala moa.</i>	That one is longer.

Note that in these constructions *moa* follows the adjective. We will see below (Unit 13) that this structure contrasts with another in which *moa* precedes the adjective.

- d) *tumas*, placed after the adjective which it modifies, translates 'very', so achieving maximal intensification. Examples:

<i>Em i olfala tumas.</i>	He is very old.
<i>Jif i sik tumas.</i>	The chief is very sick.
<i>Plante man tumas.</i>	Very many people.

- e) *tru* and *gud*, following the noun which they modify, signify 'really, truly'. Examples:

<i>Toktok blong em i rabis tru.</i>	What he said is really nonsense.
<i>Man ia em i kaen gud.</i>	That man is really kind.

Note that when *lelebet*, *smol*, *moa* and *tumas* are used as intensifiers, they always follow the word which they modify, as do *tru* and *gud*.

When *tumas* precedes the noun, it has the meaning 'too much'. Examples:

<i>I gat tumas ren long las yia.</i>	There was too much rain last year.
<i>Kakae ia i gat tumas gris.</i>	This food is too fatty.

10.2. Emphatic pronouns: *nomo*

- a) In Bislama there are several ways of emphasising the fact that you (or someone else) performed an action on your own, or were the special object of some action.

The most common method of achieving emphasis is to place *nomo* 'only, just', after any pronoun or noun subject or object. Examples:

<i>Em nomo i tok olsem.</i>	Only he spoke like that.
<i>Em nomo i faetem mi.</i>	Only he fought me.
<i>Olgeta nomo ol i sik.</i>	Only they are sick.
<i>Jemes nomo i save kam.</i>	Only James can come.
<i>Bubu blong mi nomo i save storian ia.</i>	Only my grandfather knows that story.
<i>Em i kilim mi nomo.</i>	He hit only me.
<i>Em i talem long Pita nomo.</i>	He told only Peter.
<i>Em i givim presen long sista blong em nomo.</i>	He gave a present only to his sister.
<i>Mi wantem kokonas ia nomo.</i>	I want only this coconut.

In a number of the examples given above it will be noted that when a noun is qualified by *nomo*, a demonstrative or possessive may occur between the noun head and *nomo*.

- b) *Nomo* is frequently used adverbially, also, as in the following sentences:

<i>Em i les nomo; em i no sik.</i>	He is just lazy; he's not sick.
<i>Kakae ia i gud nomo.</i>	This food is quite good.
<i>Em i foldaon nomo.</i>	He only fell over.
<i>Em i wokem mat nomo.</i>	She just makes mats.

With verbs, however, remember not to confuse the usages just described with the negative constructions involving *nomo* introduced above, 3.4. In these *nomo* 'no longer' precedes the verb. Examples:

<i>Ol i nomo wantem.</i>	They no longer want it.
<i>Em i nomo krae.</i>	He isn't crying any more.

One further point — note that pronoun subjects which are normally followed by the predicate marker *i* still require that *i* even if *nomo* comes between the pronoun and the predicate marker. Examples:

<i>Em i kam.</i>	He came/comes.
<i>Em i kam nomo.</i>	He just came.
<i>Em nomo i kam.</i>	Only he came.

With pronoun subjects which do not take the predicate marker *i*, *mi* and *yu* for example, the pronoun is repeated before the verb. Examples:

<i>Mi nomo mi kam.</i>	Only I came.
<i>Yu nomo yu save askem.</i>	Only you can ask.
<i>Em nomo i kambak.</i>	Only he came back.
<i>Yumi nomo yumi save kakae fis ia.</i>	Only we (inc) may eat this fish.
<i>Mifala nomo i go long Santo.</i>	Only we (exc) went to Santo.
<i>Yufala nomo i ansarem kwestin.</i>	Only you (pl) answered the question.
<i>Olgeta nomo ol i save go insaed long nakamal.</i>	Only they may enter the men's house.

10.3. Conditional: *sipos*

a) Conditional clauses in Bislama are introduced by *sipos*, 'if, suppose'. *Sipos* normally occurs sentence initially, as in the following:

<i>Sipos yu kambak, bambae mi givim kakae long yu.</i>	If you come back, I shall give you food.
<i>Sipos yu harem nogud, yu save slip smol.</i>	If you don't feel well, you can sleep a little.
<i>Sipos em i jikim yu, yu save tok strong long em.</i>	If he gives you cheek, you may chastise him.

With negatives the construction is the same, thus:

<i>Sipos yu no wokem, bambae mi kros tumas.</i>	If you don't do it, I'll be very angry.
---	--

While the conditional clause normally precedes the main clause, it may equally well follow it. Examples:

Yu save sakem sipos yu nomo wantem. You can throw it away if you no longer want it.
Yu save tekem sipos yu laekem. You can take it if you like it.

Note also that *sipos* is often pronounced *siposi*, especially in French-speaking areas. More recently a form *sapos* is increasingly heard, especially in urban areas, perhaps influenced by the Solomon Islands and Tok Pisin form *sapos*.

- b) Irreal condition, where the hypothetical statement contained in the conditional clause is 'contrary to fact', requires an additional clause in Bislama. Consider, for example, the following:

Sipos mi luk em, bambae mi talem long em, be mi no luk em. If I'd seen him, I would have told him, but I didn't see him.

The final clause would be left unexpressed in English.

- c) Observe, also, that where the main clause following the conditional clause is negative, it is normally introduced by *be* 'but'. Examples:

Sipos ol i kilim yufala, be yufala i no mas givimbak long olgeta. If they hit you, you musn't hit them back.
Sipos kakae i stap, be yumi no save kakae. Even if there is food, we may not eat it.

In most sentences with this structure in Bislama, the most appropriate English equivalent would be "Even if/though ..., then"

- d) 'Otherwise' or 'if not' is expressed in Bislama by *sipos no*, followed by a full clause. Examples:

Sipos no, bambae mi no save kam. If not, I won't be able to come.
Sipos no, bambae mi glad tumas. If not, I'll be very happy.

10.4. *Olsem*: thus, like this, like that

Olsem occurs very frequently in Bislama, and has a wide range of related meanings which include the following:

- a) *Olsem* translates 'like this, like that' when used adverbially within a simple sentence. Examples:

<i>Em i tok olsem.</i>	He spoke thus.
<i>Em i mekem olsem.</i>	He did it like this.

Olsem is often followed by *nomo*, a more emphatic form translating 'just like that'. Examples:

<i>Em i foldaon olsem nomo.</i>	He fell down just like that.
---------------------------------	------------------------------

- b) *Olsem* is also used as a noun modifier meaning 'like that/like the one previously referred to/the same as the one previously referred to'. Examples:

<i>wan trak olsem</i>	a car like that
<i>wan man olsem</i>	a man like that
<i>wan haos olsem haos ia</i>	a house like this
<i>Mi wantem wan olsem .</i>	I want one like this.

- c) In many cases *olsem* corresponds to 'for example'. Examples:

<i>Yu save pulum wan fis, olsem wan karong no wan bonit.</i>	You can catch a fish, for example a trevally or a tuna.
<i>Olsem, yu save pem wan long stoa.</i>	For example, you can buy one at the shop.

- d) *Olsem* is also commonly used as a connective between clauses, meaning 'just as, as'. Examples:

<i>Olsem mi talem finis, yu no save kakae fis ia.</i>	Just as I have said, you cannot eat this fish.
<i>Mi kambak olsem papa i talem finis</i>	I came back as my father said.

In this structure *olsem* is often followed by *we* and is even expandable to *stret olsem we* 'exactly as'. Examples:

<i>Mi wokem olsem we yu askem.</i>	I did it as you asked.
<i>Mi wokem stret olsem we yu askem.</i>	I did it just as you asked.

- e) *Olsem* corresponds to English 'like' in similes such as:

<i>Em i danis olsem faol nomo.</i>	He dances just like a fowl.
<i>Em i wokbaot olsem krab nomo.</i>	It walks just like a crab.

- f) *Olsem* also occurs filling the verb slot in the sentence. In this structure it means approximately 'to be as if'. Examples:

<i>Em i olsem i kakae ten kilo raes.</i>	It was as if he had eaten ten kilos of rice.
<i>Em i olsem i dring ten sel kava.</i>	It was as if he had drunk ten shells of kava.

- g) Perhaps the most frequently encountered use of *olsem* is in the interrogative *olsem wanem?* 'how?', discussed above, 5.1. (Interrogatives). Example:

Yu kam olsem wanem? How did you get here?

10.5. Exercises

Exercise 1: Expansion Drill:

Add the word following the sentence to the sentence the instructor gives you.

Example: Instructor: *Kakae ia em i gud. (moa)*
Student: *Kakae ia em i gud moa.*

1. *Em i glad. (tumas)*
2. *Jif ia em i olfala. (lelebet)*
3. *Buk ia em i gud. (moa)*
4. *Rod ia em i longfala. (moa)*
5. *Pikinini blong Kaltak i harem gud. (smol)*
6. *Tija blong mifala i kros. (lelebet)*
7. *Em i talem se yu mas wet. (smol)*
8. *Bubu blong Pita i sik. (tumas)*
9. *Mi wantem wan we em i sotfala. (moa).*
10. *Em ia i gud. Em ia i gud. (moa)*

Exercise 2: Double Slot Substitution Drill:

Pita em i glad tumas.

- | | |
|-----------------------------|---------------------------|
| 1. <i>Mama blong em</i> | 2. <i>sik tumas</i> |
| 3. <i>harem nogud tumas</i> | 4. <i>Sista blong mi</i> |
| 5. <i>olfala lelebet</i> | 6. <i>kros tumas</i> |
| 7. <i>draeva blong trak</i> | 8. <i>sotfala lelebet</i> |
| 9. <i>laekem tumas</i> | 10. <i>olfala moa</i> |

Exercise 3: Double Slot Substitution Drill:

Pita nomo i stap insaed long nakamal.

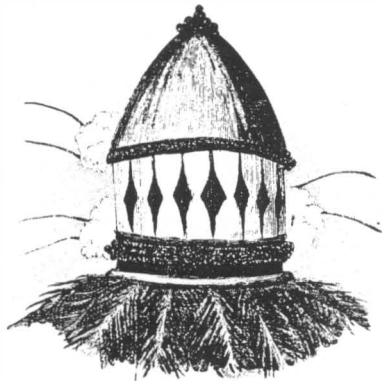
- | | |
|-----------------------------|-------------------------------|
| 1. <i>Olfala Tom</i> | 2. <i>Brata blong Jemes</i> |
| 3. <i>wok long B.P.</i> | 4. <i>aninit long trak</i> |
| 5. <i>Angkel blong Pita</i> | 6. <i>Pikinini blong tija</i> |
| 7. <i>Wan olfala</i> | 8. <i>slip long sanbij</i> |
| 9. <i>Em</i> | 10. <i>Bubu blong mi</i> |

Exercise 4: Expansion Drill:

Add *nomo* to the sentence in the place indicated by *x*.

Example: *Em i kam x.*
Em i kam nomo.

1. *Pita x i kam.*
2. *Em i x wantem.*
3. *Mi laekem x.*
4. *Sista blong Pol i les x.*
5. *Mi x mi save wokem.*
6. *Pita i x kam.*
7. *Pita i kam x.*
8. *Em i givim long olfala ia x.*
9. *Tufala i x rao.*
10. *Tufala i rao x.*



Exercise 5: Single-Slot Substitution Drill.

Sipos yu wantem, yu save askem.

- | | |
|-----------------------------|----------------------------------|
| 1. <i>sidaon long graon</i> | 2. <i>go long nasara</i> |
| 3. <i>kambak long sapa</i> | 4. <i>maredem Leitari</i> |
| 5. <i>sutum nawimba</i> | 6. <i>talem long ol pikinini</i> |
| 7. <i>spel smol</i> | 8. <i>sakem</i> |
| 9. <i>lesen long miusek</i> | 10. <i>danis delaet</i> |

Exercise 6: Integration Drill:

Combine the two sentences using *sipos*.

Example: Instructor: *Yu harem nogud. Yu stap long haos.*

Student: *Sipos yu harem nogud, yu stap long haos.*

1. *Man ia i sik . Em i mas go luk dokta.*
2. *Yu no kam. Bambae mi kros long yu.*
3. *I ren. Yumi no save go long sanbij.*
4. *Sot blong mi i doti. Yu save wasem.*
5. *Mi harem gud bakegen. Bae mi kam kwiktaem.*
6. *Pita i kamtru. Yu talem se mi stap wet long em.*
7. *Kaset i brok. Tom i save fiksimap bakegen.*
8. *Kakae i no dan. Yufala i save kakae nangae fastaem.*
9. *Leitari i no kambak kwiktaem. Bae yumi go long ples blong em.*
10. *Jack i no kam. Bae mi tekem ples blong em.*

Exercise 7: Single Slot Substitution Drill:

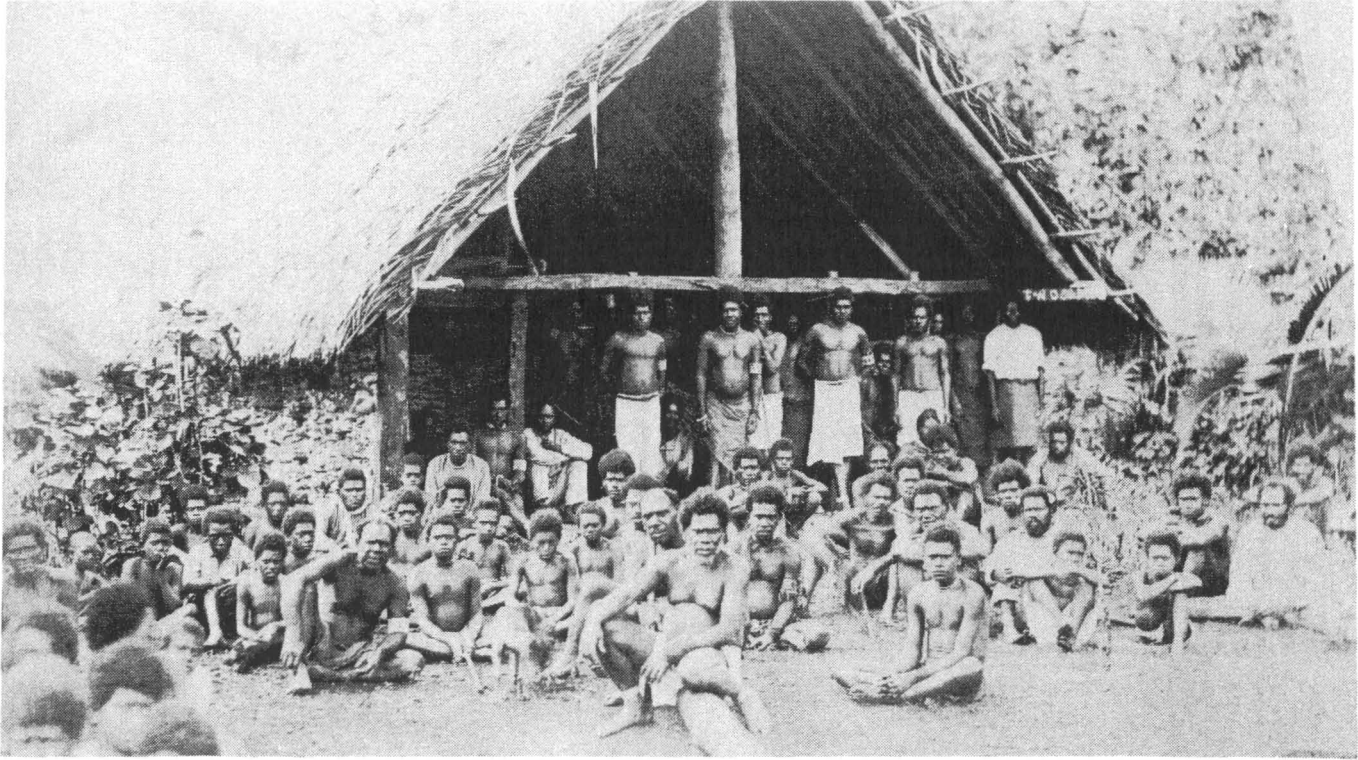
Mi no save klaemap olsem

- | | |
|------------------------|----------------------|
| 1. <i>resis</i> | 2. <i>singsing</i> |
| 3. <i>wokem laplap</i> | 4. <i>dring kava</i> |
| 5. <i>plefutbol</i> | 6. <i>sidaon</i> |
| 7. <i>sutum pijin</i> | 8. <i>pulum fis</i> |
| 9. <i>tok strong</i> | 10. <i>slip</i> |

Exercise 8: Double Slot Substitution Drill

Em i wokem olsem mi wantem.

- | | |
|----------------------------------|---------------------------------|
| 1. <i>kukum kakae</i> | 2. <i>bubu blong mi i talem</i> |
| 3. <i>Pita i askem</i> | 4. <i>givhan long garen</i> |
| 5. <i>stap kwaet</i> | 6. <i>tija i talem</i> |
| 7. <i>sanem mane</i> | 8. <i>wasem klos</i> |
| 9. <i>papa blong em i wantem</i> | 10. <i>wan olman i soemaot</i> |



Santa Maria (Gaua) Islanders, Bishop Selwyn's people, 1883

10.6. Comprehension

Listen to the following story and answer the questions in English.

TETEMAKO MO TOMEDRAHNECHEN (II) (Aneityum)

Nao tufala i go insaed. Em i talem bed ia long Tetemako. Tetemako i go ledaon long em. Em i stap stori wetem em. Tufala i stori go go a saye, nao ia Tetemako em i filim slip, nao i slip. Taem we em i slip, Tomedrahnechen i stap lukluk em i go go taem we em i save se em i slip gud. Em i lesen long em we em i snoa. Em i girap smolsmol i kam afsaed. Karem nalnal blong em. I go olwe long garen blong em. Go olwe long garen blong em, i stap tekem taro nao. Tekem taro wetem kabis aelan. Em i tekem taro blong kakae wetem Tetemako nao. Taem we em i stap tekem taro ia, long garen blong em, Tetemako i stap slip.

saye=that's it; *filim*=feel
slip=sleep

snoa=snore; *girap*=get up
nalnal=club
olwe=all the way

kabis aelan=local cabbage

Samting we em i stap fasem leg blong em blong mekem kastom danis, taem we em i stap slip, samting ia long leg blong em we i blong flasem leg blong em, em i stap krae. I krae be Tetemako i no harem from Tetemako i slip gud ia. Em i krae. Samting ia we em i fasem leg blong em i krae go go...be Tetemako i no harem. Go go i gat wan narafala samting bakegen we em i fasem han blong em, i krae bakegen. Em i krae go go... blong wekemap Tetemako ia, be taem we tufala samting ia i krae, Tetemako i neva harem, from em i slip we. Em i slip gud. Go go taem we samting ia...earring blong em, samting we em i putum long natalngan blong em i krae. Taem we em i krae olsem ia, sem taem tu Tetemako i harem nao i wekap.

fasem=tie onto

flasem=decorate
krae=sound, make a noise

han=arm

wekemap=wake up

earring=ear-ring
natalngan=ear

Taem we i wekap i harem i stret i save se: "O, ating nao ia mi ded nao. Tomedrahnechen i giaman long mi. Ating i wantem kakae mi".

Nao em i girap i go afsaed. I tekemaot wan stamba blong banana, karem i go insaed, putum antap long bed ia, putum en blong em antap long pilo ia. Ale kavremap long narafala mat. Ale em i tekem wan pijin ia, mifala i kolek "nibrij". Voes blong em i stret nomo long man we em i snoa. Yes, em ia nao. Em i tekem i putum andanit long mat ia. Pijin ia i stap singsingaot. I mekem olsem man we em i snoa.

stamba=trunk

en=end

mekem olsem=act like

Tomedrahnechen i go long garen i stap tekem taro wetem aelan kabis. Em i karem plante. Putum stik long em i karem i kam. I karem i kam i kam kasem nakamal. Em i sakem long nakamal. Taem we em i sakem long nakamal i stap, nao em i glad long em. Em i glad i se: "O, nao ia bambae mi kilim Tetemako nao".

sakem=throw, put down

Em i karem nalnal blong em i ron i go i stanemap nalnal ia, i jam ova long ol ston, ol stamba blong wud. Em i jam ova long em, i go olbaot, i glad long em ia, i se bambae em i kakae Tetemako. Em i glad i go go i finis, em i go blong kilim Tetemako nao. Taem we em i go i lukluk long insaed, se: "A, yes, em ia nao i stap slip. Nao ia bambae mi kakae em nao".

stanemap=stand up

olbaot=all over the place

Em i go smolsmol olsem ia. Taem we em i leftemap nalnal, i traem blong muvum mat blong i luksave em, i kilim em. Taem we i muvum mat olsem ia, be pijin...i sek long pijin ia i ron i kam i go afsaed. Nao taem we em i lukluk olsem ia em i leftemap mat ia be i no luk Tetemako. I luk stamba blong banana nomo i ledaon. I se: "O, man, бага ia i giaman tru long mi ia. Em ia i no...em i ronwe finis ia. Bambae mi faenem em wea? Ating i moa gud mi bihaen long em".

smolsmol=quietly

luksave=recognise

sek=startled

бага ia=this rascal

bihaen=follow

Nao ia em i jam afsaed, i karem nalnal blong em blong em i ron bihaen. Em i save se em i go antap blong go long haos blong ples blong em ia. Em i ron bihaen. I ron i go go taem we em i kasem wan poen, i goraon long wan poen, i lukluk i go long narafala poen, em i luk Tetemako. Em i pulumaot feda blong faol we em i putum long hea blong em. Em i pulumaot olsem ia i saksakem, mekem tata long Tomedrahnechen.

poen=point

feda=feather; hea=hair

*saksakem=throw about
mekem tata=say good-bye*

Comprehension questions. [Answers on cassette for Unit 10].

1. Where did Tomedrahnechen go when he saw that Tetemako was sleeping?
2. What vegetables did he collect?
3. Which two objects failed to wake Tetemako?
4. Which object succeeded in waking Tetemako?
5. What did Tetemako think when he woke up?
6. What did he put in the bed as substitutes for himself?
7. What startled Tomedrahnechen when he lifted up the mat on the bed?
8. What did he see instead of Tetemako?
9. What did Tomedrahnechen decide to do when he found that Tetemako had fled?
10. What did Tetemako do to taunt Tomedrahnechen?



Mele slit-drums, Efate. Photographer: J. Beattie, 1883

UNIT 11

11.0. Dialogue: Travel in Vanuatu

WOKBAOT LONG VANUATU

Long Vanuatu i gat klosap wan hundred aelan. Olgeta turis ol i save wokbaot long kantri ia, be i gat hotel long trifala aelan nomo, long Efate, long Tanna, mo long Santo. Long Santo i gat samfala sanbij we ol i gud tumas. Be long aelan ia i no gat tumas turis, from we Santo em i stap longwe lelebet long Vila. Misis Jones em i kambak long Santo. Em i storian wetem haosgel blong em.

Mrs J: Mifala i laekem Santo tumas, from we i no gat tumas man i wokbaot long taon.

Evelin: Ol i talem se i gat plante man bus¹ long Santo. Ol i putum kaliko nomo.

Mrs J: Mi mi luk tufala nomo long Kanal² we ol i putum kaliko nomo.

Evelin: Yufala i stap long Kanal nomo, no olsem wanem?

Mrs J: Mifala i rentem wan trak blong wokbaot long rod. Mifala i wokbaot go kasem Hog Harbour³ long Is Santo.

Evelin: Olsem wanem long ples ia?

TRAVEL IN VANUATU

In Vanuatu there are nearly a hundred islands. Tourists may travel around the country, but there are hotels on only three islands, Efate, Tanna and Santo. In Santo there are some very good beaches. However, on that island there are not many tourists, since Santo is some distance from Vila. Mrs Jones has come back from Santo. She is talking to her housegirl.

Mrs J: We liked Santo very much, because there weren't too many people in the town.

Evelin: They say there are plenty of bushmen in Santo. They just wear a loin-cloth.

Mrs J: I saw only two in Santo town wearing just a loin-cloth.

Evelin: Did you just stay in the town or what?

Mrs J: We rented a car to drive about on the roads. We travelled as far as Hog Harbour in east Santo.

Evelin: What's that place like?

Mrs J: Em i gud tumas. Sanbij blong ples ia em i waet we i waet. Mifala i neva luk wan sanbij olsem bifo.⁴

Evelin: Ol i talem se rod i go kasem Pot Lori.⁵

Mrs J: Em ia nao, Evelin. Ol man Amerika ol i bin wokem rod ia long wo.

Evelin: Ating ol i mekem wan niufala rod finis, i go long Big Bay.⁶

Mrs J: Tru ia, be mifala i no wokbaot long em. Mifala i gobak long Kanal. Afta, mifala i aot bakegen long Saot Santo.

Evelin: Yufala i go wea long saed ia long saot?

Mrs J: Mifala i folem rod go kasem Tangoa.⁷ Mifala i go luk Baebol Koles long smol aelan. Ol i statem skul ia moa long wan hundred yia i pas finis.

Evelin: Yes, samfala pasta blong mifala long Paama ol i skul long Tangoa.

Mrs J: Mifala i glad tumas long trep ia. Maet yu save kam wantaem.

Evelin: Yes, mi laekem, be ating mane blong mi i no inaf blong pem rod blong mi.

Mrs J: Very good. The beach there is as white as can be. We'd never seen a beach like it before.

Evelin: They say the road goes as far as Port Olry.

Mrs J: That's right, Evelin. The Americans made the road during the War.

Evelin: I believe they've made a new road to Big Bay.

Mrs J: That's right, but we didn't go on it. We went back to Santo town. Then we went out to South Santo.

Evelin: Whereabouts did you go in the South?

Mrs J: We followed the road as far as Tangoa. We saw the Bible College on the small island. The school there was started over a hundred years ago.

Evelin: Yes, some of our own pastors on Paama did their studies on Tangoa.

Mrs J: We were very pleased with this trip. Maybe you can come sometime.

Evelin: Yes, I would like to, but I don't think I've enough money to pay my way.

*Mrs J: Sipos yu stap yet long
nekis yia, bambae mi
traem askem man blong
mi blong em i pem rod
blong yumi evriwan
long haos.*

Mrs J: If you're still here next year, I'll try and ask my husband to pay for everyone in the house.

Notes:

- ¹ *man bus*: a bushman, normally a pagan; the normal clothing for such people in Santo consists of a cloth, often red, worn as a loin-cloth or hanging in front.
² *Kanal*: Santo town area, the Segond Channel.
³ Major settlement in East Santo.
⁴ The beach referred to is known as Champagne Beach.
⁵ Port Olry (note the syllable reversal in Bislama: [Olry] > [Lory]).
⁶ The Bay of St Phillip and St James, discovered by Quieros (1606)
⁷ A small island in south Santo, just offshore.

Vocabulary: Unit 11

<i>animol</i>	animal	<i>Baebol</i>	Bible
<i>berem</i>	bury	<i>bildem</i>	build
<i>draem</i>	dry	<i>evridei</i>	every day
<i>faen</i>	fined	<i>fanis</i>	fence
<i>fiva</i>	fever	<i>gru</i>	grow
<i>hanggri</i>	hungry	<i>jusum</i>	choose
<i>kaliko</i>	loincloth	<i>Kanal</i>	Santo
<i>kantri</i>	country	<i>koles</i>	college
<i>krab</i>	crab	<i>lida</i>	leader
<i>maj</i>	match	<i>man bus</i>	pagan
<i>naef</i>	knife	<i>niuspepa</i>	newspaper
<i>pen</i>	paint	<i>pentem</i>	paint
<i>planem</i>	plant	<i>praes</i>	price
<i>praod</i>	proud	<i>raep</i>	ripe
<i>sakem</i>	throw (out)	<i>sapenem</i>	sharpen
<i>smelem</i>	smell	<i>stonem</i>	stone
<i>swea</i>	swear	<i>tajem</i>	touch
<i>tij</i>	teach	<i>tiket</i>	ticket
<i>wajem</i>	watch	<i>wokbaot</i>	travel, walk

11.1. Obligation: imperatives and prohibitives

There are varying degrees of obligation and necessity expressed by a range of structures in Bislama. These correspond to direct orders, moral obligations or even polite suggestions in English.

Imperatives:

- a) Orders or commands are conveyed simply by the use of the verb, which is normally but not always preceded by the subject. Thus:

<i>Yu sidaon long ples ia!</i>	Sit here!
<i>Yu kambak kwiktaem!</i>	Come back quickly!
<i>Stanap plis!</i>	Please stand!
<i>Sakem doti ia!</i>	Throw out this rubbish!

The prohibitive or negative imperative is expressed simply by *no* preceding the verb. Examples:

<i>Yu no tajem!</i>	Don't touch!
<i>Yu no luk!</i>	Don't look!
<i>Yufala i no tajem!</i>	Don't touch!

- b) *Mas*:

Necessity or obligation is often expressed by *mas* preceding the verb. The degree of obligation implied by *mas*, which covers both 'must' and 'should', is not so clear in Bislama as it is in English. Examples:

<i>Yu mas givhan long Kaltak.</i>	You must help Kaltak.
<i>Yu mas kambak long tu klok.</i>	You must come back at two o'clock.
<i>Ol i mas givhan blong pulum kenu i kamsoa.</i>	They must help to pull the canoe ashore.
<i>Yufala i mas stap kwaet.</i>	You (pl) must remain quiet.

The negative of *mas* clauses takes one of two forms:

- 1. *no mas* + verb.
- 2. *mas no* + verb.

There are two competing forms, the first of which is the more common. Examples:

<i>Yufala i no mas faet oltaem.</i>	You must not fight all the time.
<i>Ol i no mas tajem evri samting insaed long stoa ia.</i>	They mustn't touch everything in this shop.
<i>Yufala i mas no fogetem.</i>	You must not forget it.

This last structure, *mas no*, appears to result from calquing on the English structure with the same function. It is, however, not uncommonly heard as a variant of *no mas*.

c) *Save*:

As discussed above, 8.3., *save* + verb indicates 'to be able to', and one of the functions of this structure is to convey permission. For example:

Yu save tekem mane ia. You may take this money.

It is also used as a gentle or persuasive kind of imperative in sentences such as:

*Yu save wasem olgeta
glas, plis.* You can wash all the glasses,
please.

In the negative, however, *no save* provides quite a strong prohibitive. Examples:

Yu no save kakae fis ia. Don't eat that fish.
*Yufala i no save stap long
ples ia.* You (pl) cannot stay here.

d) *I gud/i moa gud/i nogud*

A further imperative/prohibitive set is provided by *i gud/i moa gud* versus *i nogud*. *I gud* + verb has the connotation 'it would be good if ..., I would like you to ...'. *I moa gud* conveys 'it would be better/preferable to ...'. The prohibitive *i nogud* corresponds roughly to 'you had better not'. Examples:

*I nogud yu traem toktok long
em.* You shouldn't try to talk to him.

I nogud yu tekem mane ia. You had better not take this
money.

I gud yu kam long hapas fo. You should come at half past
four.

I gud yu kukum long tri minit. You should cook it for three
minutes.

I moa gud yu livim i stap. You'd better leave it alone.

I gud also commonly takes the form *i gud sipos*, with approximately the same meaning. For example:

*I gud sipos yu wasem floa
fastaem.* You should wash the floor first.

11.2. Reason: *from we*: because/since

- a) Reason clauses are normally introduced by *from* or *from we*, as in the following:

<i>Mi no gat mane from we praes i daon tumas.</i>	I have no money because the price is too low.
<i>Mi no save kam from we i no gat rod.</i>	I cannot come because there is no road.

With some speakers *from we* is shortened to *from*, as in:

<i>Em i sakem from em i nomo wantem.</i>	He threw it away because he no longer wanted it.
--	--

'Because of' is conveyed by the use of *from* + Noun. Examples:

<i>Em i kam from trabol ia.</i>	He came because of this problem.
<i>Em i faen from trak.</i>	He was fined on account of the car.
<i>Ol i no gat mane from praes blong kopra.</i>	They have no money because of the copra price.

Note that *from* can take the place of a whole phrase, 'because of it/them', as in the following two examples:

<i>Em i faen from.</i>	He was fined because of it.
<i>Em i go from.</i>	He went because of it.

- c) A small minority of Bislama speakers, especially in urban areas, use *bikos* instead of *from we* to introduce reason clauses. Example:

<i>Mi kros tumas bikos traoses blong mi i brok.</i>	I am very upset because my trousers are torn.
---	---

11.3. More on relative clauses

- a) In 9.1, above, we saw how relative clauses known as 'dependent subject relatives' are handled in Bislama. In these clauses the object of the main or first clause becomes the subject of the relative clause. A typical dependent subject relative clause would be, then:

<i>Mi save man ia we em i stilim mane.</i>	I know the person who stole the money.
--	--

- b) There is another type of relative clause, known as ‘dependent non-subject’. In this clause type, the object of the main clause remains the object of the relative clause. Typical dependent non-subject clauses (in bold) include:

*This is the man **whom I saw.***

*I repaired the window **that John broke.***

In Bislama, dependent non-subject clauses are also introduced by *we*, normally, as in the following:

<i>Em ia mane blong pem pen we yu givim long mi.</i>	Here is the money to pay for the paint that you gave me.
<i>Em ia haos we ol i wokem long tu wik nomo.</i>	This is the house that they built in only two weeks.
<i>Man we mi givhan long em i stap sidaon longwe.</i>	The man whom I helped is sitting over there.
<i>Em i givhan long pikinini we sora blong em i fas.</i>	He helped the child who is deaf (whose ears are blocked).

- c) A final point needs to be made about relative clause in Bislama. When ‘where’ or ‘wherever’ are used as complements, they are expressed in Bislama by a locative noun or noun phrase plus the relative clause introducer *we*. Examples:

<i>Mi save gud ples we yu haedem mane long em.</i>	I know well where you hid the money.
<i>Ol i save ples we pikinini i stap haed long em.</i>	They know where the child is hiding.

On the other hand, observe that ‘what’ or ‘whatever’, used in a parallel construction, are simply conveyed by *wanem*, without the relative introducer *we*. Examples:

<i>Mi save wanem yu wantem.</i>	I know what you want.
<i>Yu save tekem wanem yu wantem.</i>	You may take whatever you like.

Note, however:

<i>Mi save samting ia we yu wantem.</i>	I know the thing that you want.
---	---------------------------------

11.4. Inceptives: *stat/statem*

- a) Intransitively, *stat* 'to start', 'to begin' is used much the same as in English. Examples:

<i>Enjin ia i no save stat.</i>	This motor won't start.
<i>Faea ia i stat nao ia nomo.</i>	This fire started just now.

- b) Used transitively, *stat* becomes *statem*, and functions as an ordinary transitive verb. Examples:

<i>Yu save statem enjin.</i>	You may start the engine.
<i>Praem Minista i statem toktok blong em.</i>	The Prime Minister began his speech.

- c) 'To start to, to begin to do something' involves a number of variations in construction, as follows:

- *stat* + verb
- *stat blong* + verb
- *statem blong* + verb

- i) *Stat* + verb corresponds most closely to the English 'to start x-ing'. Examples:

<i>Bambae em i stat tij long Febuwari.</i>	He will start teaching in February.
<i>Em i stat mekem garen long ples ia.</i>	He started making a garden here.

- ii) *Stat blong* + Verb is most commonly used where the verb is intransitive, with the meaning 'to start to x'. Examples:

<i>Em i stat blong go, be mifala i blokem em.</i>	He started to go, but we prevented him.
<i>Em i stat blong danis.</i>	She began to dance.

- iii) *Statem blong* + Verb is most commonly reserved for cases in which the main verb of the sentence is transitive, with the meaning 'to start to x'. Examples:

<i>Ol i statem blong wokem wan niufala haos.</i>	They started to build a new house.
<i>Em i statem blong ronem pig long bus.</i>	He began to hunt pigs in the bush.

While the functions assigned to the different constructions just discussed may be taken as general rules, it should be noted that a number of ni-Vanuatu use *stat*, *stat blong* and *statem blong* interchangeably.

11.5. Exercises

Exercise 1: Transformation Drill:

Change the following commands into the negative.

Example: Instructor: *Yu openem doa.*

Student: *Yu no openem doa.*

1. *Yu tajem plet ia.*
2. *Yu sidaon long ples ia.*
3. *Yu openem doa.*
4. *Yu hareap.*
5. *Yu sakem spia.*
6. *Yu sutum pijin.*
7. *Yu givim kakae ia long dog.*
8. *Yu go insaed long haos ia.*
9. *Yu dring sel kava ia.*
10. *Yu ledaon long graon.*

Exercise 2: Double Slot Substitution Drill:

Yu no save /swea long mama blong yu.

- | | |
|--------------------------|----------------------------|
| 1. <i>Nogud yu</i> | 2. <i>Yu no mas</i> |
| 3. <i>tajem buk ia</i> | 4. <i>laf long em</i> |
| 5. <i>Ol i no save</i> | 6. <i>Pita i no mas</i> |
| 7. <i>Mi save</i> | 8. <i>Nogud mi</i> |
| 9. <i>kakae naora ia</i> | 10. <i>Mifala i no mas</i> |

Exercise 3: Double Slot Substitution Drill:

Mi no gat mane from we i no gat wok.

- | | |
|-------------------------------|--------------------------------|
| 1. <i>mi wantem spel nomo</i> | 2. <i>mi no wok gud</i> |
| 3. <i>Mi no winim mane</i> | 4. <i>mi no faenem wok.</i> |
| 5. <i>mi les nomo</i> | 6. <i>mi stap long haos</i> |
| 7. <i>Em i no hareap</i> | 8. <i>Em i krangke lelebet</i> |
| 9. <i>mane blong mi i lus</i> | 10. <i>ol i bin stilim</i> |

Exercise 4: Integration Drill:

Combine the two sentences, using *from we*, as in the following:

Instructor: *Mi no wok. Mi harem nogud.*

Student: *Mi no wok from we mi harem nogud.*

1. *Mi no ple futbol. Mi taed tumás.*
2. *Ol i stap long haospetal. Ol i gat fiva.*
3. *Pita i gobak long Paama. Mama blong em i sik tumas.*
4. *Waef blong mi i harem nogud. Em i gat bel.*
5. *Mi no kam long las wik. Mi fogetem miting.*
6. *Mi glad tumas. Em i save kam long lafet.*
7. *Em i kros. Tim blong em i no winim maj.*
8. *Mi no save kam. I no gat rod.*
9. *Ol i no gat mane. Praes blong kopra i daon tumas.*
10. *Em i hanggre. Em i no kakae yet.*

Exercise 5: Integration Drill:

Combine the two sentences, using relative clauses. Example:

Instructor: *Mi wajem man ia. Yu biliv se em i krangke.*

Student: *Mi wajem man ia we yu biliv se em i krangke.*

1. *Mi luk haos. Yu bildem long Paunangisu.*
2. *Mi wantem luk niuspepa. Yu putum long haos.*
3. *Ol i luk niuspepa. Foto blong Pol i stap insaed.*
4. *Em ia pen blong pentem rum. Mi pem long stoa.*
5. *Mi laekem basket. Leitari i wokem.*
6. *Yumi kakae bigfala yam. Jif i givim.*
7. *Mi laekem tuluk. Meri i kukum.*
8. *Dres ia em i flas we. Emili i jusum.*
9. *Mi tingbaot tiket blong plen. Mi fogetem.*
10. *Em i sapenem akis. Jemes i pem.*

Exercise 6: Integration Drill:

Combine the two sentences, using relative clauses. Example:

Instructor: *Mi givhan long woman ia. Mi no save nem blong em.*

Student: *Mi givhan long woman ia we mi no save nem blong em.*

1. *Mi givim leta long man ia. Em i go long Santo.*
2. *Mi wantem wan trak. Em i red.*
3. *Mi laekem fis ia. Mi hukum long rif.*

4. *Em i praod tumas long haos ia. Em wan i bildem.*
5. *Mi no save faenem haos ia. Em i stap samples long bus.*
6. *Pita i save klaemap long kokonas ia. Em i hae tumas.*
7. *Papa i singaot long pikinini. Pikinini ia i stap krae.*
8. *Olgeta ol i luk sip. Sip ia i kafsaed long solwota.*
9. *Em i pikimap glas. Pikinini i kafsaedem glas.*
10. *Em ia bigfala haos. Ol i stap insaed long em bifo.*

Exercise 7: Double Slot Substitution Drill:

Em i stat / tij long 1984.

- | | |
|--------------------------------|----------------------------------|
| 1. <i>Sista blong mi em i</i> | 2. <i>wokem mat</i> |
| 3. <i>fiksimap trak</i> | 4. <i>Ol i stat blong</i> |
| 5. <i>go afsaed</i> | 6. <i>sutum nawimba long bus</i> |
| 7. <i>Leitari i stat</i> | 8. <i>resis olbaot</i> |
| 9. <i>ansa long kwestin ia</i> | 10. <i>lukaot long pikinini</i> |

Exercise 8: Double Slot Substitution Drill

Ol i statem blong wokem niufala nakamal.

- | | |
|-------------------------------|------------------------------|
| 1. <i>Olgeta yangfala</i> | 2. <i>pentem haos</i> |
| 3. <i>digim graon</i> | 4. <i>berem man ia</i> |
| 5. <i>sakem doti olbaot</i> | 6. <i>stonem woman ia</i> |
| 7. <i>kukum laplap</i> | 8. <i>Olgeta blong Nguna</i> |
| 9. <i>jusum lida blong ol</i> | 10. <i>draem kopra</i> |

11.6. Comprehension

Listen to the following story and answer the questions in English,

RATMO KRAB (I) (Efate)

Maefren, nao ia mi glad tumas we yumitufala i stap. Nao mi wantem talem long yu wan stori blong kastom blong mifala. Mi talem olsem se i gat tu animol, wan nem blong em krab, wan nem blong em rat. Wantaem tufala i stap. Tufala i tingbaot, se ating moa gud yumitufala i mekem wan smol garen blong yumitufala. Yumi planem sam kakae long em. Taem i raep, yumitufala i stap kakae. Nao tufala i go mekem nao. Tufala i pulum naef, go bras nao. Finis, i stap i drae, tufala i bonem. Taem tufala i bonem finis, afta tufala i klinim nao. Taem tufala i klinim finis, pikimap ol samting we ol i planem. Tekem maniok, poteto, banana, yam. Finis, tufala i go planem nao. Taem tufala i planem finis, tufala i mekem fanis nao, wan smol fanis we i blokem ol samting we tufala i planem. Taem tufala i planem finis long fanis ia, tufala i stap lukaot. Ol samting i stap gru nao. Stap lukaot evridei, evridei go go ol samting i gru i go antap. I kamgud nao. Klosap i raep nao. Tufala i glad long garen ia nao. Tufala i stap luk evridei, go go wan taem nao tufala i go long garen ia bakegen. Tufala i luk wan pig i brekem doa blong tufala. I go stap wokbaot raon long garen ia, smelem ol smolsmol samting we tufala i planem. Finis, i gobak. Bambae sekon taem em i go, bambae em i kakae. Wan dei tufala i go bakegen, i luk wan pig i brekem doa finis. I stap wokbaot insaed long garen ia. I stap lukluk ol kakae we tufala i planem.

planem=plant

bras=slash garden

bonem=burn

fanis=fence

gru=grow

doa=door, gate

"Nao sipos yumitufala i faenem pig ia samtaem, bambae yumitufala i kilim, yumitufala i kakae".

Wantaem nao tufala i go nao, go luk wan woman, talem long em:

"E, woman, mitufala i go luk garen blong mitufala. I gat wan pig i go insaed finis. Nao mitufala i gobak i nomo stap. Nao mitufala i talem long...Sipos mitufala i go faenem bakegen, bae mitufala i kilim nao. Bae yu se wanem?"

Woman ia i se: "No, i oraet. Sipos yutufala i faenem samtaem bakegen, yutufala i kilim. Bambae yumi kakae".

Nao nara dei bakegen tufala i go, go nao, faenem pig i stap.

[to be continued]

Comprehension questions. [Answers on cassette for Unit 11]

1. What two animals are involved in the story?
2. What did they decide to do?
3. What did they plant in the garden?
4. What was the first step in making the garden?
5. What did they build?
6. What was the pig doing in the garden?
7. What damage had he done on his second visit?
8. What did the rat and the crab decide to do about it?
9. What did they say to the woman?
10. What did the woman reply?





Tannese man. Photographer: Rev. Laurie; 1891-4

UNIT 12

12.0. Dialogue: In church

LONG JIOJ

Long Vanuatu i gat plante jioj, olsem Presbitirin, Anglikan¹, Katolik, Sevendei mo sam narafala jioj tu we mi no talemaot nem blong olgeta. Jioj em i impotan tumas long Vanuatu, from we klosap evriwan i Kristin finis. I gat sam man bus long Malakula, mo long medel blong samfala aelan we ol i stap yet long daknes. Pita em i skul long Presbitirin. Em i kam long PMC jioj² long Sande long sevis blong ten klok.

Pita: Olsem wanem Kaltak, yu no kam long mared blong Jimi?

Kaltak: Yes Pita. Yestedei mi harem nogud. Olsem mi no save kam long mared ia.

Pita: Tede yu harem gud lelebet bakegen?

Kaltak: Nogat, mi harem nogud tumas. Mi kam prea from sik ia.

Pita: Yu mas traem go long klinik tumora. Olgeta ol i save givim merisin blong mekem bodi blong yu i kam strong bakegen.

IN CHURCH

In Vanuatu there are many churches, for example, Presbyterian, Anglican, Catholic, Seventh Day Adventist and some other churches whose names I have not mentioned. Church is very important to Vanuatu people since nearly everyone is already a Christian. There are some heathens in Malekula, and in the middle of some islands where they remain unconverted. Peter is a Presbyterian. He comes to the PMC church on Sunday, to the ten o'clock service.

Peter: What's the trouble Kaltak, you didn't come to Jimmy's wedding?

Kaltak: Yes, Peter. I didn't feel well yesterday. So I couldn't come to the wedding.

Peter: Do you feel a bit better again today?

Kaltak: No, I feel really sick. I've come to pray because of this illness.

Peter: You must try to get to the clinic tomorrow. They can provide some medicine that will make your body strong again.

Kaltak: God em i save mekem bodi blong mi i kam strong. Yumi mas go insaed long jioj nao.

Pita: Oraet, be sipos mi no luk yu bakegen taem sevis i finis, yu no wantem gobak long haos long trak blong mi?

Kaltak: Yes. Ezrom em i talem finis se bambae em i kam long trak blong em long medel dei.

[Insaed long jioj, pasta i statem riding.]

Pasta: Tede riding blong yumi i kamaot long leta blong Pol long ol Kristin man blong Efesas, long japta tu, vas wan.

Pita: E, Kaltak, prea blong em i longfala tumas.

Kaltak: Kwaet. Mi stap lesen long riding ia. Yu no mas spoelem wod blong God.

Pita: Wod blong God em i gud tumas, be samtaem tu, bodi blong mi i taed gud. Toktok blong pasta i no save finis.

Kaltak: Yu yu olsem olgeta yangfala. Yu no save stap kwaet smol taem.

Pita: Mi save. Tingting blong ol olfala em i olsem oltaem. Yu save, Kaltak, God i laekem noes tu samtaem!

Kaltak: God can restore my body. We must go into the church now.

Peter: All right, but if I don't see you again when the service is over, wouldn't you like a ride home in my car?

Kaltak: No. Ezrom has said that he'll be coming along in his car at midday.

[Inside the church the pastor begins a reading.]

Pastor: Today's reading is taken from the letter of Paul to the Christians of Ephesus, chapter two, verse one.

Peter: Hey, Kaltak, his prayer is too long.

Kaltak: Quiet! I'm listening to the reading. You mustn't spoil God's word.

Peter: God's word is very good, but sometimes I get pretty tired because the Pastor's preaching is endless.

Kaltak: You are like all youngsters. You can't keep quiet even for a short time.

Peter: I know. Old people think like this all the time. You know, Kaltak, God likes noise too sometimes.

Notes:

¹ Church of Melanesia (Anglican).

² Paton Memorial Church (Presbyterian).

Vocabulary: Unit 12

<i>daknes</i>	'darkness'	<i>folem</i>	follow
<i>gat</i>	intestines	<i>impotan</i>	important
<i>japta</i>	chapter	<i>jioj</i>	church
<i>kafsaed</i>	tip over	<i>kakae</i>	bite, eat
<i>kalabus</i>	prison	<i>kasem</i>	as far as
<i>kavremap</i>	cover up	<i>Krismas</i>	Christmas
<i>Kristin</i>	Christian	<i>lif</i>	leaf
<i>mestem</i>	miss	<i>misinari</i>	missionary
<i>neva</i>	never	<i>noes</i>	noise
<i>pikim</i>	pick, dig	<i>prea</i>	pray, prayer
<i>riding</i>	reading	<i>ronem</i>	chase
<i>sem</i>	same	<i>Sevendei</i>	S.D.A.
<i>sevis</i>	service	<i>spesel</i>	special
<i>tanem</i>	turn, throw	<i>tut</i>	tooth, claw
<i>vas</i>	verse	<i>wof</i>	wharf
<i>yad</i>	yard		

12.1. Nobody, no one, nothing, nowhere, none

In Bislama there is no single word which corresponds to 'nobody', 'no one' or 'nothing'. The equivalent of these items is conveyed by constructions involving the negative of *i gat* 'there is', discussed above, 7.3.

- a) 'Nobody' is translated by *i no gat man*, 'there is nobody', or 'there is no one'. Examples:

<i>I no gat man i stap long haos.</i>	There is nobody home.
<i>Wanem ia? I no gat man blong giuhan?</i>	What is this? Is there nobody to help?

<i>I nomo gat man i save.</i>	Nobody knows any more.
<i>I no gat man i stap long aelan ia.</i>	Nobody lives on this island.

- b) 'Nothing' corresponds to *i no gat wan samting*, literally 'there is not one thing'. Examples of usage:

<i>I no gat wan samting i stap long asebokis.</i>	There is nothing in the refrigerator.
<i>I no gat wan samting long stoa?</i>	Isn't there anything in the store?
<i>Em i no givim wan samting long tija.</i>	She gave nothing to the teacher.

- c) The word *nating* exists in Bislama. Note carefully that it does not have the same meaning or usage as 'nothing' in English. In Bislama *nating* generally means 'of no importance, of low status, plain, unimproved'. Some examples will demonstrate its principal usages:

<i>Mi mi man nating.</i>	I'm just an ordinary person.
<i>Em ia i samting nating.</i>	This is unimportant.
<i>Pita i dring wota nating.</i>	Peter drank plain water.
<i>Man ia i stap nating long velej.</i>	This man is idle in the village.

When used in conjunction with a negative verb, *nating* intensifies the negative and corresponds to 'not at all', 'absolutely not'. Examples:

<i>Em i no save nating.</i>	He doesn't know at all.
<i>Mi no glad nating.</i>	I'm not at all happy.
<i>I no gat wan man nating we i glad long rao ia.</i>	There wasn't a single man who was happy about that dispute.

- d) Observe also that 'nowhere' and 'none' are also expressed by constructions similar to those described above for 'nothing' and 'nobody'. 'Nowhere' is conveyed by the equivalent of 'not anywhere', while 'none' is expressed as 'not one'. Examples:

<i>Em i no go samples; i stap long ples ia.</i>	He went nowhere; he stayed here.
<i>Mi mi no gat wan.</i>	I have none.

12.2. Almost, nearly: *klosap* + verb

- a) *Klosap*, 'almost, nearly' occupies the same position in the clause as *bambae*, see section 6.2., above. Examples:

<i>Klosap trak blong mi i kafsaed.</i>	My vehicle nearly overturned.
<i>Klosap mi brekem leg blong mi.</i>	I nearly broke my leg.
<i>Man ia klosap mi sutum em.</i>	I nearly shot that man.
<i>Klosap ol i finis nao.</i>	They have nearly finished.

- b) *Klosap long* + Noun is used as a simple locative, 'to be near to'. Examples:

<i>Haos blong em i stap klosap long solwota.</i>	His house is near the sea.
<i>Em i sidaon klosap long kokonas.</i>	She sat down near the coconut tree.
<i>Erakor i stap klosap long Vila.</i>	Erakor is close to Vila.

- c) *Klosap* + Noun Phrase, corresponds to 'almost, nearly'. Examples:

<i>klosap twanti man</i>	nearly twenty men
<i>klosap olgeta man</i>	nearly all the people

Note that with numerals and time phrases both *klosap* and *klosap long* are used interchangeably. Examples:

<i>klosap wan hundred man</i>	nearly 100 men
<i>klosap long wan hundred man</i>	nearly 100 men
<i>klosap medel naet</i>	at nearly midnight
<i>klosap long medel naet</i>	at nearly midnight

- d) *Klosap* is used also as an adverb of place, meaning 'near, close'. Examples:

<i>Vila i stap klosap nomo.</i>	Vila is quite close.
<i>Velej i klosap nao.*</i>	The village is close now.

* In some rural areas *stesen* is preferred to *velej* to designate 'village, hamlet'

12.3. Until, as far as: *kasem*

'Until, as far as' are conveyed in Bislama by *kasem*, *go kasem* and *kam kasem*. These occupy the same position in the sentence as their equivalents in English.

- a) *Kasem*, *go kasem* and *kam kasem* occur before time phrases with the meaning 'until'. Examples:

<i>Bambae mi wet long ples ia go kasem ten klok.</i>	I shall wait here until ten o'clock.
<i>I gat wan spesel praes go kasem tumora.</i>	There is a special price until tomorrow.
<i>Mi wok long B.P. kam kasem Krismas las yia.</i>	I worked at Burns Philp until Christmas last year.
<i>Mi stap long stoa kam kasem taem we faet i stat.</i>	I was in the shop until the fight started.

Note that *go kasem* most often refers to future events, while *kam kasem* normally occurs with a past time reference. Where lengthy duration is highlighted, *go* or *kam* may be repeated, yielding sentences such as:

<i>Em i kakae gogogo em i finisim.</i>	He ate and ate until he finished them.
--	---

This construction is further discussed below, Section 16.5.

With many speakers, where the tense of the action has already been established, *kasem* alone is employed. Examples:

<i>Mi wok kasem seven klok.</i>	I work until seven o'clock.
<i>Em i wok kasem taem we em i taed.</i>	He worked until he was tired.

- b) *Kasem* is also used preceding nouns to indicate 'as far as'. Examples:

<i>Rod i godaon kasem sanbij.</i>	The road goes down as far as the beach.
<i>Sip i godaon kasem Tanna.</i>	The boat went down as far as Tanna.

12.4. Time clauses: *taem*, *taem we*

- a) In Bislama dependent time clauses are introduced by *taem*, *taem we* or *long taem we*. Examples:

<i>Taem olgeta ol i harem nius, ol i kam kwiktaem.</i>	When they heard the news, they came quickly.
<i>Taem em i singaot, yufala i mas stanap.</i>	When he calls, you have to stand up.
<i>Taem we em i kam long Ostrelia, em i glad tumas.</i>	When he came to Australia, he was very happy.
<i>Taem we mi stap long Santo, mi gat fiva oltaem.</i>	When I was in Santo I had malaria all the time.

It is considered by some speakers of Bislama that *taem we* translates 'in the period that', while *taem* indicates 'on the occasion that'. While some speakers may maintain such a distinction, for many the two are interchangeable.

b) Other related time concepts containing *taem* are as follows:

<i>long taem ia (we)</i>	at that time (when)
<i>stret long taem (we)</i>	exactly as
<i>bifo long taem (we)</i>	before when
<i>oltaem</i>	always, continually
<i>longtaem finis</i>	long ago, for a long time
<i>i no longtaem</i>	recently, shortly

Examples:

<i>Long taem ia we ol i kam, mi no bon yet.</i>	At the time that they came, I was not born yet.
<i>Stret long taem we em i ded, glas i brok.</i>	Exactly at the time he died, the glass broke.
<i>Bifo long taem we mi yangfala yet, i no gat wof long Vila.</i>	Before, when I was still young, there was no wharf in Vila.
<i>Em i stap krae oltaem.</i>	He/she cries all the time.
<i>Longtaem finis em i gobak long aelan blong em.</i>	A long while ago he went back to his island.
<i>Longtaem finis Kaltak i stap wok long B.P.</i>	Kaltak worked for Burns Philp for a long time.
<i>Em i kambak i no longtaem.</i>	He came back recently.

12.5. Verbs of saying: *se*

a) As outlined above, Section 9.1., reported speech is usually introduced by *se*, following a verb of saying. Examples:

<i>Ol i talem se yu mas kambak kwiktaem.</i>	They said (that) you must come back quickly.
<i>Em i talem se em i wantem.</i>	He said (that) he wants it.

Se is in fact used not only to introduce reported speech after verbs of saying, but is used with the same construction after verbs of thinking, believing, knowing and feeling. Some of the most common verbs taking *se* include:

<i>talem se</i>	to say (that)
<i>bilif se</i>	to believe (that)
<i>hop se</i>	to hope (that)
<i>ting se</i>	to think (that)
<i>save se</i>	to know (that)
<i>haremsave se</i>	to understand (that)
<i>luksave se</i>	to recognise (that)
<i>askem se</i>	to ask (that)
<i>ansa se</i>	to answer (that)

Examples of usage:

<i>Mi bilif se tingting ia i stret.</i>	I believe that this idea is correct.
<i>Hilda i ting se em i lusum earing blong em.</i>	Hilda thinks (that) she has lost her ear-rings.

In cases where alternatives are offered, *se* corresponds to English 'whether'. Example:

<i>Mi no save se ol i pem wan bag o tu bag.</i>	I don't know whether they bought one or two bags.
---	---

- b) *Se* also introduces direct speech, and acts very much like quotation marks. Examples:

<i>Tufala i ansa se: "Jif Kambong."</i>	They (two) answered: "Chief Kambong."
<i>Olman ia i talem se: "Yes."</i>	This old man said: "Yes."

- c) *Se* also serves as an independent verb, 'to say', but as such is normally used only with third person subjects, he, she or they. Examples:

<i>Em i se: "Oraet."</i>	He said: "All Right."
<i>Ol i se: "Livim i stap."</i>	They said: "Leave it alone."

For many speakers, *se* used in this manner is perceived as an abbreviated form of the fuller *talem se*, discussed previously.

12.6. Exercises

Exercise 1: Transformation Drill

Put the following sentences into the negative:

1. *I gat plante man long aelan ia.*
2. *I gat wan man i stap insaed long haos.*
3. *Em i givim wan samting long bebi.*
4. *I gat wan samting insaed long bokis ia.*
5. *Mi wantem yu givim wan samting long kemes.*
6. *I gat man i stap?*
7. *Pita i go samples.*
8. *Mi mi gat wan.*
9. *I gat wan man i luk akseden.*
10. *Ol i faenem wan samting ananit long ston ia.*

Exercise 2: Transformation Drill:

Put the following sentences into the affirmative:

1. *Ples ia i no gat man.*
2. *I no gat man i save samting ia.*
3. *I no gat wan samting long stoa.*
4. *Leitari i no givim wan samting long bebi.*
5. *Pita i no go samples.*
6. *I no gat man blong givhan long mi?*
7. *I no gat wan samting long aesbokis?*
8. *Sista blong mi i no lusum wan samting.*
9. *I no gat wan samting insaed long rum blong em.*
10. *Em i no wan samting.*

Exercise 3: Double Slot Substitution Drill:

Klosap mi / finisim kakae ia.

- | | |
|-----------------------------|------------------------------------|
| 1. <i>finisim wok ia</i> | 2. <i>harem gud bakagen</i> |
| 3. <i>Pita</i> | 4. <i>Ol pikinini</i> |
| 5. <i>foldaon long ston</i> | 6. <i>Rat ia</i> |
| 7. <i>faetem man ia</i> | 8. <i>rere blong go long Santo</i> |
| 9. <i>mestem</i> | 10. <i>brekem glas ia</i> |

Exercise 4: Double Slot Substitution Drill:

Em i stap wet klosap long solwota.

- | | |
|-------------------------------|-------------------------|
| 1. <i>sidaon long graon</i> | 2. <i>stap</i> |
| 3. <i>ofis blong koprativ</i> | 4. <i>kalabus</i> |
| 5. <i>faenem ki ia</i> | 6. <i>sidaon nating</i> |
| 7. <i>velej blong Jemes</i> | 8. <i>wof</i> |
| 9. <i>skelem kopra</i> | 10. <i>laetem faea</i> |

Exercise 5: Single Slot Substitution Drill:

Bambae ol i spel go kasem Sande.

- | | |
|-----------------------|-------------------------------------|
| 1. <i>nekis wik</i> | 2. <i>namba seven Julae</i> |
| 3. <i>Sarere</i> | 4. <i>tumora</i> |
| 5. <i>Krismas</i> | 6. <i>nekis manis</i> |
| 7. <i>seven klok</i> | 8. <i>namba tu Janewari</i> |
| 9. <i>hapas sikis</i> | 10. <i>taem skul i stat bakegen</i> |

Exercise 6: Double Slot Substitution Drill:

Em i stap long Efate kam kasem las yia.

- | | |
|---|---------------------------------|
| 1. <i>tija long Onesua</i> | 2. <i>wok long gavman</i> |
| 3. <i>taem we em i ded</i> | 4. <i>1962</i> |
| 5. <i>stap wok long Valesdir</i> | 6. <i>Krismas</i> |
| 7. <i>Indipendens</i> | 8. <i>taem we em i kam tija</i> |
| 9. <i>taem we em i aot long Vanuatu</i> | 10. <i>las manis</i> |

Exercise 7: Single Slot Substitution Drill:

Taem we em i kam Presiden, mi yangfala yet.

- | | |
|-------------------------------------|--|
| 1. <i>Pita i bon</i> | 2. <i>jifPita i ded</i> |
| 3. <i>ol i stap long Ambae</i> | 4. <i>mi stap long Malakula</i> |
| 5. <i>ol i skul long Vila</i> | 6. <i>em i tija long Onesua</i> |
| 7. <i>sip ia i draon</i> | 8. <i>sik ia i kasem mifala</i> |
| 9. <i>misinari i kam long velej</i> | 10. <i>papa blong mi i go long Tanna</i> |

Exercise 8: Double Slot Substitution Drill:

Longtaem finis em i stap wok long gavman.

- | | |
|---------------------------------|-----------------------------------|
| 1. <i>Bifo</i> | 2. <i>Taem ia</i> |
| 3. <i>I no longtaem</i> | 4. <i>Oltaem</i> |
| 5. <i>stap tij long skul ia</i> | 6. <i>kasem sik ia</i> |
| 7. <i>Taem we em i kam nas</i> | 8. <i>Taem we em i ded</i> |
| 9. <i>Taem we em i mared</i> | 10. <i>Taem we pikinini i bon</i> |

12.7. Comprehension

RAT MO KRAB (II) (Efate)

Taem tufala i faenem, tufala i wantem ronem nao. Krab i talem long rat, i talem: "Yu yu stap long doa. Bae mi mi ronem."

ronem=chase, hunt

Rat ia em i go stap long doa. Krab em i ronem long insaed long yad long garen blong tufala. Taem i ronem finis i luk, em i tingbaot se: "Sipos rat i mestem, bambae mitufala i no kakae. Mo pig ia i go bambae i kambak samtaem blong mekem garen blong mitufala i nogud. Ating i moa gud mi go long doa bakegen, bae rat i kam ronem."

mestem=miss

Oraet, i ting olsem ia, i talem long rat. Tufala i jenis. Taem rat i go ronem, krab i kam mekem tut blong em i blokem doa blong smol fanis ia long yad ia. Rat i ronem go go go taem i kam kasem ples we krab i stap. I gohed pusum hed blong em, nao krab i kakae. Taem i kakae yu harem pig ia i stap singaot, singaot strong. Rat i kam klosap. I kam nao i pulum. Tufala i tanem nao. Tufala i kilim long wan naef. Finis nao, tufala i pulum i go afsaed long garen blong tufala. Nao tufala i se: "Bambae hu i katem?"

jenis=change places

kakae=bite

tanem=roll over, turn

Rat i talem se: "Mi mi no save katem ia."

Krab em i talem tu. Rat i talem: "Ating moa gud yumitufala i go talem long woman ia i kam katem."

Nao tufala i ron i go from woman ia. Woman i kam nao. I tekem naef i kam. Taem woman ia i katem, i katem go go i katem gud, tekemaot ol gat blong em go go i go afsaed. I katem nao. I se: "Blong mi bodi blong em. Blong yutufala gat blong em."

gat=intestines

Nao tufala i tingting nogud, be woman i katem. Taem tufala i karem gat blong pig ia, tingting i nogud, be tufala i karem i go. Woman ia i karem blong em i go long nakamal, ples we i stap pulum mat blong em. Taem i go, tekem i go long nakamal ia, em i mekem bigfala faea we i pikim ples blong laplap bifo i stap. I tekem ol ston i kam klosap, mekem gud, tekem ol faea i kam. Ale i stap wokem go go i laetem, putum ol ston antap long wud, ale faea i laet. Finis, em i tekem mat blong em i go stap longwe, i go stap wokem mat blong em, i stap luk faea, sipos i kamdaon bambae i kukum yam blong em, kukum yam wetem pig wanples. Nao em i stap wokem blong em, tufala animol ia, rat wetem krab, tufala karem blong tufala i go. Stap kakae long smol bus. Stap wajem woman ia. Taem tufala i kakae i go go i finis, stap luk woman ia i stap wokem blong em. Taem i wokem blong em go go i wokem finis long nakamal, i sakem ston, i kavremap finis, putum ol lif finis, klinim ol ples long nakamal ia finis, i pulum mat blong em, i go stap wokem mat. I stap tingbaot taem we i putum, i kam abaot tu tri haoa, i tekemaot. Taem i stap wet long em, tufala animol ia i stap long smol bus ia, tufala i stap wajem. Tufala i tingbaot se: "Bambae yumi tingbaot badwe ia woman ia i mekem. I givim long yumi gat blong em nomo wetem ol sitsit blong em, pig ia. Se yumitufala i kakae. Em i tekem bodi blong em. Nao ia yumi tingbaot olsem wanem. Moa gud yumitufala i go pas long daon long graon i go kasem ples ia i kukum pig ia. Yumitufala i kakae finis, yumi sitsit long em wetem ol bun blong pig ia finis i stap. Yumitufala i kambak".

Taem tufala i storian long em finis i se: "I oraet."

tingting nogud=annoyed

pulum mat=spread out
her mat

kamdaon=die down
wanples=together

smol bus=undergrowth
wajem=watch

badwe=bad way (English)

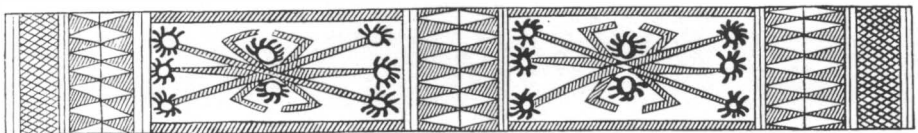
Rat i fastaem blong pikim graon. Taem em i pikim graon, krab em i stap wokbaot antap. Krab i talem: "Rat, yu harem voes blong mi. Mi stap folem stret nakamal nao. Yu harem mi stap toktok, yu stap folem voes blong mi. Yu stap go."

pikim=dig

Taem we rat i wokem, wokem graon go go i taed, krab i talem: "Sipos yu taed, yu kam antap. Mi mi kam bakegen."

Tufala i jenis bakegen, wokem, wokem rod i go go ples we woman ia i kukum pig ia long em. Taem tufala i faenem pig, tufala i brekem ol ston, brekem ol lif, faenem pig nao, gohed blong kakae nao. Tufala i kakae i glad tumas raon long pig ia, kakae, kakae, kakae go go tufala i finisim. Taem tufala i finisim, tufala i sitsit long em go go i stap long lif ia go go wetem ol bun blong pig ia. I finis, tufala i gobak. Taem tufala i gobak long sem rod ia, i go kasem smol bus ia. Taem tufala i go stap long smol bus ia, tufala i luk nakamal bakegen. Tufala i luk woman ia. I wantem kakae nao. I kerap, i putum gud mat blong em. I go from ples we i kukum pig. I tekemaot ol lif antap. I tekemaot ol ston antap. Finis, ale em i wantem pulumaot pig nao. Taem i tekemaot ol ston, i luk lif nomo we i slip gud long graon wetem ol bun wetem sitsit blong rat wetem krab ia. Taem tufala i luk olsem ia we woman ia i sori we, i tingbaot, i lukluk olbaot, i faenem hu, tufala i stap wokem laf long smol bus ia. Em ia nao, stori ia i finis long ples ia, maefren."

brekem=separate, remove



Comprehension questions. [Answers on cassette for Unit 12]

1. Why does the crab want to change places with the rat when they are chasing the pig?
2. What did the crab do to the pig?
3. Where did they drag the pig once they had killed it?
4. What did they decide to do about cutting up the pig?
5. How did the woman divide up the meat?
6. What was the reaction of the rat and the crab?
7. What did they decide to do about it?
8. How did they orientate themselves when tunnelling?
9. What did the woman find when she uncovered the oven?
10. What is the moral of the story?



UNIT 13

13.0. Dialogue: On Pentecost Island

LONG PENTIKOS

Long evri yia ol i mekem wan spesel samting long saot long Pentikos, nem blong em nagol¹. Wanem samting ia? Em i wan bigfala lafet we ol i wokem wan taem long yia nomo. Misis Jones em i wantem luk nagol ia. Em i stap storian wetem Tom.

Mrs J: Nagol em i olsem wanem, Tom?

Tom: Em i wan kastom blong Pentikos. Long kastom ia olgeta ol i wokem wan kaen bilding we em i hae tumas. Ol i mekem long wud nomo; em i olsem wan nambangga², be em i go antap longwe lelebet.

Mrs J: Mi mi no haremsave.

Tom: Sori, Misis. Em i strong blong talemaot. Plante man ol i go antap long wud ia, long Inglis ol i kolem 'tower'. Taem ol i stap antap, ol i stat daeva i go kasem graon.

Mrs J: Ating yu giaman long mi. Sipos man i daeva olsem, taem i foldaon long graon bambae em i ded kwiktaem.

ON PENTECOST ISLAND

Every year they perform something special in South Pentecost, called a land-dive. What is it? It is a big festival that takes place only once a year. Mrs Jones wants to go and see the land-dive. She is talking to Tom.

Mrs J: What is the land-dive, Tom?

Tom: It is a traditional custom on Pentecost, during which they make a kind of very high building. It is made out of wood. It is like a banyan tree, but it's quite a bit higher.

Mrs J: I don't understand.

Tom: I'm sorry. It's hard to explain. Many men go up onto this wooden structure, called a 'tower' in English. When they are on top they start to dive down to the ground.

Mrs J: I think you're having me on. If a person dived down like that, when he fell to the ground he'd be very quickly dead.

Tom: *Nogat, Misis. Ol i fasem leg fastaem long busrop. Taem ol i daeva, busrop ia em i sevem olgeta, from we hed blong man i no save bangem graon. Em i kam klosap nomo long em.*

Mrs J: *Sipos busrop ia we em i holem leg blong man i brok?*

Tom: *Taem Kwin³ em i kam wan man i ded from. Busrop blong em i longfala tumas. Em i no blokem rod blong man we i foldaon.*

Mrs J: *Graon klosap long nagol ol i digim go go i kam sofsosf?*

Tom: *Em ia nao. Sipos busrop i brok, graon i no olsem rod. Em i sofsosf lelebet.*

Mrs J: *Blong wanem ol i mekem fasin ia, nagol?*

Tom: *Em i wan samting blong kastom blong mifala man Pentikos nomo.*

Mrs J: *Mi wantem traem luk, be mi fraet lelebet.*

Tom: *Oraet, Misis. Be praes blong trep ia em i go antap, klosap tri hundred dola, mo blong tekem foto yu mas pem bakegen.*

Mrs J: *Maewot, mane ia i go wea?*

Tom: *Ol i talem se mane ia, samtaem em i go long jioj, mo samtaem em i go long velej we ol i wokem nagol.*

Tom: No, Mrs Jones. They tie vines to their legs. When they jump down the vines save them, because their heads can't bang on the ground. They just come close to it.

Mrs J: What happens if the vines attached to a person's leg break?

Tom: When the Queen came one man died because of that. His vines were too long. They didn't arrest passage of the man who fell.

Mrs J: Do they dig the ground close to the structure until it is soft?

Tom: That's right. If the vines break, the ground is not like the road. It is rather soft.

Mrs J: Why do they do this thing, the land-dive?

Tom: It's just one of our customs on Pentecost.

Mrs J: I want to have a look, but I'm a bit scared.

Tom: All right. But the price of the trip is high, nearly 300 dollars, and to take photos you have to pay as well.

Mrs J: My word, where does the money go?

Tom: They say that sometimes the money goes to the church and sometimes to the village which puts on the land-dive.

Mrs J : *I gud nomo olsem.
Bambae mi traem luk
samting ia.*

Mrs J: That's all right then; I'll
try to see this event.

Notes:

¹ Known in English as 'the Pentecost Jump', during which people jump from a wooden tower up to 100 feet high.

² A banyan, a Moreton Bay fig.

³ During the visit of Queen Elizabeth II.

Vocabulary: Unit 13

<i>aeskrim</i>	ice-cream	<i>bilding</i>	building
<i>busrop</i>	vine	<i>daeva</i>	dive
<i>fasin</i>	way, manner	<i>fatfat</i>	fat
<i>figga</i>	finger	<i>foto</i>	photo
<i>giaman</i>	lie, trick	<i>hadwok</i>	work hard
<i>hama</i>	hammer	<i>haremsave</i>	understand
<i>lafet</i>	festival	<i>lavem</i>	love
<i>lok</i>	lock	<i>lukaot</i>	look for
<i>nagol</i>	land-dive	<i>nalnal</i>	club, waddy
<i>nambangga</i>	banyan	<i>olman</i>	old man
<i>Pentikos</i>	Pentecost	<i>rabem</i>	rub
<i>rus</i>	root	<i>sel</i>	sail
<i>sevem</i>	save	<i>skrasem</i>	scratch
<i>sofsof</i>	soft	<i>sting</i>	smell
<i>sutum</i>	shoot	<i>trak</i>	tracks
<i>wanwan</i>	one or two	<i>yusum</i>	use

13.1. Comparison of adjectives and adverbs

In section 10.1., above, we discussed the way in which the size or quality of an object is emphasised or intensified in Bislama. We will now turn to comparative structures such as 'bigger than', 'more than'. The adjective or adverb is normally modified by *moa* to denote the comparative degree.

a) There are two contrasting structures with rather different emphases:

i) Adjective + *moa*

Examples:

- | | |
|----------------------------------|---|
| <i>Man ia em i longfala moa.</i> | This man is taller (than another tall man). |
| <i>Buk ia em i gud moa.</i> | This book is better (than another good book). |

The comparative adjective in this structure corresponds best to 'even x-er', 'even taller' and 'even better', for example, in the two sentences cited above.

ii) *moa* + adjective

Examples:

- | | |
|---------------------------|---|
| <i>Em ia i moa gud.</i> | This one is better (than one which is not good or good enough). |
| <i>Rop ia i moa long.</i> | This rope is longer (than one which is too short). |

Observe that with this second construction, the suffix *-fala* is not used. So, for example, one would not say:

**Rop ia em i moa longfala.*

b) Comparison with other persons/objects is often commonly indicated by *long*, 'than'. Examples:

- | | |
|---------------------------------------|--|
| <i>Ston ia i hevi moa long em ia.</i> | This stone is heavier than <i>that</i> (which is heavy). |
|---------------------------------------|--|

This contrasts with:

- | | |
|---|--|
| <i>Ston ia i moa hevi long ston ia.</i> | This stone is heavier than <i>that</i> (which is not heavy). |
|---|--|

c) Comparison is also indicated by the verb *bitim*, 'to surpass, exceed', especially in rural areas.

Examples:

- | | |
|--|--------------------------------------|
| <i>Rop ia i longfala i bitim rop ia.</i> | This rope is longer than that. |
| <i>Ston ia em i hevi i bitim ston ia.</i> | This stone is heavier than that. |
| <i>Man ia i longfala i bitim brata blong em.</i> | This man is taller than his brother. |

Note that in some dialects the predicate marker *i* is omitted before *bitim* in this construction. In others, *bitim* is replaced by *winim*, in certain contexts. So, for example:

<i>Em i longfala, i winim sista blong em.</i>	He is taller than his sister.
---	-------------------------------

d) *Moa* is also used as a verb modifier, as in the following:

<i>Em i resis moa.</i>	He ran faster (or longer).
<i>Em i hadwok moa.</i>	He worked harder.
<i>Fis ia em i sting moa.</i>	This fish smells more.

e) Two minor usages of *moa* should be mentioned.

i) *moa long* + Numeral 'more than'

Examples:

<i>moa long wan hundred man</i>	more than a hundred men
<i>moa long twanti buluk</i>	more than twenty cattle

ii) Noun + *moa* 'more'

Examples:

<i>ten man moa</i>	ten more men
<i>tu bokis moa</i>	two more boxes
<i>wanfala man moa</i>	one more man

13.2. Identity: *sem*, *sem mak*, *wan mak*

a) 'The same' is generally conveyed in Bislama by *sem* or *sem mak*.
Examples:

<i>Tufala i sem mak .</i>	They are both the same.
<i>Tufala trak i sem mak.</i>	Both cars are the same.

Occasionally *wan mak* is heard instead of *sem mak*, especially in non-urban areas.

b) 'The same as' is conveyed by *sem mak long* or *sem mak wetem*.
Examples:

<i>Sot blong mi em i sem mak long sot blong yu.</i>	My shirt is the same as yours.
<i>Buk blong mi em i sem mak wetem buk blong Jemes.</i>	My book is the same as James's.
<i>Nem blong Pol em i no sem mak wetem nem blong mi.</i>	Paul's name is not the same as mine.

- c) *Sem samting* also denotes 'the same' or 'the same thing', and is used like *sem mak*. Examples:

<i>Em ia i sem samting nomo.</i>	This is just the same thing.
<i>Em i no sem samting.</i>	It is not the same thing.

- d) *Olsem*, 'like', also serves to indicate identity or similarity. It is most commonly used in this context to denote 'as X as ..'.

Examples:

<i>Pita i big olsem Jemes.</i>	Peter is as big as James.
<i>Em i fatfat olsem sista blong em.</i>	He is fat like/as fat as his sister.

13.3. Distributive and reciprocal pronouns: each, each other, one another

- a) *Wanwan* is used to convey a number of English equivalents, the most important of which is 'each'.

- With transitive verbs, *wanwan* is placed before the object to express 'each'. Examples:

<i>Olgeta ol i kilim wanwan faol blong lafet.</i>	They killed a fowl each for the feast.
<i>Em i bildem wanwan haos blong ol fo pikinini blong em.</i>	He built a house for each of his four children.

In sentences such as 'They gave five fowls each', 'They made three mats each', that is, where more than a single object per actor is involved, the the distributive function is carried by *evri*, *evriwan* rather than *wanwan*. Examples:

<i>Evriwan long olgeta i dring fo sel kava.</i>	They each drank four cups of kava.
<i>Evri man ol i givim fefti vatu.</i>	They gave fifty vatu each.

- With transitive verbs involving an indirect object, *wanwan* normally occurs sentence finally. Examples:

<i>Em i talem tangkyu long olgeta wanwan.</i>	He thanked each of them.
<i>Em i givim tu tablet long olgeta wanwan.</i>	He gave them two tablets each.

- b) With intransitive verbs, *wanwan* translates 'singly, individually, one at a time'. It is normally placed in sentence final position. Examples:

Ol i go wanwan. They went one at a time.
Olgeta ol i dring wanwan. They drank one at a time.

- c) *Wanwan* may also precede a noun subject or object, with the meaning 'the odd one, an occasional one'. Examples:

Ol pikinini ol i stilim wanwan aranis. The children steal the odd orange or two.
Wanwan kokonas nomo ol i lus. Only the odd coconut was destroyed.

- d) *Wanwan* following a noun object is also used to convey 'one at a time', as in the following:

Yu go givim ol aeskrim ia wanwan long olgeta. Go and give these ice-creams to them one at a time.

This usage also has overtones of 'one each', accordingly the example just cited could be translated as: 'Go and give them an ice-cream each'.

- e) Reciprocal action, 'each other', 'one another' is very commonly conveyed by the partial reduplication of the verb stem. So we find, for example:

<i>lavlavem</i>	to love/like each other
<i>laeklaekem</i>	to like each other
<i>faetfaetem</i>	to fight each other
<i>waswasem</i>	to wash each other
<i>fogogivim</i>	to forgive each other
<i>jenjenis</i>	to exchange

Examples of usage:

Tufala i waswasem tufala. They wash each other.
Ol i laeklaekem olgeta. They like one another.
Ol i faetfaetem olgeta. They fight one another.

In a number of cases, reciprocals are conveyed simply by the normal use of the pronoun object, without reduplication of the verb stem, example

Tufala i kilim tufala. They hit each other.

13.4. Reflexive pronouns

When the subject and object of a verb are one and the same, the verb is known as a 'reflexive verb'. In English this corresponds to sentences such as 'he shot himself', 'she cut herself'. In Bislama, reflexive pronouns, corresponding to 'himself, herself' in the English sentences cited above, are the same as the normal object pronouns. Examples:

<i>Em i sutum em.</i>	He shot himself.
<i>Em i katem em long naef.</i>	He cut himself with a knife.
<i>Mi katem mi long akis ia.</i>	I cut myself with this axe.
<i>Man ia i katem em.</i>	This man cut himself.
<i>Ol i katem olgeta long naef.</i>	They cut themselves with knives.

In some dialects the reflexive is reinforced by the use of *nomo* following the pronoun object. *Wan* is also used with the same function in the case of singular objects. Examples:

<i>Em i kilim em nomo.</i>	He hit himself.
<i>Em i sutum em wan.</i>	He shot himself.
<i>Mi mi katem mi wan long akis.</i>	I cut myself with a knife.
<i>Olgeta ol i katem olgeta nomo.</i>	They cut themselves.

Often where a reflexive would be used in English, Bislama prefers to name a noun object, especially where it is a body part, rather than use a potentially ambiguous reflexive pronoun. Example:

<i>Em i katem fingga blong em long naef.</i>	He cut his finger with a knife.
--	---------------------------------

Compare:

<i>Em i katem em long naef.</i>	He cut himself with a knife.
---------------------------------	------------------------------

13.5. Passive constructions

a) In English and other European languages we commonly encounter passive constructions such as 'The plantation was ruined by the cyclone', 'The money was stolen last night'. In Bislama, and indeed in nearly every Melanesian language, this 'passive' construction is unknown. In every case the English passive is rendered by an active verb phrase. Examples:

<i>Ol i stilim trak blong mi.</i>	My car was stolen. [lit.: They stole my car].
-----------------------------------	--

<i>Ol i sutum buluk blong em i ded.</i>	His cow was shot dead. [lit.: They shot his cow dead]
<i>Ol i kilim em long nalnal.</i>	He was struck with a club. [lit.: They struck him with a club]
<i>Ol i stap fiksimap trak.</i>	The car is being repaired. [lit.: They are repairing the car]
<i>Bae ol i panisem em.</i>	He will be punished. [lit.: They will punish him]

In each case, the English passive is rendered by an active voice in Bislama, the subject being the impersonal *ol i*, 'they'.

- b) Another construction similar to a passive involves the use of *man* as subject, meaning 'one, someone, somebody, people'. Examples:

<i>Sipos man i presentem nogud, man i no wantem lesen long em.</i>	If it is badly presented, people do not want to listen to it.
<i>Sipos man i no laekem, em i no pem.</i>	If someone does not like it, he does not buy it.
<i>Man i kam stilim mane long haos blong em.</i>	Someone came and stole money from his house.

13.6. Exercises

Exercise 1: Expansion Drill:

Add *moa* to the following sentences in the position marked by *x*.

- Em ia i gud. Em ia i gud x.*
- Em ia em i x gud.*
- Wud ia em i longfala. Wud ia em i longfala x.*
- Rop ia em i sot nomo. Rop ia em i x long.*
- Em ia em i nogud. Em ia em i x gud.*
- Em ia em i niufala. Em ia em i niufala x.*
- Man ia em i olfala. Olman ia em i olfala x.*
- Pikinini ia em i yangfala. Bebi ia em i yangfala x.*
- Ston ia em i hevi tumas. Ston ia em i hevi x.*
- Buk ia em i nogud. Be buk ia em i x gud.*

Exercise 2: Integration Drill:

Combine the following sentences using *bitim*.

Example: Instructor: *Pita em i gud. Jemes em i gud moa.*

Student: *Jemes em i gud i bitim Pita.*

1. *Rop ia em i longfala. Rop ia em i longfala moa.*
2. *Haos ia i bigfala. Haos ia i bigfala moa.*
3. *Kenu blong Pita i spid. Kenu blong Kambong i spid moa.*
4. *Alvin em i olfala. Jemes em i olfala moa.*
5. *Hama ia i gud smol. Hama ia i moa gud.*
6. *Busrop ia i longfala lelebet. Rop ia i moa long.*
7. *Bokis ia em i hevi. Bokis ia longwe em i hevi moa.*
8. *Pol i kwik. Kalvat i kwik moa.*
9. *Taro ia i gud. Taro ia i gud moa.*
10. *Lok ia i strong. Lok ia i strong moa.*

Exercise 3: Single Slot Substitution Drill:

Tufala sot i sem mak nomo.

- | | |
|---------------------------------|---------------------------------|
| 1. <i>Nem blong em.</i> | 2. <i>Lanwis blong em</i> |
| 3. <i>Tufala trak ia</i> | 4. <i>Haos blong mi</i> |
| 5. <i>Buk blong Kalvat</i> | 6. <i>Nem blong pikinini ia</i> |
| 7. <i>Traoses blong man ia.</i> | 8. <i>Tufala fis ia</i> |
| 9. <i>Sik blong em</i> | 10. <i>Ansa blong olfala ia</i> |

Exercise 4: Single Slot Substitution Drill:

Ol i givim wanwan pig long waef blong em.

- | | |
|-----------------------|--------------------|
| 1. <i>Presen</i> | 2. <i>Mat</i> |
| 3. <i>Pis kaliko</i> | 4. <i>Yam</i> |
| 5. <i>Laplap</i> | 6. <i>Basket</i> |
| 7. <i>Tin mit</i> | 8. <i>Dres</i> |
| 9. <i>Basket taro</i> | 10. <i>Grasket</i> |

Exercise 5: Single Slot Substitution Drill:

Ol i laeklaekem olgeta nomo

- | | |
|-----------------------|---------------------|
| 1. <i>waswasem</i> | 2. <i>fofogivim</i> |
| 3. <i>faetfaetem</i> | 4. <i>kilkilim</i> |
| 5. <i>lavlavem</i> | 6. <i>puspusum</i> |
| 7. <i>skraskrasem</i> | 8. <i>asaskem</i> |
| 9. <i>pulpulum</i> | 10. <i>sutsutum</i> |

Exercise 6: Double Slot Substitution Drill:

Ol i katem olgeta long naef.

- | | |
|---------------------------------|----------------------------------|
| 1. <i>Em i...em</i> | 2. <i>Mi...mi</i> |
| 3. <i>Yu...yu</i> | 4. <i>Tufala...tufala</i> |
| 5. <i>Yufala...yufala</i> | 6. <i>Jemes..em</i> |
| 7. <i>Olgeta woman...olgeta</i> | 8. <i>Tufala boe ia...tufala</i> |
| 9. <i>Yumi...yumi</i> | 10. <i>Yangfala boe ia...em</i> |

Exercise 7: Double Slot Substitution Drill:

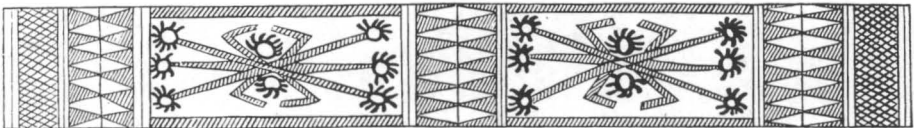
Pita i kilim em long wud.

- | | |
|----------------------|--------------------------------|
| 1. <i>bangem</i> | 2. <i>long hama</i> |
| 3. <i>long Santo</i> | 4. <i>skrasem</i> |
| 5. <i>katem</i> | 6. <i>long doa</i> |
| 7. <i>haedem</i> | 8. <i>long akis</i> |
| 9. <i>rabem</i> | 10. <i>rus blong nambangga</i> |

Exercise 8: Oral Translation Exercise

Translate the following sentences into Bislama:

1. He was killed.
2. His car was stolen.
3. He will be inoculated on Tuesday.
4. It is being fixed.
5. He was struck with a club.
6. They were poisoned by a sorcerer.
7. Peter was sent to Santo.
8. The chainsaw was sent to Ambae.
9. He was beaten by Kambong.
10. They were left at the beach.



13.7. Comprehension

Listen to the following story and answer the questions in English.

NAVELAK (Erromango)

Nao ia olsem yumi harem kastom singsing finis mo plante stori, nao ia bambae mi givim long Jemes blong i storian long wan kaen samting we mifala i kolem navelak. Em i wan kaen ston we mi bilif se i no gat sam narafala aelan i gat. Em ia i spesel ston long Erromango we ol i yusum olsem mane mo ol i yusum blong pem sam samting long kastom. Be ston ia samfala i raon mo samfala i longfala. Olgeta i gat defren nem(s) long em. Mo yu no save faenem samples. Sipos yu wantem samtaem yu save faenem long Erromango sipos yu go long ples ia, be sipos no, yu go long Vila Kaljoral Senta nomo. Yu save faenem long ples ia, from we i gat samfala i stap yet, yu save lukluk olsem wanem ston ia. Bae nao ating bambae mi givim long Jemes Nombwat bambae i storian lelebet long em, olsem wanem em i kam no olsem wanem mifala i kasem ston ia.

"OK, ston ia, olsem mi storian blong ol man Erromango ol i talem olsem: I gat sam man olsem ol i sel long kenu i kam, i gat sam man ol i kamaot long graon. I gat sam man ol i kamaot long ston. Oraet ol i kamaot wetem samting ia, olsem mane blong olgeta. Sipos yu luk long ples we ol i kamaot long em, bambae yu go yu luk, yu go lukluk ples ia, yu lukim i gat trak blong samting ia ol i kolem navelak ia i stap long ples ia. Oraet nao em ia samting ia we em i kamaot wetem. Oraet samting ia sipos samples we ol man ol i no kamaot wetem navelak ia, bambae ol i stap lukaot long navelak ia, bambae ol i save faenem insaed long graon, samfala man, samting ia we ol i kamaot olsem ia nao olgeta man ol i yusum bifo. Oraet samting ia nao

singsing=song, singing

kolem=call

spesel=special

samples=anywhere

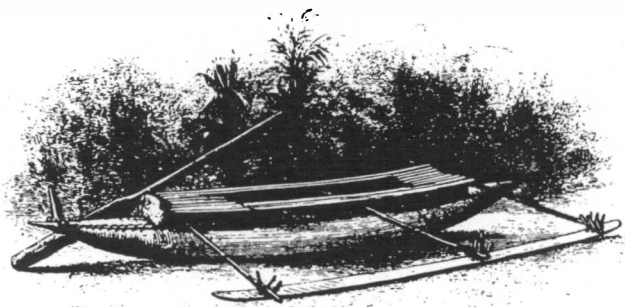
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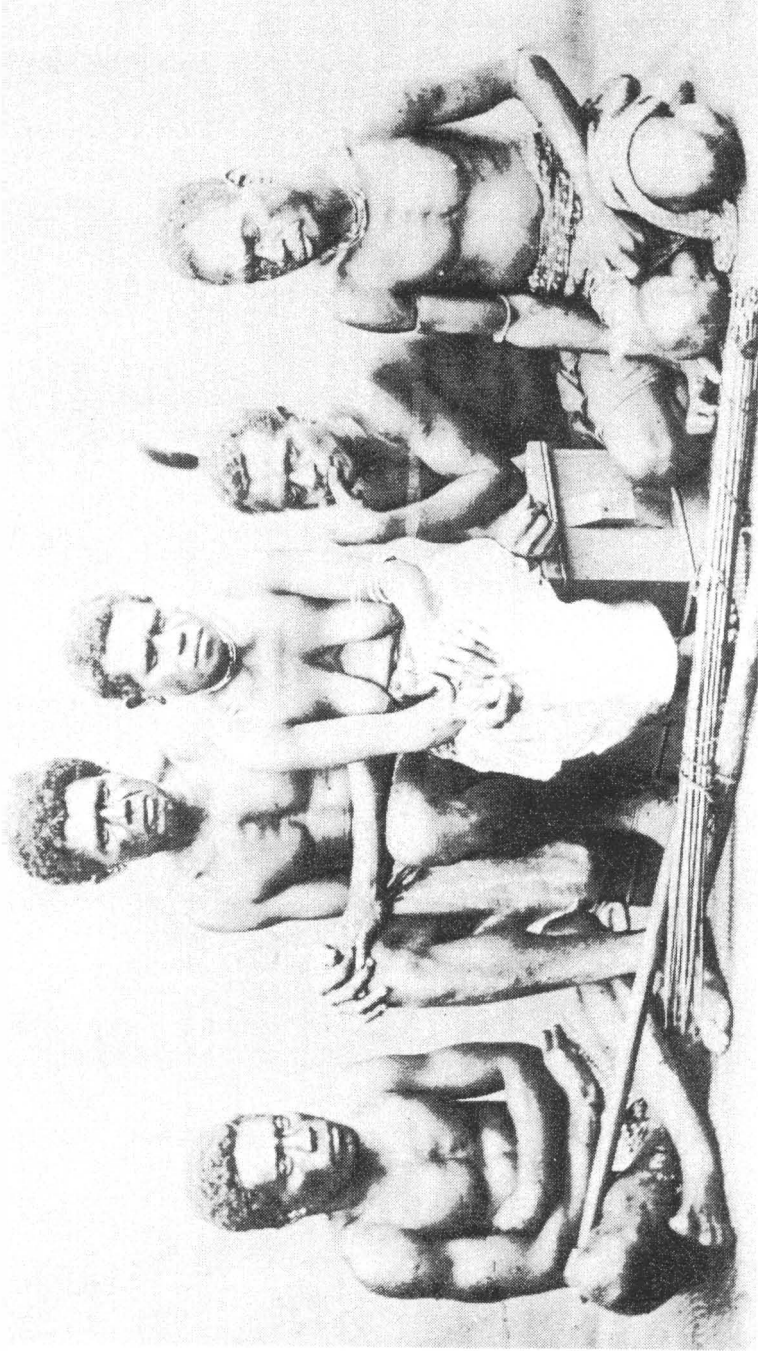
trak=tracks

olgeta man ia ol i lukaot. Oraet, ol i stap tekem nao, em i mane blong olgeta. Em ia nomo olsem storian ia mi mi save olsem.

Comprehension questions. [Answers on cassette for Unit 13]

1. What is a *navelak*?
2. On which islands are they found?
3. What were they used for?
4. What were the two shapes?
5. Where can they be seen today?
6. Who is going to talk about the origins of the *navelak*?
7. What are the three sources of Erromanga man?
8. Are there any traces of *navelak* origins today?
9. What happened to people not born with it?
10. Where might they find it?





The Queensland Labour Trade; ca. 1875

UNIT 14

14.0. Dialogue: At the wedding

LONG MARED

Leitari, sista blong Evelin, bambae em i mared long wan narafala man Paama,¹ nem blong em Sam. Evelin em i askem famle blong Misis Jones blong ol i kam long mared ia, from we sista blong Evelin em i save gud Misis Jones.

Evelin: Misis, sista blong mi em i talem se em i wantem askem yufala evriwan blong kam long mared blong em long Julae namba ten.

Mrs J: Bambae yu talem tangkyu tumas long em. Mi glad we mi glad. Mi no luk wan mared long Vanuatu bifo.

Evelin: Ating bambae yu laekem. Fastaem ol i go long jioj blong pasta i mekem tufala i mared.

Mrs J: Tufala i skul² long Presbitirin?

Evelin: Em ia nao. Sam em i skul Presbitirin olsem Leitari.

Mrs J: Bambae wanem pasta i maredem tufala?

Evelin: Pasta Thomas blong Paama.

Mrs J: Ol i talem se famle blong man i mas pem braedpraes.³

AT THE WEDDING

Evelin's sister, Leitari, is going to marry another person from Paama, called Sam. Evelin invites Mrs Jones' family to the wedding since Evelin's sister knows Mrs Jones well.

Evelin: Mrs Jones, my sister says she wants to ask you all to come to her wedding on July 10.

Mrs J: Tell her thanks very much. I'm very pleased. I've not seen a wedding in Vanuatu.

Evelin: I think you'll like it. First they go to the church for the pastor to marry them.

Mrs J: Are they both Presbyterian?

Evelin: That's correct. Sam is a Presbyterian the same as Leitari.

Mrs J: Which pastor will marry them?

Evelin: Pastor Thomas from Paama.

Mrs J: They say the bridegroom's family has to pay a brideprice.

Evelin: Yes, ol i mas pem faef hundred dola wetem fo pig.

Mrs J: Bambae mifala i traem faenem wan presen blong tufala, maet wan samting blong niufala haos blong tufala long Namburu.

Evelin: Tingting blong yu i nambawan, Misis.

Mrs J: Kakae blong mared bambae ol i wokem wea?

Evelin: Taem yumi aot long jioj, ale yumi go long Seaside long ples blong papa blong Sam. Bambae yumi danis go go kasem delaet.

Mrs J: Tufala i lavlavem tufala?

Evelin: Yes, Misis. I no olsem fastaem. Nao ia sipos tufala i wantem mared, tufala i mas lavlavem tufala fastaem.

Mrs J: I no longtaem finis ating fasin blong mared i no olsem, from we plante taem i gat promes blong man o woman.

Evelin: Em ia nao, be fasin blong mared i jenis. Long kantri blong yufala tu, ating fasin blong em i jenis finis.

Evelin: Yes, they must pay 500 dollars and four pigs.

Mrs J: We shall try to find a present for the couple, perhaps something for their new house in Namburu.

Evelin: That's a great idea.

Mrs J: Where is the wedding feast held?

Evelin: When we come out of church, we'll go to Seaside to Sam's father's place. We'll dance until daylight.

Mrs J: Do the couple love each other?

Evelin: Yes, it's not like before. Now if two people want to get married they must love each other first.

Mrs J: I think the way people marry wasn't like that not too long ago because plenty of men and women had arranged marriages then.

Evelin: That's right. But wedding customs change. In your country I believe marriage customs have changed too.

Mrs J: I stret, Evelin, long kantri blong mifala plante taem ol i no wantem mared. Sipos tufala i stap wanples maet tri no fo manis, long loa tufala i olsem i mared nomo.

Mrs J: That's correct, Evelin. In our country they often reject marriage. If a couple lives together for perhaps three or four months they are considered married in the eyes of the law.

Notes:

- ¹ Paama, a small island north of Efate.
- ² School and Church were considered synonymous.
- ³ The brideprice is very much lower today than even twenty years ago.

Vocabulary: Unit 14

<i>agri</i>	agree	<i>Amerika</i>	America
<i>bos</i>	boss	<i>braedpraes</i>	brideprice
<i>Difens</i>	Defence	<i>famle</i>	family
<i>faswan</i>	firstly	<i>filwoka</i>	fieldworker
<i>fosem</i>	force	<i>ful</i>	full
<i>han</i>	hand, arm	<i>kil</i>	injury
<i>kopi</i>	copy	<i>lakol</i>	glue
<i>lanem</i>	learn, teach	<i>lelebet</i>	rather
<i>lida</i>	leader	<i>loa</i>	law
<i>lukaotem</i>	look for	<i>lus</i>	lose, lost
<i>maet</i>	perhaps	<i>mared</i>	wedding, marry
<i>Merika</i>	America	<i>mining</i>	meaning
<i>nambawan</i>	excellent	<i>paket</i>	packet
<i>pasis</i>	anchorage	<i>promes</i>	promise
<i>sef</i>	shave	<i>sekretari</i>	secretary
<i>soldia</i>	soldier	<i>stret</i>	correct
<i>wehem?</i>	where?	<i>weples?</i>	where?
<i>weswan?</i>	which one?	<i>weswe?</i>	how?
<i>wosip</i>	warship		

14.1. Revision of interrogatives

In Unit 5.1., above, we discussed the basic formation of interrogative sentences, both positive and negative. We also treated the basic tag questions such as *wanem* 'what?' and *hamas* 'how many?'. In this section we will discuss tag questions in more detail, as the position and choice of interrogative form entails important differences of attitude and expectations.

a) The basic tag interrogatives in Bislama are as follows:

<i>hu? hu ia?</i>	who? whom?
<i>blong hu?</i>	whose?
<i>wanem?</i>	what? which?
<i>olsem wanem?</i>	how? in what manner?
<i>blong wanem?</i>	why? for what purpose?
<i>from wanem?</i>	why? for what reason?
<i>long wanem?</i>	with what? using what? how?
<i>olsem wanem long?</i>	what about? how about?
<i>hamas?</i>	how many? how much?
<i>wea?</i>	where?
<i>long weples?</i>	where?
<i>wehem?</i>	where?
<i>long wanem taem?</i>	when?
<i>long wetaem?</i>	when?
<i>weswan?</i>	which one?
<i>weswe?</i>	how? why?
<i>weswe long?</i>	what about?

Polite usage requires that interrogatives normally occur in sentence final position. Indeed nearly all of the interrogatives in the list above do occupy this position under normal circumstances. However, interrogatives may also be placed sentence initially, in which case they are normally interpreted as being vigorous and aggressive, even rhetorical. It is for this reason that four of the interrogatives listed above do not occur sentence finally, for they are all rather peremptory in tone. They are as follows: *wehem*, *weswe*, *weswe long* and *olsem wanem long*. These interrogatives will be treated separately from the others, in section 14.2.

Examples of usage:

<i>Nem blong man ia hu?</i>	What is that man's name?
<i>Man ia hu? Man ia hu ia?</i>	Who is that man?
<i>Hu man ia?</i>	Who is that man? (abrupt)
<i>Mane blong hu ia?</i>	Whose is this money?
<i>Wok blong yu wanem?</i>	What do you do?
<i>Yu wantem wanem?</i>	What do you want?
<i>Wanem em i wantem?</i>	What does he want? (abrupt)
<i>Yu mekem olsem wanem?</i>	How did you do it?
<i>Wud ia i longfala olsem wanem?</i>	How long is this piece of wood?
<i>Yu kam long ples ia olsem wanem?</i>	How did you get here?
<i>Olsem wanem yufala i kam long.ples ia?</i>	How come you are here?

<i>Yu kam blong wanem?</i>	For what purpose have you come?
<i>Blong wanem em i resis olbaot?</i>	Why is he running all over the place? (abrupt)
<i>Yu stap krae from wanem?</i>	Why are you crying? (for what reason?)
<i>From wanem em i brekem doa ia?</i>	Why did he break that door?
<i>Yu kilim long wanem?</i>	What did you hit it with?
<i>Long wanem ol i katem?</i>	What did they cut it with?
<i>Em i wantem hamas man?</i>	How many men does he want?
<i>Hamas botel em i wantem?</i>	How many bottles does he (think he) want(s)?
<i>Ol aranis ia ol i hamas?</i>	How much are these oranges?
<i>Hamas man ol i stap insaed yet?</i>	How many people are still inside?

Note that *hameni*, 'how many' is occasionally heard as well as *hamas*, although the latter form is general almost throughout the country.

<i>Yu go wea?</i>	Where are you going?
<i>Trak blong yu i stap wea?</i>	Where is your car?
<i>Yu kam long weples?</i>	Where do you come from?
<i>Em i stap long weples?</i>	Where is he?

Wea is considered to be more forceful than *weples*, although neither occurs sentence initially, contrasting with *wehem*, to be treated separately in 14.2.

<i>Bambae Jif Willy i kamtru long wanem taem?</i>	When will Chief Willy arrive?
<i>Em i kam long ofis long wanem taem?</i>	When did he come to the office?
<i>Bambae em i kambak long wetaem?</i>	When will he be back?

Note that *long wanem taem* normally anticipates a precise answer, such as 'two o'clock', 'next Tuesday', while *long wetaem* anticipates an indefinite answer in terms of days, weeks or even years. Note too that *wetaem* is often pronounced *wataem*.

<i>Yu wantem weswan?</i>	Which one do you want?
<i>Weswan i moa gud?</i>	Which one is better?
<i>Wanem woman i wokem basket ia?</i>	Which woman made this basket?

14.2. *Wehem, weswe*

Unlike the tag interrogatives which we have just discussed above, there are a few interrogatives which only occur sentence initially. All of these can be considered abrupt or even aggressive. The forms involved are:

<i>wehem?</i>	where?
<i>weswe?</i>	how? why? what for?
<i>weswe long?</i>	what about? how about?

Examples of usage:

<i>Wehem Pita?</i>	Where is Peter?
<i>Wehem ki blong doa ia?</i>	Where is the key of this door?

This usage can express frustration or even anger, and is usually considered more vigorous than:

<i>Pita i stap wea?</i>	Where is Peter?
<i>Ki blong doa ia i stap wea?</i>	Where is the key of this door?

Weswe and *weswe long* contrast with *olsem wanem* and *olsem wanem long*. Examples:

<i>Weswe yu kam long ples ia?</i>	How/why did you come here?
<i>Weswe yu no kambak olsem yu talem?</i>	How come you didn't come back as you said you would?

These two sentences are much more forceful than:

<i>Yu kam long ples ia olsem wanem?</i>	How/why did you come here?
---	----------------------------

The *weswe* form is even more forceful than *olsem wanem* used sentence initially, as in:

<i>Olsem wanem yu kam long ples ia?</i>	How/why did you come here?
---	----------------------------

The differences between *weswe long* and *olsem wanem long* are of the same order. Examples:

<i>Weswe long miting ia?</i>	What about this meeting?
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compare:

<i>Olsem wanem long miting ia?</i>	What about this meeting?
------------------------------------	--------------------------

Note also:

Weswe nao?

Where do we go from here?

and:

Olsem wanem nao?

Where do we go from here?
What happens now?

14.3. Causatives - *mekem*

Causatives are verb forms typically expressed in English by 'make, made' followed by a verb. Causatives are used in sentences such as:

- The fish made him sick.
- The noise made me jump.

In other words with causatives the actor causes something to happen to the object/patient. In Bislama this is achieved through the use of *mekem*, 'to make, do', in the following structure:

S + *i* + *mekem* + O + PM + Verb.

Examples:

- | | |
|--|---|
| <i>Pasta i mekem tufala i mared.</i> | The pastor married them
(caused them to be married). |
| <i>Leitari i mekem tebel i rere.</i> | Leitari prepared the table (made
it ready). |
| <i>Yu mekem ol welfis ia ol i kros.</i> | You have angered these whales
(made them cross). |
| <i>Fis ia em i mekem Kaltak i sik
tumas.</i> | This fish made Kaltak very sick. |

What is important to note with Bislama causative structures is the obligatory use of the predicate marker, either *i* or *ol i* depending on whether the object acted upon is either singular or plural.

14.4. *Kam* - to become

The most usual way to express 'to become' in Bislama is to place *kam* 'become', immediately before the complement, be it noun or verb-derived. Examples:

- | | |
|---------------------------------|--------------------------------------|
| <i>Rop ia i kam slak finis.</i> | This rope has already come
loose. |
| <i>Em i wantem kam dokta.</i> | He wants to become a doctor. |

<i>Pita i kam olfala nao.</i>	Peter is getting old now.
<i>Ol mostik ol i kam plante long Santo.</i>	Mosquitoes are becoming plentiful in Santo.
<i>Han blong mi i kam gud kwiktaem.</i>	My hand got better quickly.
<i>Lakol ia i kam strong finis.</i>	This glue has set already.

14.5 *Traem*: attempted action, to try to

- a) The idea of trying or attempting to do something is most commonly expressed in Bislama by placing *traem* or *traem blong* before the verb. Examples:

<i>Olgeta ol i traem leftemap.</i>	They tried to raise it.
<i>Yu traem karem mane i kam.</i>	Try to bring the money.
<i>Bae mi traem.</i>	I'll give it a go.

- b) *Traem* is also used with *blong* to indicate 'to make an effort to, to make an attempt to'. This construction, then, gives more emphasis to the act of trying than *traem* used alone. Examples:

<i>Em i traem blong kam.</i>	He made an effort to come.
<i>Ol i traem blong leftemap ston ia.</i>	They made an attempt to lift this stone.

- c) *Traem* is also used occasionally to convey intention or futurity, in conjunction with the future marker *bambae*, as in the following:

<i>Tumora bae mi traem kam.</i>	I'll come tomorrow (possibly).
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As with the English equivalent, this use of *traem* 'try' throws doubt on whether the action indicated by the verb will actually take place. It is only a little more positive than the same sentence introduced by *maet* 'perhaps'.



14.6. Exercises

Exercise 1: Transformation Drill:

Change the following sentences to questions using the interrogative indicated in brackets.

Example: Instructor: *Em i gobak long haos. (From wanem?)*
 Student: *Em i gobak long haos from wanem?*

1. *Smol boe ia em i stap krae. (From wanem?)*
2. *Em i kasem Vila long las naet. (Olsem wanem?)*
3. *Kleva i kam long ples ia. (Blong wanem?)*
4. *Leitari i wokem bigfala basket ia. (Long wanem?)*
5. *Em i wantem spel oltaem. (From wanem?)*
6. *Pita i wantem wud ia. (Blong wanem?)*
7. *Tingting ia i nogud. (Olsem wanem?)*
8. *Sista blong Kambong i harem nogud. (From wanem?)*
9. *Ambong em i kam long maket. (Olsem wanem?)*
10. *Em i kilim dog ia. (Long wanem?)*

Exercise 2: Transformation Drill

Change the following sentences to questions using *hu* or *wanem*.

Example: Instructor: *Leitari em i wokem laplap.*
 Student: *Leitari em i wokem wanem?*

1. *Basket ia i blong Pita.*
2. *Traem talem long Kalvat.*
3. *Smol boe ia i lusum mane blong em.*
4. *Jemes em i kakae nangae.*
5. *Em i wantem wan grasket.*
6. *Pita em i save sutum nawimba.*
7. *Em i lukaot long pikinini blong Mera.*
8. *Meri i givim buk ia long tija.*
9. *Em i sidaon wetem mama blong em.*
10. *Turis ia em i wantem pem wan sel kava.*

Exercise 3: Transformation Drill:

Change the following sentences to questions using *hamas* or *wea* as appropriate.

Example: Instructor: *Jif i wantem ten hed kava.*
 Student: *Jif i wantem hamas hed kava?*

1. *Em i wantem ten tin fis.*
2. *Ol i go long kalabus.*
3. *Ol i winim plante mane long kemes.*
4. *Jon i pem tufala kaset.*
5. *Rat i stap haed insaed long hol blong em.*
6. *Bigman ia i tekem seven step finis.*
7. *Ol devel ol i singaot long solwota.*
8. *Em i givim wan botel meresin long papa blong em.*
9. *Mera em i blong Epi.*
10. *Leitari i pem sikis bred.*

Exercise 4: Transformation Drill:

Change the following sentences to questions using the interrogative in brackets.

Example: Instructor: *Em i harem nogud from samting ia.*
 (wanem)
 Student: *Em i harem nogud from wanem?*

1. *Em i go long haospetal from kil blong em. (wanem)*
2. *Ol i go spel long Fiji. (wea)*
3. *Pita i gobak long Ambae. (weples)*
4. *Bae em i kambak long Tusde. (wanem taem)*
5. *Bob i stap long Nambatu. (wea)*
6. *Pita i nidim fotin man. (hamas)*
7. *Jemes i kam long trak blong em. (olsem wanem)*
8. *Haos ia blong Willy. (hu)*
9. *Em i sanem tri paket masis. (wanem)*
10. *Pol i kam blong giwhan long yu. (blong wanem)*

Exercise 5: Transformation Drill:

Change the following questions into statements using the cues provided in brackets.

Example: Instructor: *Weswe yu no kam? (from we mi sik tumas)*

Student: *Mi no kam from we mi sik tumas.*

1. *Wehem smol boe ia? (Em i stap haed nomo)*
2. *Weswe long haos ia? (Em i no rere yet)*
3. *Weswe yu kam long aelan ia? (From we Jif Pita i agri)*
4. *Weswe yu no kam? (From we mi no gat trak)*
5. *Olsem wanem em i no pem? (From we mane blong em i no naf)*
6. *Weswe long trak ia? (Em i bagarap)*
7. *Wehem Pita? (Em i stap afsaed yet)*
8. *Olsem wanem long yu? (Yes, mi save giuhan nao)*
9. *Weswe ol i brok? (From hariken nomo)*
10. *Weswe yu wok hareap? (From we mi wantem finisim kwiktaem)*

Exercise 6: Double Slot Substitution Drill:

Presen ia em i mekem Leitari i glad tumas

- | | |
|----------------------------------|---------------------------|
| 1. <i>Basket ia</i> | 2. <i>Ol flaoa ia</i> |
| 3. <i>harem gud</i> | 4. <i>hapi nomo</i> |
| 5. <i>Gudtaem ia</i> | 6. <i>Bebi ia</i> |
| 7. <i>tingbaot mama blong em</i> | 8. <i>kambak kwiktaem</i> |
| 9. <i>Longfala leta ia</i> | 10. <i>Mane ia</i> |

Exercise 7: Double Slot Substitution Drill:

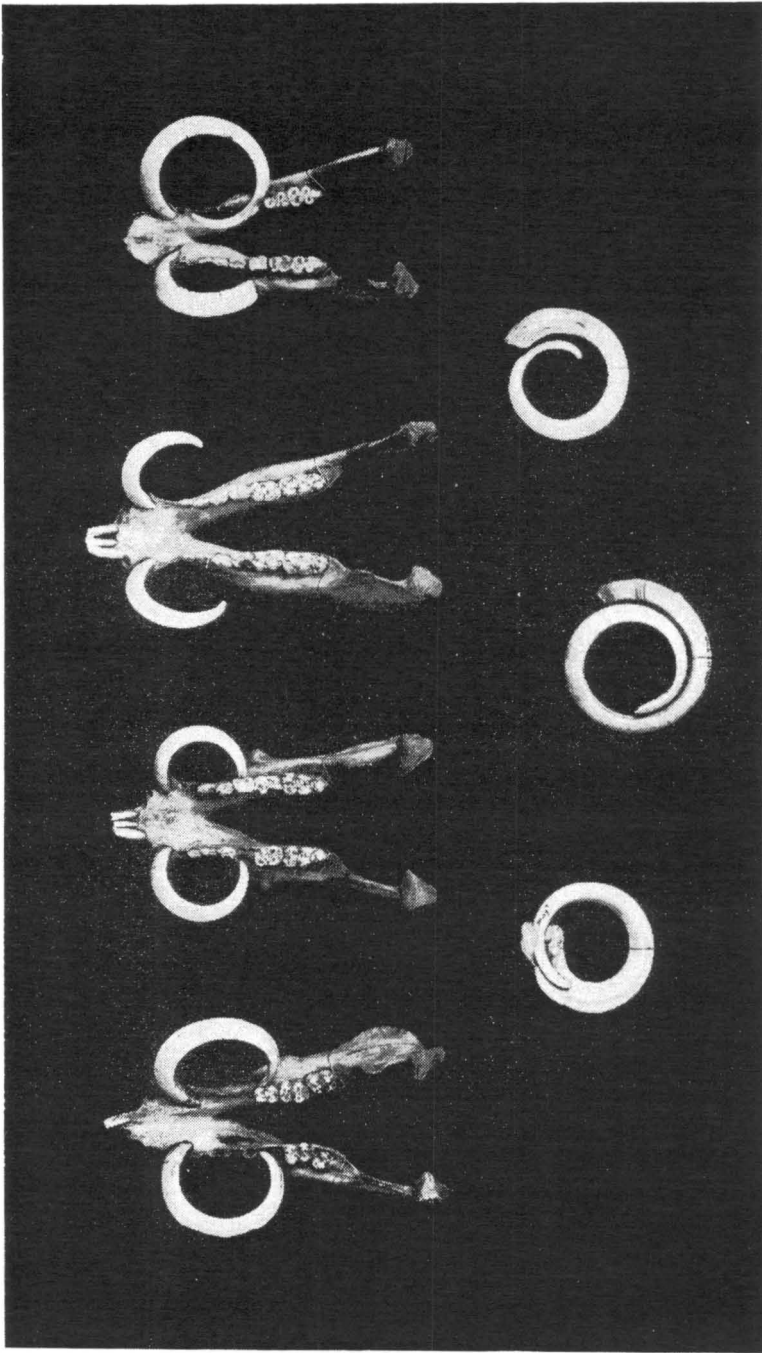
Sista blong Pol em i kam tija nao.

- | | |
|--------------------------------|---------------------------|
| 1. <i>nes</i> | 2. <i>sik</i> |
| 3. <i>strong</i> | 4. <i>Tawean blong mi</i> |
| 5. <i>olfala</i> | 6. <i>sekretari</i> |
| 7. <i>dokta</i> | 8. <i>bigfala</i> |
| 9. <i>Pikinini blong Jemes</i> | 10. <i>stronghed</i> |

Exercise 8: Double Slot Substitution Drill:

Pol i traem blong brasem wan niufala garen.

- | | |
|--------------------------------|----------------------------|
| 1. <i>faenem wok long Vila</i> | 2. <i>seftem ston ia</i> |
| 3. <i>holem kastom</i> | 4. <i>kambak long naet</i> |
| 5. <i>Brata blong Pita</i> | 6. <i>ronem pig</i> |
| 7. <i>hukum wan karong</i> | 8. <i>statem enjin</i> |
| 9. <i>stretem trabol</i> | 10. <i>ansarem kwestin</i> |



Pigs Tusks, Malakula; ca.1930

14.7. Comprehension

Listen to the following story and answer the questions in English.

LONG AMBAE LONG 1942 (Ambae)

Em ia em i program blong Vanuatu Kaljoral Senta bakegen we mi Jemes Gwero, mi wan filwoka blong em. Program ia em i defren lelebet. I no long kastom be em i...yufala i save harem, em i kamaot smol long kastom mo smol long skul tu. Mi stap lukaotem storian blong olgeta man Ambae we i wok wetem ol man Amerika long Santo, em ia long taem blong Wol Wo Tu. Ating em i long yia 1942.

Mi harem nius i kam long Kaljoral Senta se bambae mi mas mekem research long em, and mi gat sotfala taem tumas. Mi wok kwik kwik nomo wetem samfala man we mi lukaotem ol stori blong olgeta we ol i wok long Santo. Mi go long samfala man nomo long saed ia. Faswan mi go long Jif Sam Lengge blong Saratangaolu. Mi tekem sam stori long em mo afta mi go long Jemes Saringguru blong Sarambwaevutu mo long Solomon Kamali, em i blong Natalu and em i wan lida o bos long taem ia, taem ol i wok wetem ol man Amerika. Mo mi faenem ol gudfala samting insaed, ol i very interesting, ol singsing, mo samfala samting moa. Ol singsing ia, ol man we i wok wetem olgeta nomo i komposem.

Em ia long fas singsing we mi openem program ia long em, em i long saed long kastom. Em ia Jif Walta Takaro blong Saranangwaene i singim.

Mi wantem talemaot bakegen long yumi se em ia ol stori ia mi tekem long olgeta long Wes Ambae nomo. Mi tekem sam tu long Santo. Be nao

*Kaljoral Senta=Cultural Centre
filwoka=fieldworker
lelebet=rather*

skul=non-traditional life

Wol Wo Tu=World War II

(1)

lukaotem=look for

faswan=first

lida=leader; bos=boss

singsing=song

komposem=compose

fas=first

talemaot=say, report

ia bambae yumi gobak long ful singsing we Walta Takaro, Jif Walta Takaro i singim. Mi wantem talem tu se singsing ia em i lus ia. Be wan olfala ia nomo em i save. Mi wantem talemaot long yumi bakegen se long singsing ia bambae yufala i save harem nem blong wan komanda blong Difens Fos long taem ia we nem blong em Mista Jim Lanson.

SINGSING

Long singsing ia, taem mi askem Jif Walta Takaro se hu i komposem, em i se em i no save. So olsem mi talem se singsing ia em i lus. Nao ia mi faenemaot and mi putum gud nao. Bae mi mekem plante kopi long em blong putum long Kaljoral Senta blong yumi. Be long singsing ia em i tokbaot Mista Jim Lanson ia we em i lidim olgeta man Malakula long taem we ol i soldia. Taem ia tu i gat wan narafala man moa we (i) long Difens Fos ia, nem blong em Eni Rid. Em i stap nao ia yet. Nao long singsing ia ol i no talemaot Eni Rid, be ol i tokbaot Jim Lanson. Em i kam wetem olgeta soldia we ol i man Malakula, be taem ia olgeta man Ambae i ting se ol man Merika ia. Be taem ol i kam, long singsing ia ol i tokbaot wan smol wosip ia ol i kam long em.

Taem ol i kamsoa long Nduindui, long pasis ia Nduindui, ol i tekem wan man we long singsing ia yu harem nem blong em, em i Gira Takaki, ating em i blong Nangweangwea, mo man ia i lidim Jim Lanson wetem ol soldia ia i go antap long bus we... long wan velej we ol i kolem Natakaro. Yu harem long singsing ia. I go long Lovutikerekere mo Natanggahanggele, mo i tekemdaon olgeta i go, godaon long pasis ia bakegen long Nduindui.

Long taem ia, taem mi go lukaotem ol stori ia long olgeta man ia, ol i talem

ful=full

lus=lost, forgotten

komanda=commander
Difens Fos=Defence Force
Jim Lanson=Jim Lançon

Jif Walta=Chief Walter
Takaro

putum gud=record
properly
kopi=copy

soldia=soldier

Eni Rid=Ernie Reid

man Merika/Amerika=
American

wosip=warship

pasis=anchorage

bus=bush

tekemdaon=bring down

se ol i fosem olgeta tumas. I gat wan man we ol i faenem em, nem blong em Atamo Lingi, em i ded finis. Ol i faenem em long afsaed haos blong em. Ating em i stap sef. Nao ol i fosem em blong go wetem olgeta. Nao em i go olsem, wan saed fes blong em ia, ating em i jas finisim sef long Santo ia. So em i...fos ia em i strong tumas long taem ia. So em ia nomo singsing ia, mining blong em, em ia nao.

*fosem=force, oblige
faenem=find*

*afsaed=outside
sef=shave*

mining=meaning

Be taem we mi goraon, mi go kasem long velej blong mi nomo long Nambanggahake. Mi faenem wan olfala we em i brata blong papa, nem blong em Timoti Takoriha. Em i singim wan singsing tu we em i wok wetem olgeta man Merika ia tu. Be em i singim wan singsing we i stap long buk blong olgeta Merika. Timoti em i talem se ol man Merika i lanem olgeta long em, mo ol i save gud. Taem ol i ronraon long trak blong wok o samting olsem, ol Merika i singim. Mo ol boe tu i sing wetem olgeta. Em ia Timoti Tako:

goraon=go around

*Timoti Takoriha=Timothy
Takoriha*

lanem=teach

ronraon=run around

MIUSEK

Notes:

- (1) English intrusions in contrasting typeface throughout the text. Such usages are not infrequently encountered in Parliamentary speeches and public addresses, especially in urban centres.

Comprehension questions. [Answers on cassette for Unit 14]

1. What position does James Gwero occupy?
2. What was he trying to record on Ambae?
3. Who was the first person he interviewed?
4. Who is mentioned in the song sung by Chief Walter Takaro?
5. What is James Gwero going to do with the recording?
6. With whom did Jim Lançon come to Ambae?
7. Who did the Ambae people think the Defence Force personnel were?
8. Why did they come to Ambae?
9. What was Atamo Lingi doing when the recruiters came?
10. What is the name of James Gwero's home village?



Slit-drums, Uripiv, Malakula; Photographer: A. B. Lewis, 1911

UNIT 15

15.0. Dialogue: Kava

LONG KAVA

Long evri aelan blong Vanuatu kava i impotan tumas. Long Ostrelia ol i no save samting ia. Ol i ting se kava em i wan samting blong kastom blong Fiji nomo. Be ol i rong. Nius ia i no stret. Ol i dring kava long Vanuatu tu, stat long Aneityum¹ go kasem Torres².

Mrs J: Leitari, wanem kava? Jemes em i talem se ol i bin dring kava long sapa.

Leitari: Kava em i wan kaen wud, em i wan tri. Ol i karem wan hed blong kava i kam.

Mrs J: Olsem wanem hed ia?

Leitari: Olsem wan rus blong tri ia. Ol i klinim kava, ol i klinim rus fastaem.

Mrs J: Taem ol rus ia ol i klin finis, ol i mekem i kam sofosofolsem long Fiji?

Leitari: Olsem wanem fasin blong olgeta?

Mrs J: Long Fiji bifo ol i putum long maot blong graenem smol long tut. Taem rus i kam sofosof, ale ol i tekemaot, ol i meksemap long wota. Nao ia ol i graenem long paep o long ston nomo.

KAVA

Kava is important throughout Vanuatu. In Australia it is unknown. People think kava is just part of Fijian custom. But they are wrong. This information is incorrect. They drink kava in Vanuatu too, from Aneityum to the Torres Islands.

Mrs J: Leitari, what is kava? James says they were drinking kava during the evening.

Leitari: Kava is a kind of wood, it's a tree. They bring a 'head' of kava.

Mrs J: What is this 'head'?

Leitari: The roots of this tree. They clean the kava; they clean the roots first.

Mrs J: When the roots are cleaned, do they pound it like they do in Fiji?

Leitari: How do they do it there?

Mrs J: In Fiji they used to grind it up small in the mouth. When the roots were soft, they took them out and mixed them with water. Now they just grind kava with a pipe or a stone.

Leitari: Yes, fasin blong graenem kava em i olsem long Vanuatu tu.³ Be ating long samfala aelan, olsem Tanna mo Tongoa ol i graenem kava yet long tut, kasem tede.

Mrs J: Kava ia, em i swit?

Leitari: Mi no save gud, from we woman i no dring kava; em i wan samting blong kastom blong ol man nomo.

Mrs J: Taem man i dring tri no fo sel, em i drong?

Leitari: Nogat, Misis. Taem man i fuldrong em i wantem faet mo em i singaot olbaot. Be taem man i dring kava em i stap kwaet nomo. Em i wantem slip.

Mrs J: Be long nekis dei, hed blong em i soa?

Leitari: Ol i talem se man i harem gud bakegen long moning; hed blong em i no soa nating.

Mrs J: Em i no olsem grog blong waetman. Taem man i stap fuldrong long samting ia, em i no save leftemap hed blong em long nekis moning.

Leitari: Yes, be mi no glad tumas. I gat plante nakamal⁴ long Vila we ol i salem kava. Mane blong famle blong mi i no naf blong pem oltaem.

Leitari: Yes, this way of grinding kava is the same in Vanuatu too. But I believe that in some islands, such as Tanna and Tongoa, they still grind it in their mouths.

Mrs J: This kava, is it sweet?

Leitari: I don't know really because women don't drink kava; it is part of a man's traditional life only.

Mrs J: If a man drinks three or four shells, is he drunk?

Leitari: No. When a man is really drunk he wants to fight and shouts everywhere. But when a man drinks kava he remains quiet. He wants to sleep.

Mrs J: But next day, does he have a sore head?

Leitari: They say one feels good the next morning; one's head doesn't feel sore at all.

Mrs J: It's not the same as alcohol. When a man gets full on alcohol, he can't raise his head the next morning.

Leitari: Yes, but I'm not very happy. There are many 'nakamals' in Vila now where kava is sold. Our family finances don't run to buying it all the time.

Mrs J: *Tru ia, be mane blong sam man i naf blong ol i kale tu.*⁵

Mrs J: Yes, but some people have enough money to 'kale' as well.

Notes:

- ¹ Aneityum: the southernmost populated island in Vanuatu.
- ² Torres: the northernmost islands in Vanuatu.
- ³ In Vanuatu the softened roots are put in a small amount of water and then squeezed and sieved, the resultant mixture being drunk.
- ⁴ *Nakamal*: traditional men's house, equivalent to men's 'club'.
- ⁵ *Kale*: to drink beer after having drunk kava, allegedly to heighten the effect.

Vocabulary: Unit 15

<i>adres</i>	address	<i>ba</i>	bar
<i>boskru</i>	crewman	<i>duim</i>	do, make (SI)
<i>drong</i>	drunk	<i>eria</i>	area
<i>fuldrong</i>	very drunk	<i>gotru</i>	go through
<i>graenem</i>	grind	<i>gro</i>	grow
<i>grog</i>	alcohol	<i>hao?</i>	how (SI)
<i>impruvum</i>	improve	<i>kava</i>	kava
<i>lan</i>	learn	<i>laswan</i>	finally
<i>limonad</i>	soft drink	<i>meksemap</i>	mix
<i>memba</i>	member	<i>muvum</i>	move
<i>nomata</i>	even if	<i>paep</i>	pipe
<i>presentem</i>	present	<i>redio</i>	radio
<i>resemap</i>	raise	<i>ronemdaon</i>	run down
<i>rong</i>	wrong	<i>rontru</i>	reach
<i>sapotem</i>	support	<i>skwisimaot</i>	squeeze out
<i>slou</i>	slow	<i>sotwin</i>	breathless
<i>spika</i>	speaker	<i>stringban</i>	string-band
<i>testem</i>	test	<i>trening</i>	training

15.1. *Kam* and *go*: serial verbs

Verbs of motion in Bislama may take two different structures, depending mostly on whether or not they are followed by a locative or directional phrase. Typical verbs of motion include:

karem
tekem

to carry
to take, carry

<i>sanem</i>	to send
<i>ron</i>	to run
<i>resis</i>	to run quickly
<i>ring</i>	to ring
<i>flae</i>	to fly
<i>sut</i>	to go directly, 'shoot through'
<i>pulum</i>	to pull
<i>pusum</i>	to push

- a) Where no locative/directional phrase is used in conjunction with the verb, it functions as would any finite verb. Examples of usage:

<i>Em i save karem olgeta bokis ia.</i>	He can carry all these boxes.
<i>Mi sanem leta finis.</i>	I've already sent the letter.
<i>Smol boe i resis olbaot.</i>	The small boy ran all about.

- b) When a locative/directional phrase is used, the main verb is followed by an auxiliary verb *i kam* or *i go*. Examples:

<i>Pikinini i resis i kam long mama blong em.</i>	The child ran to his mother.
<i>Yu save ring i kam long ofis blong mi.</i>	You can ring my office.
<i>Pijin ia i flae i go long rif.</i>	This bird flew out to the reef.
<i>Olgeta ol i ron i go long sanbij.</i>	They ran to the beach.

This contrasts with:

<i>Olgeta ol i ron long sanbij.</i>	They ran at the beach.
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With transitive verbs the auxiliaries are used as with intransitives, but with certain modifications:

- i) When *karem* and *tekem* are followed by the auxiliaries *i kam* and *i go*, they take on the meaning 'bring' and 'take', *karem* and *tekem* being synonymous in this context. Examples:

<i>Em i karem i go long haos ia.</i>	He took it to that house.
<i>Em i karem i kam long ofis.</i>	He brought it to the office.
<i>Pita i tekem i go long Ambae.</i>	Peter took it to Ambae.

- ii) When there is an overtly expressed object, this object, either a noun or pronoun, immediately follows the main verb and precedes the auxiliary *i kam* or *i go*. Examples:

<i>Yu karem bokis ia i go long trak blong mi.</i>	Take this box to my car.
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<i>Em i sanem leta i go long Paama.</i>	He sent a letter to Paama.
<i>Yu save karem kakae i kam long haos.</i>	You can bring the food to the house.

Note that while the auxiliaries *i kam* and *i go* are most commonly used in conjunction with a locative/directional phrase, it is quite standard to use *karem i go/kam* and *tekem i go/kam*, both meaning 'take' and 'bring', without any such locative phrase. Examples:

<i>Yu save karem i kam.</i>	You can bring it.
<i>Em i save tekem i go.</i>	She can take it (away).

The choice of *i kam* or *i go* depends on the location of the speaker, as the examples above have shown. *I kam* implies movement towards the speaker, while *i go* implies movement away. So:

<i>Em i karem i kam long Vila.</i>	He brought it to Vila (where the speaker is).
<i>Em i karem i go long Santo.</i>	He took it to Santo (where the speaker is not).

c) A further auxiliary, *i stap*, is used with certain other verbs such as:

<i>putum</i>	to put
<i>livim</i>	to leave
<i>sakem</i>	to throw

Examples:

<i>Em i livim i stap long haos.</i>	He left it at home.
<i>Jemes i putum buk i stap long tebel.</i>	James put the book on the table.
<i>Em i sakem botel i stap long rod.</i>	He threw the bottle on the road.

This use of *i stap* as an auxiliary is not quite the same as *i kam* and *i go*, discussed above. Naturally, it does not involve direction, but rather acts as a continuative, indicating that the result of the action denoted by the verb remains unaltered.

15.2. Sentence reduction: sequence of time

By now you will be quite familiar with the fact that *mo* 'and' is used in Bislama as the main linking word between words, phrases and clauses. Examples:

<i>Kaltak mo Kambong</i>	Kaltak and Kambong
<i>Long Vila mo Santo</i>	In Vila and Santo
<i>Em i kakae nangae mo em i dring kava.</i>	He ate almonds and drank kava.
<i>Em i foldaon long rod mo em i karem kil.</i>	He fell down on the road and was injured.

In the last two sentences, the drinking followed the eating and injury followed falling down. In other words, in both sentences the actions were sequential.

In Bislama, provided the subject of the two clauses being conjoined is the same, it is common to shorten the second clause and omit the linker *mo*, especially when the actions denoted by the two verbs are closely related. This applies only where the first verb is an intransitive verb such as *kam*, *go*, *sidaon*, *stanap*. Examples:

<i>Em i kam luk yu.</i>	He came and saw you.
rather than:	
<i>Em i kam mo em i luk yu.</i>	
<i>Ol i sidaon toktok.</i>	They sat and talked.
rather than:	
<i>Ol i sidaon mo ol i toktok.</i>	

The effect of this clause foreshortening is to convey the idea of simultaneity, where two actions take place at the same time. (With this restricted set of intransitive verbs it is also used to express purpose. See 4.1. above.)

Where the verb in the first clause is transitive, clause foreshortening does not occur. In these cases simultaneity is conveyed by placing *wantaem*, 'at the same time', at the end of the second clause. Examples:

<i>Mi lukaot long pikinini mo mi ridim buk wantaem.</i>	I read a book as I was looking after the child.
<i>Em i dring limonad mo em i draevem trak wantaem.</i>	He drank a soft drink as he was driving.

11.3. *Nomata we*: even if, although

a) *Nomata we* expresses the idea of 'even if, even though, although'. It normally occurs in sentence initial position. Examples:

<i>Nomata we em i harem nogud, em i givhan.</i>	Even though he felt unwell, he gave a hand.
---	---

*Nomata we yufala i taed, be
yufala i mas kam luk em.*

Even though you are tired, you
must come and see her.

It is common, when *nomata* begins the subordinate clause, that the main clause begin with *be* 'nevertheless, but', as in the last example.

In some areas *nomata* is followed by *se* rather than the *we* used in the examples above. In some other areas *nomata* alone is used, without either *we* or *se*. Example:

*Nomata yu taed, be yu mas
kam long miting ia.*

Even though you are tired, you
must attend this meeting.

Yet again, *nomata* is also expressed as *i nomata* by some speakers. So:

*I nomata yu fraet, be yu mas
traem klaemap.*

Even if you are scared, you
must try to climb up.

Note also that in much of Malakula *nomata* is replaced by *nating*, giving sentences such as:

*Nating em i harem nogud, em
i givhan.*

Even though he was not feeling
well, he gave a hand.

- b) *Nomata* is also used with *wanem taem* to express 'no matter what time, regardless of the time'. Examples:

*Nomata wanem taem yu
kamtru, be yu mas laetem
faea.*

No matter what time you arrive,
you must light a fire.

*Nomata wanem taem em i
kambak, be em i kam luk
mama blong em.*

No matter what time he came
back, he came and saw his
mother.

Speakers whose dialect of Bislama uses *we/se* following *nomata* naturally follow the relativiser with a verb phrase preceding the time phrase. Example:

*Nomata se yu kamtru long
wanem taem, be yu mas
laetem faea.*

No matter what time you arrive,
you must light a fire.

15.4. Adverbs of manner

Adverbs of manner in Bislama are simply adjectives used as adverbs. These adverbs are placed immediately after the verb that they modify. Some common adverbs of manner include the following:

<i>gud</i>	well
<i>strong</i>	firmly, securely, hard
<i>stret</i>	properly, correctly
<i>smol</i>	slightly
<i>slou</i>	slowly
<i>kwiktaem</i>	quickly

Examples of usage:

<i>Em i save gud.</i>	He knows well.
<i>Pita i kilim strong.</i>	Peter hit it hard.
<i>Em i no talem stret.</i>	He didn't report it correctly.
<i>Mi slip smol nomo.</i>	I only slept a little.
<i>Em i wokbaot slou tumas.</i>	He walks very slowly.
<i>Plis, yu kambak kwiktaem.</i>	Please come back quickly.

With transitive verbs, the modifying adverb precedes the object, as in the following:

<i>Mi save gud man ia.</i>	I know this man well.
<i>Mi save gud em.</i>	I know him well.
<i>Boskru i fasem taet rop ia.</i>	The crewman tied the rope securely.

15.5. *Mestem*: unsuccessful actions

Unsuccessful attempts to do something are indicated by *i mestem* following the main verb or main clause. *I mestem* in this usage functions like a serial verb, as discussed earlier in this unit, 15.1. As a serial verb, the subject of the first verb is not repeated before *i mestem*. Examples:

<i>Em i sutum i mestem.</i>	He fired and missed.
<i>Em i traem i mestem.</i>	He tried but failed.
<i>Pita i sakem spia i mestem.</i>	Peter threw the spear and missed.

This structure contrasts with:

<i>Em i traem ronem pig, be em i mestem.</i>	He tried to hunt pigs, but he failed.
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15.6 Exercises

Exercise 1: Single Slot Substitution Drill:

Olgeta ol i karem i kam long haos.

- | | |
|-----------------|------------------|
| 1. <i>resis</i> | 2. <i>ring</i> |
| 3. <i>sut</i> | 4. <i>pulum</i> |
| 5. <i>ron</i> | 6. <i>sanem</i> |
| 7. <i>tekem</i> | 8. <i>karem</i> |
| 9. <i>flae</i> | 10. <i>lidim</i> |

Exercise 2: Double Slot Substitution Drill:

Em i karem bigfala basket i kam long Vila So.

- | | |
|--------------------------------------|---------------------------|
| 1. <i>velej blong em</i> | 2. <i>ron</i> |
| 3. <i>lidim hos ia</i> | 4. <i>sut</i> |
| 5. <i>sanem tu buluk</i> | 6. <i>stoa blong Pita</i> |
| 7. <i>tekem pig blong em</i> | 8. <i>resis</i> |
| 9. <i>karem gudfala mat blong em</i> | 10. <i>karem kenu</i> |

Exercise 3: Integration Drill:

Join the following sentences together to express simultaneous action. Example:

Instructor: *Em i sidaon. Em i kakae.*

Student: *Em i sidaon kakae.*

1. *Ol i kam. Ol i luk niufala bebi.*
2. *Pita i go long haos. Pita i luk Leitari.*
3. *Maatu em i sidaon. Em i wokem mat.*
4. *Kaltak i stanap. Em i storian long bubu blong em.*
5. *Em i go long stoa. Em i pem tu tin fis.*
6. *Kambong i kam long haospital. Em i karem meresin.*
7. *Olfala ia i sidaon. Em i storian.*
8. *Yumi go long nakamal. Yumi luk notis ia.*
9. *Ol i sidaon long nakamal. Ol i dring kava.*
10. *Plante man ol i sidaon. Ol i luk sinema.*

Exercise 4: Integration Drill:

Join the following sentences together to express simultaneous action. Example:

Instructor: *Em i ridim buk. Em i lesen long redio.*

Student: *Em i ridim buk mo em i lesen long redio wantaem.*

1. *Pita i dring kava. Pita i lesen long kaset.*
2. *Maatu i wasem ol plet. Maatu i lukaot long ol pikinini.*
3. *Em i wokem mat. Em i lukaot long tufala.*
4. *Em i toktok long redio. Em i tingbaot trabol ia.*
5. *Pita i luk video. Pita i raetem leta.*
6. *Ambong i ridim leta. Ambong i lesen long miusek.*
7. *Maatu i aeanem klos. Em i lukaot long Meri.*
8. *Em i traem hukum fis. Em i sakem ston.*
9. *Kaltak i draevem trak. Em i smokem paep.*
10. *Em i lesen long tija. Em i raetem leta.*

Exercise 5: Integration Drill:

Combine the two sentences, using *nomata we*. Example:

Instructor: *Mi kamtru long medel naet. Bae mi kam luk yu.*

Student: *Nomata we mi kamtru long medel naet, bae mi kam luk yu.*

1. *Man ia i hadwok tumas. Em i no save taed.*
2. *Pol i blong Ambae. Em i no save gud kastom blong Ambae.*
3. *Em i kambak kwiktaem. Em i mestem plen.*
4. *Jemes i sik tumas. Em i givhan long bubu blong em.*
5. *Ston ia i hevi tumas. Pita i save leftemap.*
6. *Em i kam long Ostrelia. Em i save gud Bislama.*
7. *Em i no gat vatu. Em i stap go long ol ba.*
8. *Em i olfala finis. Em i save resis yet.*
9. *Trak ia i olfala lelebet. Em i gud yet.*
10. *Em i traem plante taem. Em i neva winim Jon.*

Exercise 6: Double-slot Substitution Drill:

Nomata we mi taed, bae mi traem raetem leta ia.

- | | |
|----------------------------------|-------------------------------|
| 1. <i>sik</i> | 2. <i>givhan long olgeta.</i> |
| 3. <i>sotwin</i> | 4. <i>no gat taem</i> |
| 5. <i>no save adres blong em</i> | 6. <i>harem nogud lelebet</i> |
| 7. <i>kros long em</i> | 8. <i>bisi tumas</i> |
| 9. <i>no haremsave gud</i> | 10. <i>no raet gud</i> |

Exercise 7: Double Slot Substitution Drill:

Sista blong Toni em i talem / gud.

- | | |
|-------------------|----------------------|
| 1. <i>stret</i> | 2. <i>slou nomo</i> |
| 3. <i>slip</i> | 4. <i>smol</i> |
| 5. <i>singaot</i> | 6. <i>slou tumas</i> |
| 7. <i>ansarem</i> | 8. <i>kwiktaem</i> |
| 9. <i>danis</i> | 10. <i>save</i> |

Exercise 8: Double Slot Substitution Drill:

Pita em i wokem gud / garen blong em

- | | |
|--------------------------|------------------------------|
| 1. <i>wokem kwiktaem</i> | 2. <i>haos blong em</i> |
| 3. <i>brasem gud</i> | 4. <i>fanis blong faol</i> |
| 5. <i>tingbaot gud</i> | 6. <i>klinim kwiktaem</i> |
| 7. <i>digim gud</i> | 8. <i>bed kopra blong em</i> |
| 9. <i>doa blong haos</i> | 10. <i>poen blong spia</i> |

15.7. Comprehension

Listen to the following story and answer the questions in English.

LONG PALAMEN

Bambae fulap man we yu lukim ol i stap long gavman tede ol i karem trening blong narafala samting. Ol i go mekem narafala samting. And tede long stage ia we yumi stap tede, and long maybe wan yia moa, bambae yumi gotru long wan stage we bambae yumi traem blong muvum ol pipol raon blong putum olgeta long propa ples we bambae ol i stap nao, bambae ol i mekem wok i ron moa; i kam beta mo winim bifo. I no ol man blong narafala ples, ol man blong Vanuatu. And mi ting se ol points ia we yufala i resemap, ol gudfala points, be mi bambae mi talem nomo se: mi stap yet bihaen ol staf blong Redio Vanuatu. Mi stap yet bihaen ol staf blong Information Department. Ol Ni-Vanuatu ol i stap ia, blong bambae mi sapotem olgeta, gavman bambae i

fulap=very many

trening=training
(1)

gotru=go through

(2)
resemap=raise

sapotem=support

sapotem olgeta, blong i traem blong impruvum evri wei we ol i save mekem blong mekem Redio Vanuatu em i kam Redio Vanuatu we pipol bambae ol i hapi long em.

Narafala kritisissim tu we i kam se i gat tumas miusek, ol stringban and ol miusek olsem i tekem bigfala taem. Em i tru. Em i wanfala kritisissim. And maybe em i wan valid kritisissim. Bambae em i continue olsem until yumi begin blong mekem ol narafala program(s). And wetem manpower we yumi gat i stap tede, mi no save se hao nao bambae yumi duim kwiktaem blong mekem se situation ia i jenis kwiktaem. From sam long yumi i talem se ol man i mas go tren gud. Finis, i kam i mekem wok. And position we yumi stap mekem tede se yumi traem testem ol man. Taem we yumi faenem wan man we i gud, ale yumi traem helpem em blong i gro, and i lan blong wok we em i stap mekem.

(3)
duim=make, do

testem=test

lan=learn

So mi ting se i gat tufala we i gud tugeta, be i nogud blong yumi ranemdaon wan, yumi pusum wan i go antap. Mista Spika, mi ting se ol points ia em i impotan blong mekem, and afta long ol toktok we ol memba(s) i mekem, and laswan Mista Spika, mi wantem talem se hamas nao yumi ol memba(s) i mekem blong mekem nius long ol aelan i rontru. From mi talem stret. Mi go long ol koprativ(s) olsem mi talem bifo long Tam-Tam. Mi go long ol koprativ(s), mi lukim ol kopi(s) blong Tam-Tam i pael i stap antap. Nao gavman em i mekem i kasem eria we kopi(s) blong Tam-Tam i kasem long ples ia. Be long eria nao yufala i helpem ol man blong ol i pem Tam-Tam blong save nius o no? O yufala i stap wet nomo blong talem se: o bambae man i laekem i go pem. Man i no laekem i no pem. Sem samting nomo long nius long redio.

rontru=reach target

Tam-Tam=local newspaper, currently Vanuatu Weekly

Sipos man i mekem nogud, i presentem nogud, man i no wantem lesen long em. Sem samting long Tam-Tam. Gavman i mekem i kam long eria blong yu, be wiswe nao yu yu no helpem blong mekem ol man ol i tekem Tam-Tam blong ridim?

mekem nogud=misbehave, perform badly

Notes:

- (1) English intrusions in contrasting typeface throughout the text. Such usages are not infrequently encountered in Parliamentary speeches and public addresses, especially in urban centres.
- (2) The -s plural is not uncommon in the Bislama of some ni-Vanuatu, especially those with higher educational training.
- (3) *Hao nao* and *duim* are considered to be Solomon Islands forms, expressed in Bislama as *olsem wanem* and *mekem* respectively.

Comprehension questions. [Answers on cassette for Unit 15]

1. What is the staff training policy as outlined here?
2. Which people are being trained?
3. What is the main criticism of Radio Vanuatu?
4. What is the speaker's attitude to this criticism?
5. Does he think things can be changed quickly?
6. What does he want to know of Members?
7. Where had the speaker seen copies of Tam-Tam on sale?
8. Who pays for the transport of Tam-Tam to the other islands?
9. What happens when a radio program is badly presented?
10. Why does the speaker believe that Tam-Tam is not being read?



Man Uripiv, Malakula; Photographer: A.B. Lewis; 1911.

UNIT 16

16.0 Dialogue: Life

LONG LAEF

Long Sensas blong 1979 ol i mekem ripot se long Vanuatu i gat klosap 120,000 man i stap long kantri ia. Mo ol i talem se klosap 85 pesen long ol pipol ol i stap long aelan nomo¹; ol i no stap long taon. Laef long velej i no olsem laef long taon. Tufala fren Jemes mo Tom tufala i stap storian olsem:

Jemes: Maefren, laef blong yumi long Vila i no olsem laef long Ambae².

Tom: Em ia nao. Wan samting we i strong tumas long Vila em i mane. Long taon yumi mas pem kaos, kakae, evri kaen samting.

Jemes: Long aelan man i gat garen blong planem kakae.

Tom: Tru ia; long taon yumi mas pem kakae long stoa no long maket nomo.

Jemes: Mo kakae blong yumi i no olsem kakae blong aelan. Long taon yumi stap kakae tin fis mo raes. Praes blong yam mo taro i go antap tumas long maket. Yumi no save pem evri taem.

LIFE

In the 1979 Census they reported that Vanuatu had a population of nearly 120,000. They say, too, that nearly 85% of the population lives in rural areas; they do not live in the towns. The two friends, James and Tom, are yarning:

James: My friend, our life in Vila is not the same as life on Ambae.

Tom: That's right. Something that's a problem in Vila is money. In town we have to pay for our rent, our food, everything.

James: In the islands people have gardens to plant food.

Tom: Yes, that's true; in town we have to buy food at the store or the market.

James: And our food is not the same as island food. In town we eat tinned fish or rice. The price of yams and taros is too high at the market. We can't afford to buy them all the time.

Tom: *Wan narafala samting we i strong long taon, em i wok. Sipos yu karem wok finis long gauvan i oraet, be sipos yu no faenem wok yet, em i strong tumas blong faenem.*

Jemes: *Em ia stamba blong trabol. Vila mo Santo tufala i trabol ples nomo. I moa gud ol famle ol i stap long aelan blong olgeta; long aelan mane i no lus kwiktaem.*

Tom: *Tru ia. Long taon mane i lus kwiktaem tumas.*

Jemes: *Ol i talem se Malfatu Mauri³, olsem olgeta jif, ol i wantem blokem rod blong tumas man i go long taon.*

Tom: *Em ia nao. Long Vanuatu Weekly⁴ ol i talem se ol jif blong Emau⁵ ol i letem man i kam stap long taon tri manis nomo.*

Jemes: *Yes, from we sam man ol i no faenem wok, ol i stap wokbaot long ba mo trep blong olgeta i finis long kalabus.*

Tom: *Yumi gat laki. Yumi faenem wok finis.*

Jemes: *Tru, be plante taem mi tingbaot bambae mi gobak long aelan blong mi. Taem mi kam olfala, ating bambae mi go kasem hom blong mi long Ambae.*

Tom: Something else that's hard in town, that's work. If you've already got a job with the government that's all right, but if you haven't found a job yet it's very hard to find one.

James: That's the cause of the trouble. Vila and Santo are just trouble spots. It's better if families stay on their islands; at home you don't lose your money quickly.

Tom: Yes. In town money is quickly spent.

James: They say the Malfatu Mauri, the council of chiefs, wishes to prevent too many people from going to town.

Tom: That's right. In the Vanuatu Weekly they say the chiefs of Emau allow their people to stay in town for just three months.

James: Yes, because since some people don't find work they hang about in bars and they end up in jail.

Tom: We're lucky. We've already got jobs.

James: True, but I often think I'll go back to my island. When I get old, I think maybe I'll go back to my home on Ambae.

Notes:

¹ *aelan* - outside of Efate.

² Ambae is an island in north-eastern Vanuatu.

³ The National Council of Chiefs.

⁴ The local trilingual government newspaper, written in Bislama, English and French.

⁵ A very small but heavily populated island in north Efate.

Vocabulary: Unit 16

<i>aniveseri</i>	anniversary	<i>aotbod</i>	outboard
<i>beregraon</i>	cemetery	<i>bigae</i>	greensnail
<i>bigbel</i>	toadfish	<i>bigmaot</i>	braggart
<i>blakbod</i>	blackboard	<i>daevaglas</i>	mask
<i>earing</i>	ear-ring	<i>faevaglas</i>	fibreglass
<i>flaoabag</i>	flour bag	<i>fokwaea</i>	barbed wire
<i>fridom</i>	freedom	<i>giabokis</i>	gearbox
<i>handredleg</i>	centipede	<i>haos kakae</i>	restaurant
<i>haos kaliko</i>	tent	<i>haos kopra</i>	copra shed
<i>haos was</i>	laundry	<i>hoknaet</i>	owl
<i>hom</i>	home	<i>huknaef</i>	sickle
<i>jamfis</i>	porpoise	<i>konstitusen</i>	constitution
<i>kos</i>	course	<i>kot</i>	court
<i>longfala maot</i>	garfish	<i>longfala nek</i>	reef heron
<i>nasonal</i>	national	<i>natanggura</i>	sago palm
<i>pablik</i>	public	<i>ripot</i>	report
<i>saenem</i>	sign	<i>sensas</i>	census
<i>somap</i>	sew	<i>sosaeti</i>	society
<i>sotleg</i>	ground dove	<i>spenem</i>	spend
<i>spialaen</i>	surveyor	<i>stamba</i>	base, basis
<i>stingfli</i>	bed-bug	<i>switmaot</i>	flatterer
<i>tasawe</i>	thus, so	<i>tingbak</i>	think back

16.1. Discourse connectives

While studying the dialogues and working through the comprehension exercises, you will have become familiar with a certain number of clause and sentence connectives. The most commonly used connectives in Bislama include:

mo
be
o, no

and
but, on the other hand
or

<i>taswe</i>	so, thus, therefore
<i>tasawe</i>	so, thus, therefore
<i>tastawe</i>	so, thus, therefore
<i>ale</i>	all right, after that
<i>oraet</i>	all right, after that
<i>finis</i>	then, after that
<i>nao</i>	now, then
<i>afta</i>	later, afterwards
<i>bihaen</i>	later, afterwards

- a) *Be* 'but', is often used in much the same way as 'but' in English. Sometimes, however, it signals a 'contrary to expectation' clause, with the meaning 'even so'. Examples:

<i>Em i save, be em i no wantem kam.</i>	He knows, but he doesn't want to come.
<i>Sipos em i kilim yu, be yu no mas givimbak long em.</i>	If he hits you, even so you must not hit him back.

- b) *O*, 'or', expresses an alternative in Bislama. It is often replaced by *no*, especially in rural varieties of Bislama. Examples:

<i>Yu kam long sip o long plen?</i>	Did you come by ship or plane?
<i>Bae yumi go o wanem?</i>	Shall we go or what?

- c) *Taswe*, *tasawe* or *tastawe* occurs clause or sentence initially. It corresponds to English 'therefore, thus'. Examples:

<i>Bislama em i nasonal lanwis blong Vanuatu; taswe yumi yusum Bislama.</i>	Bislama is the national language of Vanuatu. Therefore we use Bislama.
<i>Taswe em i no save kam.</i>	So she can't come.

In some dialects of Bislama *olsem nao* or *from em ia* are used instead of *tastawe*.

Example:

<i>Olsem nao em i kambak kwiktaem.</i>	So he came back quickly.
--	--------------------------

- d) *Ale* 'so, all right, then' occupies clause or sentence initial position. Examples:

<i>Ale, yumi go nao.</i>	All right, let's go now.
<i>Kakae finis, ale em i godaon long solwota.</i>	Having eaten, then he went down to the sea.

- e) *Oraet*, apart from meaning 'all right', used as a predicate, is used almost synonymously with *ale* as a discourse connective. Examples:

<i>Em i oraet bakegen.</i>	She is well again.
<i>Oraet, em i kambak. Em i go insaed long nakamal.</i>	All right, he came back and went into the nakamal.
<i>Em i leftemap. Oraet em i tekemaot mane ia.</i>	He lifted it up. Then he removed the money.

- f) *Nao* 'now, then', often highlights a point in the action being described. Examples:

<i>Em i kambak kwiktaem. Nao em i sut i go long miting.</i>	He returned quickly. Then he went straight to the meeting.
<i>Nao from toktok ia ol i nomo agri.</i>	Now because of what was said, they are no longer in agreement.

- g) *Afta* 'later, after, afterwards' is normally used simply as a connective, although increasingly, especially in urban varieties of Bislama, it has come to mean 'when'. Examples:

<i>Afta, em i sidaon toktok wetem olgeta.</i>	Afterwards, he sat down and talked with them.
<i>Afta Pita i kamtru, Jemes i gobak long haos.</i>	After Peter arrived, James went home.

[Note: some speakers prefer *afta we* in this last construction, giving, for example: *Afta we Pita i kamtru....*].

In rural Bislama this would be rendered:

<i>Afta, taem Pita i kamtru, Jemes i gobak long haos.</i>	After Peter arrived, James went home.
---	---------------------------------------

- h) *Bihaen*, 'later, afterwards' is used in much the same way as *afta*. It is also used with *long* when followed by a noun. Examples:

<i>Bihaen, em i gobak long Santo.</i>	Later, he went back to Santo.
<i>Bihaen long trabol ia, em i nomo kambak.</i>	After that trouble, he did not come back any more.

16.2. Compound nouns

Several types of compounding are in operation in Bislama, many used to describe non-traditional items and express new and technological concepts which have developed over the past decade.

- a) The most commonly encountered compound terms describe birds, fish, animals and also people, defining the being/animal by his/its most salient characteristic. Examples:

<i>longfala nek</i>	reef heron [long-neck]
<i>longfala maot</i>	garfish [long-mouth]
<i>sotleg</i>	ground dove [short-leg]
<i>bigbel</i>	toadfish, fat person [big-stomach]
<i>bigae</i>	green-snail, gecko [big-eye]
<i>blufis</i>	parrot fish [blue-fish]
<i>bigmaot</i>	braggart [big-mouth]
<i>switmaot</i>	flatterer [sweet-mouth]
<i>jamfis</i>	porpoise [jump-fish]
<i>stingfli</i>	bed-bug [stink-flea]
<i>huknaef</i>	sickle [hook-knife]
<i>fokwaea</i>	barbed wire [fork-wire]
<i>hundredleg</i>	centipede [100-leg]
<i>hoknaet</i>	owl [hawk-night]
<i>daevaglas</i>	mask [dive-glass]
<i>beregraon</i>	cemetery [bury-ground]
<i>spialaen</i>	surveyor [spear-line]

It should be observed that a few of these items also have other names, for example:

<i>jamfis</i>	=	<i>dolfen</i>	=	porpoise/dolphin
<i>spialaen</i>	=	<i>sovei</i>	=	surveyor

- b) A number of existing English compounds have entered Bislama as single lexemes uncompounded. These include:

<i>aesbokis</i>	refrigerator
<i>aeskrim</i>	ice-cream
<i>faevaglas</i>	fibreglass
<i>flaoabag</i>	flour bag
<i>faewud</i>	firewood
<i>blakbod</i>	blackboard
<i>giabokis</i>	gear-box
<i>aotbod</i>	outboard motor
<i>earing</i>	ear-ring.

- c) A very common set of compounds involves *haos* 'house', preceded or followed by a compounding modifier. Examples:

<i>haos kakae</i>	restaurant, dining room
<i>haos kaliko</i>	tent
<i>haos krangke</i>	asylum
<i>haos simen</i>	concrete house
<i>haos meresin</i>	dispensary
<i>haos was</i>	laundry
<i>haos kopra</i>	copra-shed
<i>haos natanggura</i>	thatched house

While the attribute follows the head in these examples, a number of other compounds involving *haos* follow the same model as in a) above, possibly under the influence of English in some cases. Examples:

<i>bus haos</i>	house made of 'bush' materials
<i>lifhaos</i>	thatched house
<i>smok haos</i>	copra drier
<i>gras haos</i>	house made of 'bush' materials
<i>smol haos</i>	toilet

- d) A looser kind of compounding, generally expressing purpose, is expressed by *haos blong X*. Examples:

<i>haos blong bred</i>	bakery
<i>haos blong kot</i>	court-house

In more recent times, a number of the forms involving *haos* have been replaced by *rum*, as in:

<i>rum blong swim</i>	bathroom
<i>rum blong slip</i>	bedroom
<i>rum blong kakae</i>	dining room

The same idea is often expressed by *ples*, also, as in:

<i>ples blong danis</i>	dancing ground
<i>ples blong swim</i>	bathing/washing place

Note: Because of the irregularity in the composition of compound nouns (where sometimes the attribute precedes the noun head and vice versa), compounds and compound-like structures must be learnt individually, with the exception of items involving *blong* as just discussed.

16.3. More on noun modifiers

In section 6.1, above, we saw that modifiers in Bislama generally precede the noun to which they refer. Thus, for example:

<i>wan grin pijin</i>	a green bird
<i>tu smol boe</i>	two small boys

While in the vast majority of cases modifiers do precede the noun head (with the exception of the demonstrative *ia*), there are a few particular usages which require the modifier to follow the noun, as follows:

- a) Where the inhabitant of an island, region or country is indicated, this is normally indicated by *man* + Name of area. Examples:

<i>man Malakula</i>	a Malekulan
<i>man Santo</i>	a person from Santo
<i>man Ostrelia</i>	an Australian
<i>man Tanna</i>	a Tannese
<i>man Mele</i>	a person from Mele
<i>man ples</i>	a local resident, villager
<i>man nara ples</i>	an outsider
<i>man aelan</i>	a person from another island
<i>man afsaed</i>	an outsider

While *man* covers both 'man' and 'woman', as in *man ples* above, other terms such as *woman*, *gel* and *boe* are also used in the same way. Examples:

<i>woman Paama</i>	a woman from Paama
<i>gel Paama</i>	a girl from Paama
<i>woman Mele</i>	a woman from Mele
<i>boe Mele</i>	a boy/youth from Mele

- b) Where the sex of small children and animals is overtly expressed, this is commonly indicated by *man* or *woman* following the noun head. Examples:

<i>faol man</i>	rooster
<i>faol woman</i>	hen
<i>pikinini man</i>	male child
<i>pikinini woman</i>	girl child
<i>pikinini boe</i>	male child
<i>pikinini gel</i>	female child
<i>pig man</i>	boar
<i>pig woman</i>	sow

Note, however, that there are competing forms for the above, as *man faol*, *woman faol* etc. are also commonly heard.

- c) Two adverbs of place, *antap* 'up' and *daon* 'down' also follow the noun head as noun modifiers. Examples:

<i>ples daon</i>	a lower place
<i>ples antap</i>	a higher place

- d) Two common adjectives, *nogud* 'bad' and *nating* 'plain, unimproved' also follow the noun, unlike all those discussed in Section 6.1, above. Examples:

<i>fasin nogud</i>	a bad way
<i>ples nating</i>	an undeveloped place
<i>wota nating</i>	plain water

16.4. Whether clauses

There is no exact equivalent in Bislama for the English 'whether' and 'whether ... or not'. Whereas in English a single clause is used, 'whether' is commonly conveyed in Bislama by a sentence containing two clauses. Examples:

<i>Mi no save se Pol i kam o em i no kam.</i>	I don't know whether Paul came or not.
<i>Ol i no save se bambae em i kam o em i no kam.</i>	They don't know whether he will be coming.

If only a single clause had been used, such as:

Mi no save se Pol i kam.

then the meaning would be ambiguous, either 'I don't know that Paul came' or 'I don't know if Paul came.'

Structures such as the above show the danger of trying to find exact equivalents of English structures. One should avoid such practices and try rather to learn the Bislama structures and reject grafting the structures of one language onto another. Of course translation from English is important too, and students must learn to cope with such problems.

16.5. Intensive repetitious actions

- a) We saw above, section 8.4, that the repetition of an action or the fact that it is of longer than normal duration is conveyed often by partial reduplication of the verb stem, yielding forms such as:

<i>kilkilim</i>	to hit repeatedly
<i>brebrekem</i>	to break into small pieces

- b) Another strategy, especially in narrative, is to repeat the verb several times, without reduplication, to indicate this feature. Examples:

<i>Em i katem, katem, katem, katem</i>	He cut it repeatedly.
<i>Em i wokem mat, wokem, wokem</i>	She worked on a mat for a long period.
<i>Em i kilim pig, kilim, kilim kilim, kilim</i>	He struck the pig repeatedly.

Observe that with transitive verbs the object follows the first use of the verb, the repeated verbs remaining without overtly expressed noun object.

- c) Sentences such as those just discussed are often left incomplete, depending on context. Very frequently they are followed by either of the following:

- i) *go go* + verb
- ii) *go kasem* + verb/adverb

Examples:

<i>Ol i katem katem katem go go ol i finisim.</i>	They cut it repeatedly until they finished it.
<i>Ol i katem katem go kasem taem we ol i finisim.</i>	They cut it repeatedly until they finished it.
<i>Ol i wokem wokem go go kasem delaet.</i>	They made it for a long time, until daylight.
<i>Em i kakae go go go em i finisim olgeta.</i>	He ate until he finished it completely.
<i>Ol i katem go go go go ol i finisim.</i>	They cut it repeatedly until they finished it.

Note that to indicate that an action is repeated for an abnormal duration, *go go* may be repeated four or five times, as in the last example.

16.6. Revision exercises

The exercises in this section are general revision exercises covering important structures dealt with throughout the book.

Exercise 1: Transformation Drill:

Reply to the following questions in the affirmative. (Yes)

1. *Jif i stap long nakamal?*
2. *Nes ia, em i stap wok long haospetal?*
3. *Yu no wantem buk ia?*
4. *Leitari em i harem gud bakegen?*
5. *Tufala i kambak finis?*
6. *Em i no finisim wok blong em?*
7. *Yu pem kaset ia long B.P.?*
8. *Em i no save dring kava?*
9. *Ol i nomo wantem tebel ia?*
10. *Yufala i luk nagol finis?*

Exercise 2: Transformation Drill:

Reply to the following questions in the negative, using *no* and *si* where appropriate.

1. *Olgeta ol i laekem laplap ia?*
2. *Yufala i no wantem go long lafet?*
3. *Tufala i finisim kakae?*
4. *Em i pem tri sel kava?*
5. *Mane blong em i no naf blong pem?*
6. *Pita i stap yet long Malakula?*
7. *Minista Seti i stap long Palamen?*
8. *Em i no save givhan long olfala ia?*
9. *Yu no wantem traem?*
10. *Yufala i nomo nidim ol jea ia?*

Exercise 3: Integration Drill

Join the following sentences to form a single sentence.

Example: Instructor: *Trak i nogud lelebet.*

Trak i blong Tom.

Student: *Trak blong Tom i nogud lelebet.*

1. *Baskel i foldaon long rod. Baskel i blong papa blong Pol.*
2. *Mi wantem pem tufala plet ia. Tufala plet ia i blong Maatu.*
3. *Ol i stilim olgeta banana. Olgeta banana ia ol i blong Tom.*
4. *Em i pem ol tuluk ia. Ol tuluk ia ol i blong Tom.*
5. *Haos ia i olfala. Haos ia i blong bubu blong mi.*
6. *Em i putum stam long ol leta ia. Ol leta ia ol i blong jioj.*

7. *Ol i luk bigfala plen. Plen ia i blong Ea Vanuatu.*
8. *Jemes i go long wan kos. Kos ia i blong ol dresa.*
9. *Smol boe ia i kakae manggo. Manggo ia i blong Pita.*
10. *Em i kam long niufala sip. Sip ia i blong Vanua Navigation.*

Exercise 4: Integration Drill:

Join the following sentences together, using the relative pronoun *we*. Example:

Instructor: *Mi luk wan smol gel.*

Gel ia em i sik tumas.

Student: *Mi luk smol gel ia we em i sik tumas.*

1. *Em i sakem kakae. Kakae ia em i rotin.*
2. *Ol i givhan long wan olman. Olman ia em i no save wokbaot.*
3. *Olfala i talem tangkyu long olgeta. Olgeta ia ol i givhan long em.*
4. *Em i presen long olgeta. Olgeta ia ol i kam long haos.*
5. *Ol i wantem go long sanbij. Sanbij ia i stap longwe lelebet.*
6. *Em i traem sidaon long jea. Jea ia i brok.*
7. *Em i sanem i go long wan olman. Olman ia i karem kil.*
8. *Ol i berem man ia. Man ia i ded long Fraere.*
9. *Praem Minista i sekan long jif. Jif ia i presen long em.*
10. *Ol i go luk video. Video ia i kamaot long Niu Silan.*

Exercise 5: Integration Drill:

Combine the two sentences using *sipos*. Example:

Instructor: *Yu kambak kwiktaem. Yu save go long sinema.*

Student: *Sipos yu kambak kwiktaem, yu save go long sinema.*

1. *Yu harem nogud lelebet. Mi save givhan long yu.*
2. *Em i taed. Em i save slip smol.*
3. *Pita i skol gud. Em i save faenem wok long gavman.*
4. *Pol i kambak kwiktaem. Em i save ple futbol.*
5. *Yu save fiksimap enjin ia. Bae mi glad tumas.*
6. *Em i wantem go long Santo. Em i no save wokbaot em wan nomo.*
7. *Ambong i karem kaset i kam. Yumi save lesen long em.*
8. *Kaltak i sik bakegen. Em i mas go luk dokta.*
9. *Olgeta pikinini ol i sidaon wanples. Ol i save wokem kwiktaem.*
10. *Traoses blong yu i brok. Mi save somap bakegen.*

Exercise 6: Transformation Drill:

Put the following sentences into the negative, using *no* or *nomo* as indicated.

1. *Em i stap krae oltaem. [nomo]*
2. *Olsem wanem yu kam long miting ia? [no]*
3. *Olgeta ol i rao oltaem. [nomo]*
4. *I moa gud yu go long Solwota Klab. [no]*
5. *Tawean blong Pol i wantem mared long gel ia. [no]*
6. *Minista i agri blong ol i statem wok ia. [nomo]*
7. *Jif i letem Pita i bildem haos long ples ia. [no]*
8. *Leitari i lukaot gud long ol pikinini blong em. [no]*
9. *Man ia em i traem faenem wok. [nomo]*
10. *Tufala i wokbaot kasem Vao. [no]*

Exercise 7: Transformation Drill:

Change the following statements into questions using the interrogative indicated in brackets. Example:

Instructor: *Em i no karem i kam. [from wanem?]*

Student: *Em i no karem i kam from wanem?*

1. *Leta ia i blong papa blong Tom . [hu?]*
2. *Em i wantem go long Santo. [wanem?]*
3. *Ol i askem twanti pig. [hamas?]*
4. *Tom i wantem wud ia. [blong wanem?]*
5. *Kalvat em i blong Efate. [wea?]*
6. *Em i katem long sel nomo. [olsem wanem?]*
7. *Ol i kros tumas. [from wanem?]*
8. *Em i kam long trak blong em. [olsem wanem?]*
9. *Em i no save spel. [from wanem?]*
10. *Pol i sutum faef nawimba. [hamas?]*



Exercise 8: Transformation Drill:

Provide answers to the following questions, using the cues provided in brackets. Example:

Instructor: *Weswe ol i no stap?* (from *we ol i go long Santo*)

Student: *Ol i no stap from we ol i go long Santo.*

1. *Em i stap long haospetal from wanem?* (from *fiva blong em*)
2. *Ol i karem hamas kava i kam?* (*tri hed kava*)
3. *Em i folem wanem rod?* (*rod blong Burumba*)
4. *Jemes i stap wok long wanem stoa?* (*long Balan*)
5. *Olsem wanem yu no askem?* (from *we mi fraet long em*)
6. *Em i kam olsem wanem?* (*long bas nomo*)
7. *Leitari i pem dres ia wea?* (*long B.P.*)
8. *But ia blong hu?* (*blong Pita*)
9. *Ol i panisem em from wanem?* (from *dog blong em*)
10. *Weswe long miting ia?* (*ol i fogetem*)

16.7. Comprehension

Listen to the following story and answer the questions in English.

KONSTITUSEN

Olsem konstitusen blong yumi em i talem se Bislama em i nasonal lanwis blong yumi, so bambae mi toktok long Bislama. Long dis taem we yumi kam long ples ia blong yumi commemorate plak we mi jas unweilem o mi jas tekemaot kaliko long em, a few minutes ago, olsem yumi harem long prea(s) blong my lord Bishop, em i wan bigfala stamba long tingting blong yumi long konstitusen we em i holem yumi tede long Vanuatu. Mo tu yumi tingting long dei ia we olsem em i namba tri yia blong aniveseri blong yumi long konstitusen.

nasonal=national(1)

dis=ia=this (non-standard)

plak=plaque

kaliko=cover, material

stamba=base, basis

Mi tingbak long taem we olgeta political parties, ol pipol blong jioj, olgeta jif(s), pipol blong pablik, olgeta

man ol i jusum olgeta ol i kam sidaon insaed long disfela bilding blong ol i tokabaot wiswe nao bambae loa blong yumi em i stanap blong em i gavanem yumi evriwan. I mekem yumi tingting lelebet blong talem se why, wiswe olgeta man ia ol i kam spenem taem blong olgeta; even long las dei blong saenem konstitusen ol i sidaon long laet, ol i no long kakae kasem faef oklok long moning bifo ol i saenem konstitusen. I mekem yumi tingting blong talem se from wanem olgeta pipol ia ol i wantem mekem wok ia? Weswe yumi no folem konstitusen blong Franis? Weswe yumi no jusum konstitusen blong Ingran? Weswe yumi no jusum konstitusen blong narafala kantri blong em i stamba long loa blong yumi long kantri? Loa em i no ansa blong em. The ansa we yumi wantem se yumi wantem fridom blong yumi, be blong karem fridom yumi no save stap olbaot. Yu mas mekem wan samting blong em i stamba tingting blong pipol blong ol i remain, ol i stap andanit long em, blong ol i folem. Be sipos wan sosaeti, wan kantri em i no gat wan samting olsem loa, mi mas wari bambae wanem em i hapen, especially long ripablik blong Vanuatu.

jusum=choose

loa=law; stanap=establish

saenem=sign

long laet=with lights on

folem=follow

olbaot=just anywhere

stamba tingting=foundation

Notes:

(1) English intrusions in contrasting typeface throughout the text.

Comprehension questions [Answers on cassette for Unit 16]

1. What does the Constitution say about Bislama?
2. What language will the President use in his speech?
3. Why were they assembled?
4. Which anniversary of the signing of the Constitution is it?
5. Why did the people named come and sit in the building mentioned?
6. How long did they sit on the last day before signing?
7. Had they eaten until that time?
8. Why did they not adopt the constitution of another country?
9. What did the people of Vanuatu really want?
10. What should the Constitution do for Vanuatu society?



Youthful assistant, Tongoa, early 1950; photo taken during the filming of "The Jungle Drums Are Silent".

17.0. Bislama - English wordlist

<i>adres</i>	address	<i>basket</i>	bicycle
<i>æ</i>	eye	<i>basket</i>	basket
<i>aeanem</i>	iron	<i>bata</i>	butter
<i>aelan</i>	island	<i>bɛ</i>	but
<i>aesbokis</i>	refrigerator	<i>bebi</i>	baby
<i>aeskrim</i>	ice-cream	<i>bel</i>	stomach
<i>afsaed</i>	outside	<i>bensin</i>	petrol; fuel
<i>afteun</i>	afternoon	<i>beregraon</i>	cemetery
<i>agri</i>	agree	<i>berem</i>	bury
<i>akis</i>	axe	<i>bifo</i>	before, long ago
<i>aksiden</i>	accident	<i>big</i>	big
<i>ale</i>	all right; well	<i>bigae</i>	green-snail
<i>Amerika</i>	America	<i>bigbel</i>	toadfish; fat person
<i>andanit</i>	under	<i>bigbig</i>	big
<i>angkejif</i>	handkerchief	<i>bigfala</i>	big
<i>angka</i>	anchor	<i>bigmaot</i>	braggart
<i>angkel</i>	uncle	<i>bigwan</i>	a lot, big one
<i>animol</i>	animal	<i>bihaen</i>	before, long ago
<i>aniveseri</i>	anniversary		follow
<i>ansa</i>	answer	<i>bildem</i>	build
<i>antap</i>	on, on top of; high	<i>bilding</i>	building
<i>aot</i>	leave	<i>biliv</i>	believe
<i>aotbod</i>	outboard	<i>bin</i>	past tense maker
<i>aranis</i>	orange	<i>bisi</i>	busy
<i>as</i>	backside; bottom	<i>Bislama</i>	Bislama
<i>askem</i>	ask	<i>bisop</i>	bishop
<i>ating</i>	perhaps	<i>bitim</i>	beat, surpass
<i>ba</i>	bar	<i>blad</i>	blood
<i>badfren</i>	enemy	<i>blak</i>	black
<i>bæ</i>	future tense marker	<i>blakbod</i>	blackboard
<i>Bæbol</i>	Bible	<i>blangkæt</i>	blanket
<i>bag</i>	bag	<i>blo</i>	blank
<i>baga</i>	rascal	<i>blokem</i>	block, prevent
<i>baksaed</i>	back, behind	<i>blong</i>	of; belong to
<i>Balan</i>	Ballande & Co.	<i>blong hu?</i>	whose?
<i>bambæ</i>	future tense marker	<i>blong</i>	
<i>bambu</i>	bamboo; bamboo flute	<i>wanem?</i>	why? what for? for what purpose?
<i>banana</i>	banana	<i>blu</i>	blue
<i>bang</i>	bank	<i>bodi</i>	body
<i>bangem</i>	collide, smash	<i>bœ</i>	boy, male
<i>bas</i>	bus	<i>bœl</i>	boil
		<i>boelem</i>	boil

<i>bokis</i>	box	<i>dog</i>	dog
<i>bom</i>	bomb	<i>dokta</i>	doctor
<i>bon</i>	born	<i>dola</i>	dollar
<i>bonara</i>	bow and arrow, bow	<i>dota</i>	daughter
<i>bonem</i>	burn; give birth to	<i>doti</i>	rubbish; dirty
<i>bonit</i>	bonito, tuna	<i>drae</i>	dry
<i>bos</i>	boss	<i>draem</i>	dry
<i>boskru</i>	crewman	<i>draevem</i>	drive
<i>botel</i>	bottle	<i>draon</i>	drown, sink
<i>B.P.</i>	Burns Philp	<i>dres</i>	dress
<i>braed praes</i>	brideprice	<i>dresa</i>	dresser, male nurse
<i>brās</i>	slash (grass or vegetation)	<i>dring</i>	drink
<i>brasem</i>	slash	<i>drong</i>	drunk
<i>brata</i>	brother	<i>duim</i>	do, make (Solomon Is)
<i>bred</i>	bread		
<i>bredfrut</i>	breadfruit (also bresfrut)	<i>Ea Melanesi</i>	Air Melanesia
<i>brekem</i>	break	<i>eafil</i>	airfield
<i>brok</i>	broken; torn	<i>eapot</i>	airport
<i>brum</i>	broom; sweep	<i>earing</i>	ear-ring
<i>bubu</i>	grandparent	<i>eit</i>	eight
<i>buk</i>	book	<i>eiti</i>	eighty
<i>buluk</i>	cow, cattle	<i>eitin</i>	eighteen
<i>bun</i>	bone	<i>eli</i>	early
<i>bus</i>	bush	<i>em</i>	he, she, it, him, her
<i>busrop</i>	vine	<i>em ia nao</i>	that's right
<i>but</i>	shoe	<i>en</i>	end
		<i>enjin</i>	engine, motor
<i>daeva</i>	dive	<i>Epril</i>	April
<i>daevaglas</i>	mask	<i>eria</i>	area
<i>daknes</i>	'heathen-ness'	<i>evri</i>	every
<i>dan</i>	cooked	<i>evridei</i>	every day
<i>danis</i>	dance	<i>evriwan</i>	everyone
<i>daon</i>	down		
<i>daonem</i>	reduce, lower	<i>faea</i>	fire
<i>ded</i>	dead; die	<i>faef</i>	five
<i>defren</i>	different	<i>faen</i>	fined
<i>dei</i>	day	<i>faenem</i>	find
<i>delaet</i>	daylight	<i>faenemaot</i>	find out
<i>Desemba</i>	December	<i>faerap</i>	erupt
<i>devel</i>	devil	<i>faet</i>	fight
<i>Difens</i>	Defence	<i>faevaglas</i>	fibreglass
<i>digim</i>	dig	<i>famle</i>	family
<i>dina</i>	midday	<i>fanis</i>	fence
<i>disfela</i>	this, that	<i>faol</i>	fowl; hen
<i>doa</i>	door	<i>farawe</i>	far

<i>fas</i>	stuck; deaf; first	<i>from</i>	
<i>fasem</i>	tie	<i>wanem?</i>	why? for what reason?
<i>fasin</i>	way, manner		
<i>fastaem</i>	before, previously	<i>from we</i>	because
<i>faswan</i>	firstly	<i>frut</i>	fruit
<i>fatfat</i>	fat	<i>fulap</i>	full, many
<i>Febuwari</i>	February	<i>fuldrong</i>	very drunk
<i>fedaf</i>	feather	<i>fultaed</i>	high tide
<i>fefti</i>	fifty	<i>futbol</i>	football; soccer
<i>fes</i>	face, front		
<i>fidim</i>	feed	<i>garen</i>	garden
<i>fiftin</i>	fifteen	<i>gat</i>	intestines; have, be
<i>fiksimap</i>	repair	<i>gavanem</i>	govern
<i>filim</i>	feel	<i>gavman</i>	government, administration
<i>filwoka</i>	fieldworker		
<i>finnga</i>	finger	<i>gel</i>	girl
<i>finis</i>	already; finish, end	<i>giabokis</i>	gearbox
		<i>giaman</i>	lie, deceive, trick
<i>finisim</i>	finish	<i>girap</i>	get up
<i>fis</i>	fish	<i>giwhan</i>	help, assist
<i>fiuja</i>	future	<i>givim</i>	give
<i>fiva</i>	malaria; fever	<i>givimbak</i>	give back
<i>flae</i>	fly	<i>glad</i>	happy
<i>flaoa</i>	flower, flour	<i>glas</i>	glass
<i>flaoabag</i>	flourbag	<i>go</i>	go
<i>flas</i>	showy, gaudy	<i>go kasem</i>	until
<i>flasem</i>	decorate	<i>gobak</i>	go back
<i>floa</i>	floor	<i>godaon</i>	go down
<i>fo</i>	four	<i>gohed</i>	progress, go ahead
<i>fogetem</i>	forget		
<i>fokwaea</i>	barbed wire	<i>gohom</i>	go home
<i>foldaon</i>	fall	<i>goraon</i>	go around
<i>folem</i>	follow	<i>gosoa</i>	go ashore
<i>fored</i>	front, forehead	<i>gotru</i>	go through
<i>Fos</i>	Force	<i>graenem</i>	grind
<i>fosem</i>	force	<i>graon</i>	land; ground
<i>foti</i>	forty	<i>gras</i>	grass
<i>fortin</i>	fourteen	<i>grasket</i>	grass-skirt
<i>foto</i>	photo	<i>grin</i>	green
<i>Fraede</i>	Friday	<i>gris</i>	fat, fatty
<i>Fraere</i>	Friday	<i>gro</i>	grow
<i>fraet</i>	afraid; fear	<i>grog</i>	alcohol
<i>Franis</i>	France, French	<i>gru</i>	grow
<i>fren</i>	friend	<i>gud</i>	good; well
<i>fridom</i>	freedom	<i>gudfala</i>	good
<i>from</i>	because, since		

<i>hadwok</i>	work hard	<i>holem</i>	hold, keep,
<i>hae</i>	high		maintain, grip
<i>hae komisin</i>	high commission	<i>hom</i>	home
<i>haed</i>	hide	<i>hop</i>	hope
<i>haedem</i>	hide	<i>hos</i>	horse
<i>haf</i>	half	<i>hu?, hu ia?</i>	who?
<i>hafwe</i>	half way	<i>huknaef</i>	sickle
<i>hama</i>	hammer	<i>hukum</i>	catch, hook
<i>hamas</i>	how many?, how much?	<i>i</i>	predicate marker
<i>han</i>	hand, arm	<i>ia</i>	this, that; ear (see also <i>sora</i>)
<i>handred</i>	hundred	<i>impotan</i>	important
<i>handredleg</i>	centipede	<i>impruvum</i>	improve
<i>hangem</i>	hang	<i>indipendens</i>	independence
<i>hanggre</i>	hungry	<i>Inglan</i>	England
<i>hanwaj</i>	wrist-watch	<i>Inglis</i>	English
<i>hao?</i>	how? (Solomon Is)	<i>insaed</i>	in, inside
<i>haos</i>	house	<i>is</i>	east
<i>haos kakae</i>	restaurant	<i>jajem</i>	judge
<i>haos kaliko</i>	tent	<i>jam</i>	jump
<i>haos kopra</i>	copra shed	<i>jamdaon</i>	jump down
<i>haos</i>		<i>jamfis</i>	porpoise
<i>krangke</i>	asylum	<i>jamjam</i>	jump
<i>haos was</i>	laundry	<i>Janewari</i>	January
<i>haosgel</i>	housegirl, domestic	<i>Japan</i>	Japan
<i>haospetal</i>	hospital	<i>japta</i>	chapter
<i>hapen</i>	happen	<i>jas</i>	just
<i>hapi</i>	happy	<i>jea</i>	chair
<i>hareap</i>	hurry	<i>jenis</i>	change, exchange
<i>harem</i>	hear, feel	<i>jenisim</i>	change
<i>harem gud</i>	feel well	<i>jenso</i>	chainsaw
<i>haremsave</i>	understand	<i>jif</i>	chief
<i>hariken</i>	cyclone	<i>jikim</i>	give cheek
<i>hasban</i>	husband	<i>jioj</i>	church
<i>hea</i>	hair	<i>jioj haos</i>	church
<i>hed</i>	head	<i>joen</i>	join
<i>hel pem</i>	help	<i>joenem</i>	join
<i>hem</i>	he, she, it, her, him	<i>Julae</i>	July
<i>hevi</i>	heavy	<i>Jun</i>	June
<i>hil</i>	hill, mountain	<i>jusum</i>	choose
<i>hoknaet</i>	owl	<i>kabis</i>	cabbage
<i>hol</i>	hole	<i>kabis aelan</i>	local cabbage
<i>hol blong</i>		<i>kaen</i>	kind
<i>ston</i>	cave	<i>kafsaed</i>	tip over, capsized, upend
<i>holede</i>	holiday		

<i>kafsaedem</i>	tip over; knock over	<i>klok</i>	clock; o'clock
<i>kakae</i>	bite, eat; food	<i>klos</i>	clothes
<i>kala</i>	colour	<i>klosap</i>	almost, nearly
<i>kalabus</i>	prison	<i>klosem</i>	close
<i>kaliko</i>	loin cloth	<i>kokonas</i>	coconut
<i>kam</i>	come, become	<i>kolem</i>	call
<i>kamaot</i>	come out, happen	<i>koles</i>	college
<i>kamap</i>	rise	<i>kolkol</i>	cold
<i>kambak</i>	come back, return	<i>komanda</i>	commander
<i>kamdaon</i>	come down	<i>komiti</i>	committee
<i>kamgud</i>	heal	<i>kompetisin</i>	competition
<i>kampani</i>	company	<i>komposem</i>	compose
<i>kampas</i>	compass	<i>Kondominiom</i>	Condominium
<i>kamsoa</i>	come ashore	<i>konstitusen</i>	constitution
<i>kamtru</i>	arrive	<i>kontrak</i>	contract
<i>Kanal</i>	Santo	<i>kopi</i>	copy
<i>kantri</i>	country	<i>kopra</i>	copra
<i>kaon</i>	account	<i>koprativ</i>	co-operative
<i>kaontri</i>	country (see also <i>kantri</i>)	<i>kos</i>	course
<i>kaori</i>	kaori	<i>kot</i>	court
<i>kaptan</i>	captain	<i>krab</i>	crab
<i>karem</i>	obtain, get, carry	<i>krab</i>	
<i>karong</i>	trevally	<i>kokonas</i>	coconut crab
<i>kasem</i>	attain, reach, receive, as far as	<i>krae</i>	cry, weep
<i>kaset</i>	cassette	<i>krangke</i>	crazy; badly behaved
<i>kastom</i>	tradition, traditional	<i>Krismas</i>	Christmas
<i>katedral</i>	cathedral	<i>Kristin</i>	Christian
<i>katem</i>	cut, shorten	<i>kros</i>	angry
<i>katen</i>	carton	<i>kukum</i>	cook
<i>katres</i>	cartridge	<i>kwaet</i>	quiet
<i>kava</i>	corrugated iron; kava (traditional drink)	<i>kwestin</i>	question
<i>kavremap</i>	cover	<i>kwikkwik</i>	quick
<i>kemes</i>	fete, bazaar	<i>kwiktaem</i>	quickly
<i>ki</i>	key	<i>kwint</i>	queen
<i>kil</i>	injury	<i>kwotapas</i>	quarter past
<i>kilim</i>	hit	<i>kwotatu</i>	quarter to
<i>kilkilim</i>	hit repeatedly	<i>laef</i>	life
<i>kilo</i>	kilo	<i>laekem</i>	like, want
<i>kleva</i>	sorcerer, healer	<i>laeklaekem</i>	like (rec.)
<i>klia</i>	clear, open	<i>laen</i>	line
<i>klinik</i>	clinic	<i>laet</i>	light, alight
<i>klinim</i>	clean	<i>laetem</i>	light
		<i>laf</i>	laugh
		<i>lafet</i>	party; festival
		<i>laki</i>	lucky
		<i>lakol</i>	glue

<i>lan</i>	learn	<i>maet</i>	perhaps
<i>lanem</i>	learn, teach	<i>maewod</i>	good heavens
<i>lanis</i>	launch	<i>Maj</i>	March
<i>lanwis</i>	language	<i>maj</i>	match
<i>laplap</i>	pudding	<i>mak</i>	mark
<i>las</i>	last	<i>makas</i>	residue (of food or kava)
<i>laswan</i>	finally	<i>maket</i>	market
<i>lavlavem</i>	love (rec.)	<i>Malakula</i>	Malekula
<i>ledaon</i>	lie down	<i>mama</i>	mother
<i>leftemap</i>	lift	<i>man</i>	man, person
<i>leg</i>	leg, foot	<i>man bus</i>	pagan; unsophisticated islander (insulting)
<i>lego</i>	leave	<i>man ples</i>	local resident; villager
<i>lelebet</i>	a little; somewhat	<i>Mande</i>	Monday
<i>Lelepa</i>	Leleppa	<i>mane</i>	money
<i>les</i>	lazy	<i>maniok</i>	tapioca
<i>lesen</i>	listen	<i>manis</i>	month
<i>leta</i>	letter	<i>maot</i>	mouth
<i>letem</i>	allow, leave alone	<i>mared</i>	marry; wedding
<i>leven</i>	eleven	<i>masket</i>	rifle
<i>lida</i>	leader	<i>mat</i>	mat
<i>lidim</i>	lead	<i>medel</i>	middle
<i>lif</i>	leaf	<i>Mei</i>	May
<i>limonad</i>	soft drink	<i>mekem lif</i>	make magic
<i>livim</i>	leave	<i>meknoes</i>	make a noise
<i>loa</i>	law	<i>meksap</i>	confused, mixed- up
<i>lok</i>	lock	<i>meksemap</i>	mix
<i>long</i>	at, in, to; long	<i>Mele</i>	Mele (village on Efate)
<i>longfala</i>	long	<i>melekem</i>	milk; squeeze coconut milk
<i>longfala maot</i>	garfish	<i>memba</i>	member
<i>longfala nek</i>	reef heron	<i>meresin</i>	medicine
<i>longlong</i>	long	<i>Merika</i>	America
<i>longtaem</i>	for a long time	<i>mestem</i>	miss; fail
<i>longwe</i>	over there; far	<i>mi</i>	I, me
<i>loyaken</i>	lawyer-cane	<i>mifala</i>	we, us (plural exclusive)
<i>lugun</i>	lagoon	<i>milian</i>	million
<i>luk</i>	see, look at	<i>minim</i>	mean
<i>lukaot</i>	watch out; take care; look for	<i>mining</i>	meaning
<i>lukaot long</i>	look after	<i>minista</i>	minister
<i>lukaotem</i>	look after, look for		
<i>lukluk</i>	look, see		
<i>luksave</i>	understand, recognise, perceive		
<i>lus</i>	lose; be lost, forgotten		
<i>lusum</i>	lose		

<i>minit</i>	minute	<i>natalngan</i>	ear (more commonly <i>sora</i>)
<i>misinari</i>	missionary	<i>natanggura</i>	sago palm
<i>missis</i>	missus	<i>nating</i>	zero; not at all; undeveloped
<i>mit</i>	meat	<i>nawimba</i>	pigeon (wood pigeon)
<i>mitim</i>	meet	<i>nawita</i>	squid; octopus
<i>miting</i>	meeting	<i>nekis</i>	next
<i>mitrifala</i>	we/us three (exclusive)	<i>nektae</i>	tie, necktie
<i>mitufala</i>	we/us two (exclusive)	<i>nem</i>	name
<i>miusek</i>	music	<i>nes</i>	nurse
<i>mo</i>	and	<i>neva</i>	never
<i>moa</i>	more	<i>nidim</i>	need
<i>moning</i>	morning	<i>Niu Silan</i>	New Zealand
<i>moskito</i>	mosquito	<i>nius</i>	news, information
<i>mostik</i>	mosquito	<i>niuspepa</i>	newspaper
<i>moto</i>	motor-cycle	<i>niuwani</i>	new one
<i>mun</i>	moon	<i>Nivakwin</i>	Nivaquin, Chloroquin
<i>muw</i>	move	<i>no nogat</i>	or not
<i>muvum</i>	move	<i>noes</i>	noise
<i>naef</i>	knife	<i>nogud</i>	bad
<i>naen</i>	nine	<i>nomata</i>	even if
<i>naenti</i>	ninety	<i>nomo</i>	only, just; no longer
<i>naentin</i>	nineteen	<i>notwes</i>	north-west
<i>naes</i>	nice	<i>Novemba</i>	November
<i>naet</i>	night	<i>o</i>	or
<i>naf</i>	enough, sufficient	<i>oel</i>	oil
<i>nagol</i>	land-dive	<i>ofis</i>	office
<i>nakamal</i>	men's house	<i>ofisa</i>	officer
<i>nalnal</i>	club, waddy	<i>ofisel</i>	official
<i>namambe</i>	chestnut	<i>Ogis</i>	August
<i>namba</i>	number	<i>Oktomba</i>	October
<i>nambangga</i>	banyan	<i>ol</i>	plural marker; old
<i>nambas</i>	penis wrapper	<i>ol i</i>	predicate marker (plural)
<i>Nambatri</i>	Number Three (suburb of Vila)	<i>olbaot</i>	indiscriminately, everywhere
<i>nambawan</i>	excellent	<i>olgeta</i>	they/them; all; completely
<i>nandao</i>	lychee fruit	<i>olman</i>	old man
<i>nangae</i>	galip nut	<i>olsem</i>	
<i>nanggalat</i>	stinging nettle	<i>wanem?</i>	how? why?
<i>naora</i>	crayfish; prawn	<i>oltaem</i>	all the time
<i>nara</i>	other, another	<i>olwan</i>	old one
<i>narafala</i>	other, another		
<i>narasaed</i>	on the other side		
<i>nasara</i>	dancing ground		
<i>nasonal</i>	national		
<i>natalae</i>	clam shell		

<i>olwe</i>	all the way	<i>ples</i>	place
<i>open</i>	open	<i>plet</i>	plate; dish
<i>openem</i>	open	<i>plis</i>	please
<i>oraet</i>	all right	<i>poen</i>	point, promontory
<i>Ostrelia</i>	Australia	<i>polis</i>	police
<i>oaa</i>	over, past	<i>pos</i>	post
		<i>postofis</i>	post office
<i>pablik</i>	public	<i>Praem</i>	
<i>paep</i>	pipe	<i>Minista</i>	Prime Minister
<i>paket</i>	packet	<i>praes</i>	price
<i>pam</i>	pump (n)	<i>praod</i>	proud
<i>pamem</i>	pump (v)	<i>prea</i>	pray, prayer
<i>panisim</i>	punish	<i>presen</i>	present, gift
<i>papa</i>	father	<i>presentem</i>	present
<i>parel</i>	paddle	<i>Presiden</i>	President
<i>parpar</i>	sarong	<i>priperem</i>	prepare
<i>pas</i>	past	<i>problem</i>	problem
<i>Pasifik</i>	Pacific	<i>program</i>	program
<i>pasis</i>	harbour, anchorage, passage	<i>promes</i>	promise
		<i>protektern</i>	protect
<i>pasta</i>	pastor	<i>pulum</i>	pull
<i>pat</i>	part	<i>pulumaot</i>	pull out, remove
<i>pem</i>	buy, pay for, pay	<i>pus</i>	push
<i>pemaot</i>	pay for	<i>puskat</i>	cat
<i>pen</i>	paint; pen	<i>pusum</i>	push
<i>pensil</i>	pencil	<i>putum</i>	put
<i>pentem</i>	paint	<i>putumap</i>	establish
<i>Pentikos</i>	Pentecost	<i>putumdaon</i>	put down
<i>pepa</i>	paper	<i>rabem</i>	rub
<i>pig</i>	pig	<i>rabis</i>	useless
<i>pijin</i>	bird	<i>raep</i>	ripe
<i>pikim</i>	pick, dig	<i>raes</i>	rice
<i>pikimap</i>	pick up	<i>raetem</i>	write
<i>pikinini</i>	child	<i>rao</i>	argue, fight
<i>piko</i>	fish species	<i>raon</i>	around, round
<i>pilo</i>	pillow, head-rest	<i>rat</i>	rat
<i>pinim</i>	hang up	<i>red</i>	red
<i>pinklos</i>	clothes peg	<i>radio</i>	radio
<i>pipol</i>	people	<i>redwud</i>	kaori
<i>pis</i>	piece	<i>ren</i>	rain
<i>pispis</i>	urinate	<i>renkot</i>	raincoat
<i>planem</i>	plant	<i>rentem</i>	rent, hire
<i>plante</i>	many, plenty	<i>rere</i>	ready
<i>plei</i>	play	<i>resemap</i>	raise
<i>plem</i>	play (a recording)	<i>resis</i>	run quickly
<i>plen</i>	plane, aeroplane	<i>reva</i>	river
<i>pleplei</i>	play	<i>ridim</i>	read

<i>riding</i>	reading	<i>sas</i>	charge high prices;
<i>rif</i>	reef		expensive
<i>rikodem</i>	record	<i>satem</i>	close, shut
<i>ring</i>	ring	<i>save</i>	know, be able to, know how to
<i>riplik</i>	republic	<i>saye</i>	that's it
<i>ripot</i>	report	<i>se</i>	say
<i>risivim</i>	receive	<i>sef</i>	shave
<i>rod</i>	road	<i>seftem</i>	shift, move
<i>ron</i>	run	<i>sek</i>	shake; startled
<i>ronem</i>	hunt, chase	<i>sekan</i>	shake hands
<i>ronemdaon</i>	run down	<i>sekem</i>	shake
<i>rong</i>	wrong	<i>sekon</i>	second
<i>rontru</i>	attain target/goal	<i>sekretari</i>	secretary
<i>ronwe</i>	run away	<i>sel</i>	shell, shellfish; sail
<i>rop</i>	rope	<i>sem</i>	shame; same, identical
<i>rosta</i>	rust	<i>semtaem</i>	at the same time
<i>rotin</i>	rotten	<i>sensas</i>	census
<i>ruf</i>	roof	<i>Septemba</i>	September
<i>rum</i>	room	<i>sevem</i>	save
<i>rum blong</i>		<i>seven</i>	seven
<i>slip</i>	bedroom	<i>Sevendei</i>	Seventh Day
<i>rus</i>	root	Adventist	
<i>saed</i>	side, area	<i>seventi</i>	seventy
<i>saenem</i>	sign	<i>seventin</i>	seventeen
<i>sakem</i>	throw, throw away, abandon	<i>sevis</i>	service;
<i>salad</i>	salad; greens	<i>si</i>	sea, ocean; yes (in answer to negative question)
<i>sam</i>	some	<i>sidaon</i>	sit, sit down
<i>samples</i>	somewhere	<i>sik</i>	sick
<i>samtaem</i>	sometimes	<i>sikis</i>	six
<i>samting</i>	thing	<i>sikistin</i>	sixteen
<i>samwe</i>	approximately	<i>sinema</i>	cinema
<i>san</i>	sun	<i>singaot</i>	call out
<i>sanbij</i>	sand, beach (also sanbis)	<i>singaotem</i>	call
<i>Sande</i>	Sunday	<i>singsing</i>	sing
<i>sanem</i>	send	<i>sip</i>	ship
<i>saon</i>	sound	<i>sipos</i>	if
<i>saot</i>	south	<i>Sisaed</i>	Seaside (suburb of Vila)
<i>saotis</i>	south-east	<i>sista</i>	sister
<i>sapa</i>	evening		
<i>sapenem</i>	sharpen		
<i>sapotem</i>	support		
<i>sapraes</i>	surprised		
<i>sarap</i>	shut up		
<i>Sarere</i>	Saturday (also <i>Sarede</i>)		

<i>sitsit</i>	excrete; excrement	<i>stamba</i>	base, foundation; stump; trunk
<i>skelem</i>	weigh	<i>stanap</i>	stand
<i>skin</i>	skin	<i>stanemap</i>	stand up
<i>skrasem</i>	scratch	<i>stap</i>	live, exist, reside; continuous marker
<i>skul</i>	school; church	<i>stat</i>	start, begin
<i>skwisim</i>	wring, squeeze	<i>statem</i>	start
<i>skwisimaot</i>	squeeze out	<i>step</i>	step
<i>slak</i>	loose	<i>stik</i>	stick
<i>slakem</i>	loosen	<i>stikim</i>	innoculate, jab
<i>slip</i>	sleep	<i>stilim</i>	steal
<i>slou</i>	slow	<i>stima</i>	steamer, cruise- ship
<i>smelem</i>	smell, sniff	<i>sting</i>	stink
<i>smok</i>	smoke	<i>stingfli</i>	bed-bug
<i>smokem</i>	smoke	<i>stoa</i>	shop, store
<i>smol</i>	small, little; a little	<i>ston</i>	stone
<i>smolsmol</i>	small	<i>stonem</i>	stone (v)
<i>smosmol</i>	small	<i>stop</i>	stop
<i>snek</i>	snake	<i>stori</i>	talk about, relate, converse
<i>snoa</i>	snore	<i>storian</i>	converse, yarn, chat
<i>soa</i>	shore; sore	<i>straek</i>	strike
<i>sofsof</i>	soft	<i>stret</i>	straight; correct
<i>soldia</i>	soldier	<i>stringban</i>	string-band
<i>solemdaon</i>	swallow	<i>strong</i>	strong, difficult, loudly; obstinate
<i>Solomon</i>	Solomon Islands	<i>suga</i>	sugar
<i>solwota</i>	sea; coast	<i>sut</i>	shoot; go directly
<i>somap</i>	sew	<i>sutum</i>	shoot
<i>sora</i>	ear	<i>swea</i>	swear
<i>sori</i>	sorry	<i>swim</i>	bathe, wash; swim
<i>sosaeti</i>	society	<i>swip</i>	sweep
<i>sot</i>	short; shirt	<i>swipim</i>	sweep
<i>sotfala</i>	short	<i>swit</i>	sweet
<i>sotleg</i>	ground dove	<i>switim</i>	sweeten
<i>sotsot</i>	short	<i>switmaot</i>	flatterer
<i>sotwin</i>	out of breath	<i>tablet</i>	tablet
<i>spaeda</i>	spider	<i>tabu</i>	taboo; forbidden
<i>spel</i>	rest, take a break	<i>taed</i>	tired
<i>spenem</i>	spend	<i>taem</i>	time; when
<i>sperem</i>	spear	<i>taem we</i>	when
<i>spesel</i>	special	<i>tajem</i>	touch
<i>spia</i>	spear		
<i>spialaen</i>	surveyor		
<i>spid</i>	speed		
<i>spika</i>	speaker (Parliament)		
<i>spoelem</i>	damage, harm		
<i>stam</i>	stamp		

<i>talem</i>	say, tell	<i>traot</i>	vomit
<i>talemaot</i>	announce	<i>trening</i>	training
<i>tamtam</i>	slit-drum; drum	<i>trep</i>	trip
<i>tanda</i>	thunder	<i>tri</i>	tree; three
<i>tanem</i>	turn	<i>trifala</i>	they/them three; three
<i>tangkyu</i>	thank you	<i>tru</i>	true, real
<i>Tanna</i>	Tanna	<i>tu</i>	too, also; two
<i>taon</i>	town	<i>tufala</i>	they/them two, both; two
<i>taosen</i>	thousand	<i>tugeta</i>	they both
<i>taro</i>	taro	<i>tuluk</i>	local dish (pork and manioc wrapped in leaves)
<i>Tasde</i>	Thursday	<i>tumas</i>	very, too
<i>tastawe</i>	thus, so	<i>tumora</i>	tomorrow
<i>taswe</i>	thus, so	<i>turis</i>	tourist
<i>tata</i>	good-bye	<i>Tusde</i>	Tuesday
<i>tati</i>	thirty	<i>tut</i>	tooth
<i>tatin</i>	thirteen	<i>twanti</i>	twenty
<i>tawean</i>	brother-in-law	<i>twelef</i>	twelve
<i>tebel</i>	table	<i>twin</i>	twins
<i>tede</i>	today	<i>vas</i>	verse
<i>tekem</i>	take	<i>vatu</i>	vatu (unit of Vanuatu currency)
<i>tekemaot</i>	remove, take off, withdraw	<i>velej</i>	village
<i>tel</i>	tail	<i>Vila</i>	Vila
<i>telefon</i>	telephone	<i>visitim</i>	visit
<i>ten</i>	ten	<i>voes</i>	voice
<i>testem</i>	test	<i>volkeno</i>	volcano
<i>tj</i>	teach	<i>vot</i>	vote
<i>tja</i>	teacher	<i>waef</i>	wife
<i>tijim</i>	teach	<i>wael</i>	wild
<i>tiket</i>	ticket	<i>waen</i>	wine
<i>tim</i>	team	<i>waet</i>	white
<i>tin</i>	tin	<i>waetman</i>	European
<i>tin doti</i>	rubbish bin	<i>wajem</i>	watch
<i>ting</i>	think	<i>wan</i>	one; a, an
<i>ting nogud</i>	displeased	<i>wanem</i>	
<i>tingbak</i>	think back	<i>taem?</i>	when?
<i>tingbaot</i>	think about; worry about	<i>wanem?</i>	what?
<i>tok</i>	talk, speak	<i>wanples</i>	at the same place, together
<i>tok strong</i>	chastise	<i>wantem</i>	want, like
<i>toktok</i>	talk, converse; speech, conversation		
<i>tosta</i>	thirsty		
<i>trabol</i>	trouble		
<i>traem</i>	try		
<i>trak</i>	car, truck; tracks		
<i>traoses</i>	trousers		

<i>wanwan</i>	one or two	<i>wokem</i>	make
<i>wari</i>	worry	<i>Wol Wo Tu</i>	World War Two
<i>was</i>	wash	<i>woman</i>	woman, female
<i>wasem</i>	wash	<i>wora</i>	water (fresh)
<i>we</i>	which, that	<i>wosip</i>	worship; warship
<i>wea?</i>	where?	<i>wota</i>	water (fresh)
<i>wehem?</i>	where?	<i>wud</i>	wood; tree
<i>wei</i>	way, manner		
<i>welfis</i>	whale	<i>yad</i>	yard
<i>welkam</i>	welcome	<i>yam</i>	yam
<i>Wenesde</i>	Wednesday	<i>yang</i>	young
<i>weples?</i>	where?	<i>yangfala</i>	young
<i>wes</i>	west	<i>yelo</i>	yellow
<i>weswan?</i>	which one?	<i>yes</i>	yes
<i>weswe?</i>	how?	<i>yestedei</i>	yesterday
<i>wet</i>	wait	<i>yet</i>	still
<i>wetaem?</i>	when?	<i>yia</i>	year
<i>wetem</i>	with	<i>yu</i>	you
<i>wetwet</i>	wet, damp	<i>yufala</i>	you (plural)
<i>wik</i>	week	<i>yumi</i>	we/us (plural inclusive)
<i>wiken</i>	weekend	<i>yumitrifala</i>	we/us three (inclusive)
<i>wil</i>	wheel; tyre	<i>yumitu</i>	we/us two (inclusive)
<i>windo</i>	window	<i>yumitufala</i>	we/us two (inclusive)
<i>wing</i>	wing	<i>yusum</i>	use
<i>winim</i>	win, earn, gain, beat	<i>yutrifala</i>	you three
<i>wisim</i>	wish	<i>yutufala</i>	you two
<i>wo</i>	war		
<i>wod</i>	word		
<i>wof</i>	wharf		
<i>wok</i>	work		
<i>wokbaot</i>	walk, travel		

18.0. English - Bislama wordlist

abandon	<i>sakem</i>	attain, reach	<i>rontru</i>
accident	<i>aksiden</i>	August	<i>Ogis</i>
account	<i>kaon</i>	Australia	<i>Ostrelia</i>
address	<i>adres</i>	axe	<i>akis</i>
administration	<i>gavman</i>		
afraid	<i>fraet</i>	baby	<i>bebi</i>
afternoon	<i>aftenun</i>	back, behind	<i>baksaed</i>
again	<i>bakegen</i>	backside	<i>as</i>
agree	<i>agri</i>	bad	<i>nogud</i>
Air Melanesia	<i>Ea Melanesi</i>	bag	<i>bag</i>
airfield	<i>eaofil</i>	Ballande & Co.	<i>Balan</i>
airport	<i>eaopot</i>	bamboo;	
alcohol	<i>grog</i>	bamboo flute	<i>bambu</i>
alight	<i>laet</i>	banana	<i>banana</i>
all	<i>olgeta</i>	bank	<i>bang</i>
all right	<i>oraet</i>	banyan	<i>nambangga</i>
all the time	<i>oltaem</i>	bar	<i>ba</i>
all the way	<i>olwe</i>	barbed wire	<i>fokwaea</i>
allow	<i>letem</i>	base, foundation	<i>stamba</i>
almost, nearly	<i>klosap</i>	basket	<i>basket</i>
already	<i>finis</i>	bathe, wash	<i>swim</i>
also	<i>tu</i>	beach	<i>sanbij, sanbis</i>
America	<i>Amerika,</i> <i>Merika</i>	beat, surpass	<i>bitim</i>
anchor	<i>angka</i>	because	<i>from, from we</i>
anchorage	<i>pasis</i>	become	<i>kam</i>
and	<i>mo</i>	bed-bug	<i>stingfli</i>
angry	<i>kros</i>	bedroom	<i>rum blong sliip</i>
animal	<i>animol</i>	before	<i>bifo; fastaem</i>
anniversary	<i>aniveseri</i>	behind; after	<i>bihaen</i>
announce	<i>talemaot</i>	believe	<i>biliv</i>
answer	<i>ansa</i>	belong to	<i>blong</i>
approximately	<i>samwe</i>	Bible	<i>Baebol</i>
April	<i>Epril</i>	bicycle	<i>baskel</i>
area	<i>eria</i>	big	<i>big, bigbig,</i> <i>bigfala</i>
argue, fight	<i>rao</i>	bird	<i>pijin</i>
arm	<i>han</i>	bishop	<i>bisop</i>
around, round	<i>raon</i>	Bislama	<i>Bislama</i>
arrive	<i>kamtru</i>	bite, eat	<i>kakae</i>
as far as	<i>kasem</i>	black	<i>blak</i>
ask	<i>askem</i>	blackboard	<i>blakbod</i>
asylum	<i>haos krangke</i>	blanket	<i>blangket</i>
at same place	<i>wanples</i>	block, prevent	<i>blokem</i>
at same time	<i>semtaem</i>	blood	<i>blad</i>
at, in, to	<i>long</i>	blow	<i>blo</i>

blue	<i>blu</i>	carton	<i>katen</i>
body	<i>bodi</i>	cartridge	<i>katres</i>
boil	<i>boel, boelem</i>	cassette	<i>kaset</i>
bomb	<i>bon</i>	cat	<i>puskat</i>
bone	<i>bun</i>	catch (fish)	<i>hukum; pulum</i>
bonito, tuna	<i>bonit</i>	cathedral	<i>katedral</i>
book	<i>buk</i>	cattle	<i>buluk</i>
born	<i>bon</i>	cave	<i>hol blong ston</i>
boss	<i>bos</i>	cemetery	<i>beregraon</i>
both	<i>tufala</i>	census	<i>sensas</i>
bottle	<i>botel</i>	centipede	<i>handredleg</i>
bow and arrow,		chainsaw	<i>jenso</i>
bow	<i>bonara</i>	chair	<i>ja</i>
box	<i>bokis</i>	change,	
boy, male	<i>boe</i>	exchange	<i>jenis, jenisim</i>
braggart	<i>bigmaot</i>	chapter	<i>japta</i>
bread	<i>bred</i>	charge high	
breadfruit	<i>bredfrut,</i>	prices	<i>sas</i>
	<i>bresfrut</i>	chase	<i>ronem</i>
break	<i>brekem</i>	chastise	<i>tok strong</i>
break through	<i>brektru</i>	chestnut	<i>namambe</i>
brideprice	<i>braedpraes</i>	chief	<i>jif</i>
broken; torn	<i>brok</i>	child	<i>pikinini</i>
broom	<i>brum</i>	choose	<i>jusum</i>
brother	<i>brata</i>	Christian	<i>Kristin</i>
brother-in-law	<i>tawean</i>	Christmas	<i>Krismas</i>
build	<i>bildem</i>	church	<i>jioj ; jios; jioj</i>
building	<i>ilding</i>		<i>haos; skul</i>
bunch	<i>bandel</i>	cinema	<i>sinema</i>
burn	<i>bonem</i>	clam shell	<i>natalae</i>
Burns Philp	<i>BP.</i>	clean	<i>klin, klinim</i>
bury	<i>berem</i>	clear, open	<i>klia</i>
bus	<i>bas</i>	clinic	<i>klinik</i>
bush	<i>bus</i>	clock; o'clock	<i>klok</i>
busy	<i>bisi</i>	close, shut	<i>satem; klosem</i>
but	<i>te</i>	clothes	<i>klos</i>
butter	<i>bata</i>	clothes peg	<i>pinklos</i>
buy	<i>pem</i>	club	<i>nalnal</i>
		co-operative	<i>kopratiw</i>
cabbage	<i>kabis</i>	coast	<i>solwota</i>
call	<i>kolem; singaot</i>	coconut	<i>kokonas</i>
call out	<i>singaot,</i>	coconut crab	<i>krab kokonas</i>
	<i>singaotem</i>	cold	<i>kolkol</i>
canoe	<i>kenu</i>	college	<i>koles</i>
capsize	<i>kafsaed</i>	collide, smash	<i>bangem</i>
captain	<i>kapten</i>	colour	<i>kala</i>
car, truck	<i>trak</i>	come	<i>kam</i>
carry	<i>karem</i>	come ashore	<i>kamsoa</i>

come back, return	<i>kambak</i>	December	<i>Desemba</i>
come down	<i>kamdaon</i>	decorate	<i>flasem</i>
commander	<i>komanda</i>	Defence	<i>Difens</i>
committee	<i>komiti</i>	devil	<i>devel</i>
company	<i>kampani</i>	die	<i>ded</i>
compass	<i>kampas</i>	different	<i>defren</i>
competition	<i>kompetisin</i>	difficult	<i>strong; had</i>
completely	<i>olgeta</i>	dig	<i>digim</i>
compose	<i>komposem</i>	dirty	<i>doti</i>
Condominium	<i>Kondominiom</i>	dish	<i>plet</i>
confused, mixed-up	<i>meksap</i>	displeased	<i>ting nogud</i>
constitution	<i>konstitusen</i>	dive	<i>daeva</i>
contract	<i>kontrak</i>	do, make	<i>mekem; duim</i> (Solomon Is)
converse	<i>stori</i>	doctor	<i>dokta</i>
cook	<i>kukum</i>	dog	<i>dog</i>
cooked	<i>dan</i>	dollar	<i>dola</i>
copra	<i>kopra</i>	door	<i>doa</i>
copra shed	<i>haos kopra</i>	down	<i>daon</i>
copy	<i>kopi</i>	dress	<i>dres</i>
correct	<i>stret</i>	dresser, male nurse	<i>dresa</i>
corrugated iron	<i>kava</i>	drink	<i>dring</i>
country	<i>kantri, kaontri</i>	drive	<i>draevem</i>
course	<i>kos</i>	drown	<i>draon</i>
court	<i>kat</i>	drunk	<i>drong; fuldrong</i> (very drunk)
cover	<i>kavremap</i>		<i>drae, draem</i>
cow, cattle	<i>buluk</i>	dry	
crab	<i>krab</i>	ear	<i>sora; ia;</i> <i>natalngan</i>
crayfish; prawn	<i>naora</i>	ear-ring	<i>earing</i>
crazy; badly behaved	<i>krangke</i>	early	<i>eli</i>
crewman	<i>boskru</i>	east	<i>is</i>
cruise-ship	<i>stima</i>	eight	<i>eit</i>
cry, weep	<i>krae</i>	eighteen	<i>eitin</i>
customary	<i>kastom</i>	eighty	<i>eiti</i>
cut	<i>katem</i>	eleven	<i>even</i>
cyclone	<i>hariken</i>	end	<i>en</i>
damage, harm	<i>spoelem</i>	enemy	<i>badfren</i>
dance	<i>danis</i>	engine, motor	<i>enjin</i>
dancing ground	<i>nasara</i>	England	<i>Inglan</i>
daughter	<i>dota</i>	English	<i>Inglis</i>
day	<i>dei</i>	enough	<i>naf, inaf</i>
daylight	<i>delaet</i>	erupt	<i>faerap</i>
dead	<i>ded</i>	establish	<i>stanemap;</i> <i>putumap</i>
deaf	<i>fas (sora i fas)</i>	European	<i>waetman</i>
deceive	<i>giaman</i>		

even if	<i>nomata</i>	flour	<i>flaoa</i>
evening	<i>sapa</i>	flourbag	<i>flaoabag</i>
every	<i>evri</i>	flower	<i>flaoa</i>
every day	<i>evridei</i>	flute	<i>bambu</i>
everyone	<i>evriwan</i>	fly	<i>flae</i>
everywhere	<i>olbaot</i>	follow	<i>folem; bihaen</i>
excellent	<i>nambawan</i>		<i>long</i>
exchange	<i>jenis, jenisim</i>	food	<i>kakae</i>
excrete;		foot	<i>leg</i>
excrement	<i>sitsit</i>	football; soccer	<i>futbol</i>
exist	<i>tap</i>	Force	<i>Fos</i>
eye	<i>ae</i>	force	<i>fosem</i>
		forehead	<i>fored</i>
face, front	<i>fes</i>	forget	<i>fogetem</i>
fall	<i>foldaon</i>	forty	<i>fofi</i>
family	<i>famle</i>	four	<i>fo</i>
far	<i>longwe; farawe</i>	fourteen	<i>fofin</i>
fat (adj)	<i>fatfat</i>	fowl; hen	<i>foal</i>
fat (n)	<i>gris</i>	France	<i>Franis</i>
father	<i>papa</i>	freedom	<i>fridom</i>
fear	<i>raet</i>	Friday	<i>Fraede, Fraere</i>
feather	<i>fedā</i>	front, forehead	<i>fored; fes</i>
February	<i>Febuwari</i>	fruit	<i>frut</i>
feed	<i>fidim</i>	full	<i>fulap</i>
feel	<i>harem; filim</i>	future	<i>fuja</i>
feel well	<i>harem gud</i>		
fence	<i>fanis</i>	galip nut	<i>nangae</i>
festival	<i>lafet</i>	garden	<i>garen</i>
fete, bazaar	<i>kemes</i>	garfish	<i>longfala maot</i>
fever	<i>fiva</i>	gearbox	<i>giabokis</i>
fibreglass	<i>faevaglas</i>	get	<i>karem</i>
fieldworker	<i>filwoka</i>	get up	<i>girap</i>
fifteen	<i>fiŋin</i>	girl	<i>gel</i>
fifty	<i>feŋi</i>	give	<i>givim</i>
fight	<i>faet</i>	give back	<i>givimbak</i>
finally	<i>laswan</i>	give birth to	<i>bonem</i>
find	<i>faenem</i>	give cheek	<i>jikim</i>
find out	<i>faenemaot</i>	glass	<i>glas</i>
fined	<i>faen</i>	glue	<i>lakol</i>
finger	<i>ŋingga</i>	go	<i>go</i>
finish	<i>finisim</i>	go around	<i>goraon</i>
finish, end	<i>finis</i>	go ashore	<i>gosoā</i>
fire	<i>faea</i>	go back	<i>gobak</i>
first	<i>fas, faswan</i>	go down	<i>godaon</i>
fish	<i>fis</i>	go home	<i>gohom</i>
five	<i>faef</i>	go through	<i>gotru</i>
flatterer	<i>switmaot</i>	good	<i>gud, gudfala</i>
floor	<i>floa</i>	good-bye	<i>tata</i>

good heavens	<i>maewod</i>	hospital	<i>haospetal</i>
govern	<i>gavanem</i>	house	<i>haos</i>
government	<i>gavman</i>	housegirl,	
grandparent	<i>bubu</i>	domestic	<i>haosgel</i>
grass-skirt	<i>brasket</i>	how?	<i>olsem wanem?</i>
green	<i>grin</i>		<i>weswe?</i>
green-snail	<i>bigae</i>	how? (Solomon	
grind	<i>graenem</i>	Islands)	<i>hao?</i>
ground dove	<i>sotleg</i>	how many?	<i>hamas?</i>
grow	<i>gru; gro</i>	how much?	<i>hamas?</i>
		hundred	<i>handred</i>
hair	<i>hea</i>	hungry	<i>hanggre</i>
half	<i>haf</i>	hunt, chase	<i>ronem</i>
half way	<i>hafwe</i>	hurry	<i>hareap</i>
hammer	<i>hama</i>	husband	<i>hasban</i>
hand	<i>han</i>		
handkerchief	<i>angkejif</i>	I	<i>mi</i>
hang	<i>hangem</i>	ice-cream	<i>eskrim</i>
hang up	<i>pinim</i>	if	<i>sipos</i>
happen	<i>hapan</i>	important	<i>impotan</i>
happy	<i>glad; hapi</i>	improve	<i>impruvum</i>
harbour,		in, inside	<i>insaed</i>
anchorage	<i>pasis</i>	independence	<i>indipendens</i>
have	<i>gat</i>	injury	<i>kil</i>
he	<i>em, hem</i>	innoculate	<i>stikim</i>
head	<i>hed</i>	intestines	<i>gat</i>
heal	<i>kamgud</i>	iron	<i>aean; aeanem</i>
hear	<i>harem</i>	island	<i>aelan</i>
heavy	<i>hevi</i>		
help, assist	<i>givhan; helpem</i>	January	<i>Janewari</i>
hen	<i>faol</i>	Japan	<i>Japan</i>
hermit crab	<i>nakatof</i>	join	<i>joen; joenem</i>
hide	<i>haed; haedem</i>	judge	<i>ja,jem</i>
high	<i>hae; antap</i>	July	<i>Julae</i>
high		jump	<i>jam; jamjam</i>
commission	<i>hae komisin</i>	jump down	<i>jamdaon</i>
high tide	<i>fultaed</i>	June	<i>Jun</i>
hill	<i>hil</i>	just	<i>jas; nomo</i>
hire	<i>rentem</i>		
hit	<i>kilim</i>	kaori	<i>kaori; redwud</i>
hit repeatedly	<i>kilkilim</i>	kava (traditional	
hold	<i>holem</i>	drink)	<i>kava</i>
hole	<i>hol</i>	key	<i>ki</i>
holiday	<i>holede</i>	kilo	<i>kilo</i>
home	<i>hom</i>	kind	<i>kaen</i>
hook	<i>huk; hukum</i>	knife	<i>naef</i>
hope	<i>hop</i>	know	<i>save</i>
horse	<i>hos</i>	know how to	<i>save</i>

lagoon	<i>lugun</i>	lychee	<i>nandao</i>
land-dive	<i>nagol</i>	magic, make	
land; ground	<i>graon</i>	magic cure	<i>mekem lif</i>
language	<i>lanwis</i>	maintain	<i>holem</i>
last	<i>las</i>	make	<i>wokem; mekem</i>
laugh	<i>laf</i>	malaria, fever	<i>fwa</i>
launch	<i>lanis</i>	man, person	<i>man</i>
laundry	<i>haos was</i>	manner, way	<i>fasin; wei</i>
law	<i>laa</i>	many, plenty	<i>plante; fulap</i>
lawyer-cane	<i>loyaken</i>	March	<i>Maj</i>
lazy	<i>les</i>	mark	<i>mak</i>
lead	<i>lidim</i>	market	<i>maket</i>
leader	<i>lida</i>	marry;	
leaf	<i>lif</i>	wedding	<i>mared</i>
learn	<i>lan; lanem</i>	mask (diving)	<i>daevaglas</i>
leave	<i>livim; lego; aot</i>	mat	<i>mat</i>
	<i>long</i>	match	<i>maj</i>
leave alone	<i>letem</i>	May	<i>Mei</i>
leg, foot	<i>leg</i>	me	<i>mi</i>
letter	<i>leta</i>	mean (v)	<i>minim</i>
lie, deceive	<i>giaman</i>	meaning	<i>mining</i>
lie down	<i>ledaon</i>	meat	<i>mit</i>
life	<i>laef</i>	medicine	<i>meresin</i>
lift	<i>leftemap</i>	meet	<i>mitim</i>
light	<i>laet; laetem</i>	meeting	<i>miting</i>
like, want	<i>laekem;</i>	member	<i>nakamba</i>
	<i>laeklaekem</i>	men's house	<i>nakamal</i>
like, as	<i>olsem</i>	midday	<i>dina</i>
line	<i>laen</i>	middle	<i>medel</i>
listen	<i>lesen</i>	milk	<i>melek;</i>
little	<i>smol.</i>		<i>melekem (v)</i>
live, exist	<i>stap</i>	million	<i>milyan</i>
lock	<i>lok</i>	minister	<i>minista</i>
loin cloth	<i>kaliko; parpar</i>	minute	<i>minit</i>
long	<i>lng; longfala</i>	miss; fail	<i>mestem</i>
look, see	<i>luk, lukluk</i>	missionary	<i>misinari</i>
look after	<i>lukaot long;</i>	missus	<i>misis</i>
	<i>lukaotem</i>	mix	<i>meksemap</i>
look for	<i>lukaot;</i>	Monday	<i>Mande</i>
	<i>lukaotem</i>	money	<i>mane</i>
loose	<i>slak</i>	month	<i>manis</i>
loosen	<i>slakem</i>	moon	<i>mun</i>
lose	<i>lus; lusum</i>	more	<i>moa</i>
lost	<i>lus</i>	morning	<i>moning</i>
loudly	<i>strong</i>	mosquito	<i>moskito; mostik</i>
love	<i>lavem; lavalavem</i>	mother	<i>mama</i>
	(rec.)	motor	<i>enjin</i>
lucky	<i>laki</i>		

motor-cycle	<i>moto</i>	open	<i>open; openem</i>
mouth	<i>maot</i>	or	<i>o; no</i>
move	<i>muv; muvum</i>	or not	<i>o nogat; no nogat</i>
music	<i>miusek</i>	orange	<i>aranis</i>
must	<i>mas</i>	other, another	<i>nara; narafala</i>
name	<i>nem</i>	outboard	<i>aotbod</i>
national	<i>nasonal</i>	outside	<i>afsaed</i>
nearly	<i>klosap</i>	over there; far	<i>longwe</i>
need	<i>nidim</i>	over, past	<i>ova</i>
never	<i>neva</i>	owl	<i>hoknaet</i>
new	<i>niu; niufala; niuwan</i>	Pacific	<i>Pasifik</i>
New Zealand	<i>Niu Silan</i>	packet	<i>paket</i>
news,		paddle	<i>parel</i>
information	<i>nius</i>	pagan	<i>man bus</i>
newspaper	<i>niuspepa</i>	paint	<i>pen; pentem</i>
next	<i>nekis</i>	paper	<i>pepa</i>
nice	<i>naes</i>	part	<i>pat</i>
night	<i>naet</i>	party; festival	<i>lafet</i>
nine	<i>naen</i>	passage	<i>pasis</i>
nineteen	<i>naentin</i>	past	<i>pas</i>
ninety	<i>naenti</i>	pastor	<i>pasta</i>
Nivaquin,		pay	<i>pem; pemaot</i>
Chloroquin	<i>Nivakwin</i>	pen	<i>pen</i>
no	<i>no</i>	pencil	<i>pensil</i>
noise	<i>noes</i>	penis wrapper	<i>nambas</i>
north-west	<i>notwes</i>	people	<i>pipol</i>
not	<i>no</i>	perceive	<i>luksave</i>
not at all	<i>nating</i>	perhaps	<i>ating; maet</i>
November	<i>Novemba</i>	person	<i>man</i>
now	<i>nao</i>	petrol; fuel	<i>ensin</i>
number	<i>namba</i>	photo	<i>foto</i>
nurse	<i>nes</i>	pick, dig	<i>pikim</i>
		pick up	<i>pikimap</i>
obstinate	<i>strong</i>	piece	<i>pis</i>
obtain, get	<i>karem</i>	pig	<i>pig</i>
October	<i>Oktomba</i>	pigeon (wood pigeon)	<i>nawimba</i>
of	<i>blong</i>	pillow,	
office	<i>ofis</i>	head-rest	<i>pilo</i>
officer	<i>ofisa</i>	pipe	<i>paep</i>
official	<i>ofisel</i>	place	<i>ples</i>
oil	<i>oel</i>	plane,	
old	<i>ol; olfala</i>	aeroplane	<i>plen</i>
old man	<i>olman</i>	plant	<i>planem</i>
old one	<i>olwan</i>	plate; dish	<i>plet</i>
on, on top of	<i>antap</i>		
one	<i>wan</i>		

play	<i>plei; pleplei; plem</i>	raincoat	<i>renkot</i>
please	<i>plis</i>	raise	<i>resemapp</i>
plenty	<i>plante</i>	rascal	<i>baga</i>
point,		rat	<i>rat</i>
promontory	<i>poen</i>	rather	<i>lelebet</i>
police	<i>polis</i>	read	<i>ridim</i>
porpoise	<i>jamfis</i>	reading	<i>riding</i>
post	<i>pos</i>	ready	<i>rere</i>
post office	<i>postofis</i>	real	<i>tru</i>
pray	<i>prea</i>	receive	<i>kasem; risivim</i>
prayer	<i>prea</i>	recognise	<i>luksave</i>
prepare	<i>priperem</i>	record	<i>rikodem</i>
present	<i>presentem</i>	red	<i>red</i>
present, gift	<i>presen</i>	reduce, lower	<i>daonem</i>
President	<i>Presiden</i>	reef	<i>rif</i>
prevent	<i>blokem</i>	reef heron	<i>longfala nek</i>
previously	<i>fastaem; bifo</i>	refrigerator	<i>aesbokis</i>
price	<i>praes</i>	remove, take off	<i>tekemaot</i>
Prime Minister	<i>Praem Minista</i>	rent, hire	<i>rentem</i>
prison	<i>kalabus</i>	repair	<i>fiksimap</i>
problem	<i>problem</i>	report	<i>ripot</i>
program	<i>program</i>	republic	<i>ripablik</i>
progress,		residue (of	
go ahead	<i>gohed</i>	food/kava)	<i>makas</i>
promise	<i>promes</i>	rest, take a	
protect	<i>protektem</i>	break	<i>spel</i>
proud	<i>praod</i>	restaurant	<i>haos kakae</i>
public	<i>pablik</i>	return	<i>kambak</i>
pudding (local)	<i>laplap</i>	rice	<i>raes</i>
pull	<i>pulum</i>	rifle	<i>masket</i>
pull out,		ring	<i>ring</i>
remove	<i>pulumaot</i>	ripe	<i>raep</i>
pump	<i>pam; pamem</i>	rise	<i>kamap</i>
punish	<i>panisim</i>	river	<i>reva</i>
push	<i>pusum</i>	road	<i>rod</i>
put	<i>putum</i>	roof	<i>ruf</i>
put down	<i>putumdaon</i>	room	<i>rum</i>
		root	<i>rus</i>
quarter past	<i>kwotapas</i>	rope	<i>rop</i>
quarter to	<i>kwotatu</i>	rotten	<i>rotin</i>
queen	<i>kwin</i>	rub	<i>rabem</i>
question	<i>kwestin</i>	rubbish; dirty	<i>doti</i>
quickly	<i>kwik; kwiktaem</i>	rubbish bin	<i>tin doti</i>
quiet	<i>kwat</i>	run	<i>ron</i>
		run away	<i>ronwe</i>
radio	<i>redio</i>	run down	<i>ronemdaon</i>
rain	<i>ren</i>	run quickly	<i>resis</i>
		rust	<i>rosta</i>

sago palm	<i>natanggura</i>	sink	<i>draon</i>
sail	<i>sel</i>	sister	<i>sista</i>
salad; greens	<i>salad</i>	sit, sit down	<i>sidaon</i>
same, identical	<i>sem</i>	six	<i>sikis</i>
sand, beach	<i>sanbij; sanbis</i>	sixteen	<i>sikistin</i>
sarong	<i>parpar</i>	sixty	<i>sikisti</i>
Saturday	<i>Sarere; Sarede</i>	skin	<i>skin</i>
save	<i>sevem</i>	slash (grass or vegetation)	<i>bras; brasem</i>
say	<i>se</i>	sleep	<i>slip</i>
say, tell	<i>talem</i>	slit-drum;	
school; church	<i>skul</i>	drum	<i>tamtam</i>
scratch	<i>skrasem</i>	slow	<i>slou</i>
S.D.A.	<i>Sevendei</i>	small	<i>smol; smolsmol</i>
sea, ocean	<i>si</i>	smell, sniff	<i>smelem</i>
sea; coast	<i>solwota</i>	smoke	<i>smok</i>
second	<i>sekon</i>	smoke (v)	<i>smokem</i>
secretary	<i>sekretari</i>	snake	<i>snek</i>
see, look at	<i>luk</i>	snore	<i>snoa</i>
send	<i>sanem</i>	society	<i>sosaeti</i>
September	<i>Septemba</i>	soft	<i>sofsof</i>
service	<i>sevis</i>	soft drink	<i>limonad</i>
seven	<i>seven</i>	soldier	<i>soldia</i>
seventeen	<i>seventin</i>	Solomon	
seventy	<i>seventi</i>	Islands	<i>Solomon</i>
sew	<i>somap</i>	some	<i>sam; samfala</i>
shake	<i>sek; sekem</i>	sometimes	<i>samtaem</i>
shame	<i>sem</i>	sorcerer, healer	<i>kleva</i>
sharpen	<i>sapenem</i>	sore	<i>soa</i>
shave	<i>sef</i>	sorry	<i>sori</i>
shell, shellfish	<i>sel</i>	sound	<i>saon</i>
shift, move	<i>seftem</i>	south	<i>saot</i>
ship	<i>sip</i>	south-east	<i>saotis</i>
shirt	<i>sot</i>	speaker	
shoe	<i>but</i>	(Parliament)	<i>spika</i>
shoot	<i>sut; sutum</i>	spear	<i>spia; sperem</i>
shop, store	<i>stoa</i>	special	<i>spesel</i>
shore	<i>soa</i>	speech;	
short	<i>sot; sotfala</i>	conversation	<i>toktok</i>
shorten	<i>katem</i>	speed	<i>pid</i>
showy, gaudy	<i>flas</i>	spend	<i>spenem</i>
shut	<i>satem</i>	spider	<i>spaeda</i>
shut up	<i>sarap</i>	squeeze	<i>skwisim;</i>
sick	<i>sik</i>		<i>melekem</i>
sickle	<i>huknaef</i>	squeeze out	<i>skwisimaot</i>
side, area	<i>saed</i>	squid;	
sign	<i>saenem</i>	octopus	<i>nawita</i>
since, because	<i>from</i>	stamp	<i>stam</i>
sing	<i>singsing</i>		

stand	<i>stanap</i>	test	<i>testem</i>
start, begin	<i>stat; statem</i>	thank you	<i>tangkyu</i>
startled	<i>sek</i>	that, this	<i>ia</i>
steal	<i>stilim</i>	them	<i>olgeta</i>
steamer,		them (three)	<i>trifala</i>
cruise-ship	<i>stima</i>	them (two)	<i>tufala</i>
step	<i>step</i>	they	<i>olgeta</i>
stick	<i>stik</i>	they both	<i>tugeta</i>
still	<i>yet</i>	they three	<i>trifala</i>
stinging nettle	<i>nanggalat</i>	they two	<i>tufala</i>
stink	<i>sting</i>	thing	<i>samting</i>
stomach	<i>bel</i>	think	<i>ting</i>
stone	<i>ston; stonem</i>	think about;	
store	<i>stoa</i>	worry about	<i>tingbaot</i>
straight;		think back	<i>tingbak</i>
correct	<i>stret</i>	thirsty	<i>tosta</i>
string-band	<i>stringban</i>	thirteen	<i>tatin</i>
strong	<i>strong</i>	thirty	<i>tati</i>
stuck; deaf	<i>fas</i>	this, that	<i>ia; disfela</i>
sugar	<i>suga</i>	thought,	
sun	<i>san</i>	opinion	<i>tingting</i>
Sunday	<i>Sande</i>	thousand	<i>taosen</i>
support	<i>sapotem</i>	three	<i>tri; trifala</i>
surprised	<i>sapraes</i>	throw, throw away,	
surveyor	<i>spialaen</i>	abandon	<i>sakem</i>
swallow	<i>solemdaon</i>	thunder	<i>tanda</i>
swear	<i>swea</i>	Thursday	<i>Tasde</i>
sweep	<i>swip; swipim</i>	thus, so	<i>tastawe; taswe</i>
sweet	<i>swit</i>	ticket	<i>tiket</i>
sweeten	<i>switim</i>	tie	<i>fasem</i>
swim	<i>swim</i>	tie, necktie	<i>nektae</i>
		time	<i>taem</i>
table	<i>tebel</i>	tin	<i>tin</i>
tablet	<i>tablet</i>	tip over, capsize,	
taboo; forbidden	<i>tabu</i>	upend	<i>kafsaed;</i> <i>kafsaedem</i>
tail	<i>tel</i>	tired	<i>taed</i>
take	<i>tekem</i>	toadfish	<i>bigbel</i>
talk about,		today	<i>tede</i>
relate	<i>stori</i>	tomorrow	<i>tumora</i>
talk, speak	<i>tok; toktok</i>	too, very	<i>tumas</i>
tapioca	<i>maniok</i>	too, also	<i>tu</i>
taro	<i>taro</i>	tooth	<i>tut</i>
teach	<i>tij; tijim; lanem</i>	touch	<i>tajem</i>
teacher	<i>tija</i>	tourist	<i>turis</i>
team	<i>tim</i>	town	<i>taon</i>
telephone	<i>telefon</i>	tracks	<i>trak</i>
ten	<i>ten</i>	tradition	<i>kastom</i>
tent	<i>haos kaliko</i>		

training	<i>trening</i>	village	<i>velej</i>
travel	<i>wokbaot</i>	vine	<i>busrop</i>
tree	<i>wud</i>	visit	<i>visitim</i>
trevally	<i>karong</i>	voice	<i>voes</i>
trip	<i>trep</i>	volcano	<i>volkeno</i>
trouble	<i>trabol</i>	vomit	<i>traot</i>
trousers	<i>traoses</i>	vote	<i>tot</i>
truck	<i>trak</i>		
true, real	<i>tru</i>	wait	<i>wet</i>
try	<i>traem</i>	walk	<i>wokbaot</i>
Tuesday	<i>Tusde</i>	want	<i>wantem</i>
tuna	<i>bonit</i>	war	<i>wo</i>
turn	<i>tanem</i>	warship	<i>wosip</i>
twelve	<i>twelef</i>	wash	<i>was; wasem</i>
twenty	<i>twanti</i>	watch	<i>wajem</i>
twins	<i>twin</i>	watch out; take	
two	<i>tu, tufala</i>	care	<i>lukaot</i>
tyre	<i>wil</i>	water(fresh)	<i>wora</i>
		way, manner	<i>fasin; wei</i>
uncle	<i>angkel</i>	we (plural	
under	<i>andanit</i>	exclusive)	<i>mifala</i>
understand	<i>haremsave</i>	we (plural	
understand,		inclusive)	<i>yumi</i>
recognise	<i>luksave</i>	we three	
until	<i>go kasem;</i>	(exclusive)	<i>mitrifala</i>
	<i>kasem</i>	we three	
urinate	<i>pispis</i>	(inclusive)	<i>yumitrifala</i>
us (plural		we two	
exclusive)	<i>mifala</i>	(exclusive)	<i>mitufala</i>
us (plural		we two	
inclusive)	<i>yumi</i>	(inclusive)	<i>yumitu;</i>
us three			<i>yumitufala</i>
(exclusive)	<i>mitrifala</i>	wedding	<i>mared</i>
us three		Wednesday	<i>Wenesde</i>
(inclusive)	<i>yumitrifala</i>	week	<i>wik</i>
us two		weekend	<i>wiken</i>
(exclusive)	<i>mitufala</i>	weep	<i>krae</i>
us two		weigh	<i>skelem</i>
(inclusive)	<i>yumitu;</i>	welcome	<i>welkam</i>
	<i>yumitufala</i>	well	<i>gud</i>
use	<i>yusum</i>	west	<i>wes</i>
useless	<i>rabis</i>	wet, damp	<i>wetwet</i>
		whale	<i>welfis</i>
vatu (unit of		wharf	<i>wof</i>
currency)	<i>votu</i>	what?	<i>wanem?</i>
verse	<i>vas</i>	wheel; tyre	<i>wil</i>
very, too	<i>tumas</i>	when?	<i>wanem taem?</i>
Vila	<i>Vila</i>		<i>wetaem?</i>

where?	<i>wea? weples?</i> <i>wehem?</i>	World War Two	<i>Wol Wo Tu</i>
which, that	<i>we</i>	worry	<i>wari</i>
which one?	<i>weswan?</i>	worship	<i>wosip</i>
white	<i>waet</i>	wring, squeeze	<i>skwisim</i>
who?	<i>hu?</i>	wrist-watch	<i>hanwaj</i>
whose?	<i>blong hu?</i>	write	<i>raetem</i>
why? for what		wrong	<i>rong</i>
purpose?	<i>blong wanem?</i>	yam	<i>yam</i>
why? for what		yard	<i>yad</i>
reason?	<i>from wanem?</i>	yarn, chat	<i>storian</i>
why? how?	<i>olsem wanem?</i>	year	<i>ya</i>
why? what for?	<i>blong wanem?</i>	yellow	<i>yelo</i>
wife	<i>waef</i>	yes	<i>yes</i>
wild	<i>wael</i>	yes (in negative	
win	<i>win; winim</i>	questions)	<i>si</i>
window	<i>windo</i>	yesterday	<i>yestedei</i>
wine	<i>waen</i>	yet, still	<i>yet</i>
wing	<i>wing</i>	you	<i>yu</i>
with	<i>wetem</i>	you (plural)	<i>yufala</i>
withdraw	<i>tekemaot</i>	you three	<i>yutrifala</i>
woman, female	<i>woman</i>	you two	<i>yutufala</i>
wood; tree	<i>wud</i>	young	<i>yang; yangfala</i>
word	<i>wod</i>	zero	<i>nating</i>
work	<i>wok</i>		
work hard	<i>hadwok</i>		

19.0. Index

[Numbers referred to are section numbers].

able (be)	9.3.	demonstratives	3.1.
adjectives	6.1.	desideratives	5.4.
<i>af̄ta</i>	16.1.	diphthongs	1.1.
age	8.2.	direction	7.4.
<i>ale</i>	16.1.	discourse	
all	9.4.	connectives	16.1.
almost	12.2.	distributive	
already	6.4.	pronouns	13.3.
although	15.3.		
as far as	12.3.	each	9.4.; 13.3.
attempted		each other	13.3.
action	14.5.	emphatic	
		pronouns	10.2.
<i>bakegen</i>	8.4.	epenthetic	
<i>bambae</i>	6.2.	vowels	1.1.
be	7.1.	even if	15.3.
<i>be</i>	10.3.; 16.1.	every	9.4.
because	11.2.	<i>evri</i>	9.4.
become	14.4.	<i>evriwan</i>	9.4.
behind	7.4.	exclusive	2.2.
<i>bihaen</i>	16.1.		
<i>bikos</i>	11.2.	<i>finis</i>	6.4.
<i>bin</i>	9.2.	finish	6.4.
<i>blong</i>	4.1.	<i>from</i>	11.2.
<i>blong hu</i>	4.1.; 5.1.	<i>from wanem</i>	5.1.
<i>blong wanem</i>	5.1.	<i>from we</i>	11.2.
		future tense	6.2.
can, be able	8.3.		
causatives	14.3.	<i>gat</i>	7.3.
comparison of			
adjectives	13.1.	habitual aspect	8.3.
completed		<i>hamas</i>	5.1.
action	6.4.	have	7.3.
compound		<i>hu</i>	5.1.
nouns	16.2.		
conditional	10.3.	<i>ia</i>	3.1.
consonants	1.1.	identity	13.2.
continuous		imperatives	11.1.
action	6.3.	in front of	7.4.
		in order to	4.1.
dates	8.2.	inceptives	11.4.
days of week	8.2.	inclusive	2.2.
definite article	2.5.		

indefinite		none	12.1.
article	2.5.	nothing	12.1.
inside	7.4.	noun modifiers	16.3.
intensifiers	10.1.	noun subject	2.3.
intensive		nouns definite	
repetitious		and indefinite	2.5.
actions	16.5.	nouns singular	
interrogatives	5.1.; 14.1.	and plural	2.4.
irreal condition	6.2.; 10.3	nowhere	12.1.
		numerals and	
<i>jas</i>	9.2.	quantifiers	4.4.
just	9.2.		
		<i>o, no</i>	16.1.
<i>kam</i>	14.4.	obligation	11.1.
<i>kam</i> and <i>go</i>	15.1.	<i>olgeta</i>	2.2.; 9.4.
<i>kasem</i>	12.3.	<i>olsem</i>	10.4.; 13.2.
<i>klosap</i>	12.2.	<i>olsem wanem</i>	5.1.
		<i>olsem we</i>	10.4.
<i>lelebet</i>	10.1.	one another	13.3.
<i>letem</i>	8.3.	only	10.2.
like this/that	10.4.	or not	7.3.
like, as	10.4.	<i>oraet</i>	16.1.
location	7.4.		
long	3.2.	passive	
<i>long wanem</i>		constructions	13.5.
<i>taem</i>	8.1.	past tense	9.2.
		permission	8.3.
manner	15.4.	predicate marker	2.1.
<i>mas</i>	11.1.	prohibitives	11.1.
<i>mekem</i>	14.3.	pronoun subject	2.2.
<i>mestem</i>	15.5.	purpose	4.1.
<i>moa</i>	10.1.; 13.1.		
		questions	5.2.
<i>naf, inaf</i>	9.3.		
<i>nao</i>	16.1.	reason	11.2.
<i>nating</i>	12.1.	reciprocals	13.3.
near	7.4.	reduplication	
nearly	12.2.	of verbs	8.4.
negative		reflexive	
questions	5.3.	pronouns	13.4.
negatives	3.4.	relative	
no	3.4.	clauses	9.1.; 11.3.
no longer	10.2.	repeated	
<i>no nogat/o nogat</i>	7.3.	actions	8.4.
no one	12.1.		
nobody	12.1.	same, equal	13.2.
<i>nomata</i> (we)	15.3.	<i>save</i>	8.3.; 11.1.
<i>nomo</i>	3.4.; 10.2.	<i>se</i>	12.5.

<i>sem</i>	13.2.	transitive trans-	
<i>sem mak</i>	13.2.	formation	4.2.
sentence		transitive verbs	
reduction	15.2.	taking <i>long</i>	4.2.
sentence types	2.1.	<i>tru</i>	10.1.
sequence of		try to	14.5.
time	15.2.	<i>tumas</i>	10.1.
serial verbs	15.1.		
since	11.2.	under	7.4.
<i>sipos/sapos</i>	10.3.	unsuccessful	
<i>sipos no</i>	10.3.	actions	15.5.
so that	4.1.	until	12.3.
sounds of			
Bislama	1.1.	verb modifiers	10.1.
spelling	1.2.	verbless	
<i>stap</i>	4.3; 6.3.	sentences	7.1.
<i>stat, statem</i>	11.4.	verbs	3.3.
still	6.3.	verbs of saying	12.5.
<i>stret olsem we</i>	10.4.	vowels	1.1.
subjects	2.1.1.		
suffixless		<i>wan mak</i>	13.2.
transitive		<i>wanem</i>	5.1.
verbs	4.2.	want to	5.4.
		<i>wanem</i>	5.4.
<i>taem, taem we</i>	12.4.	<i>wanwan</i>	13.3.
<i>taswe, tastawe</i>	16.1.	<i>we</i>	9.1.
there is/there		<i>wea</i>	5.1.
are	7.3.	<i>wehem</i>	14.2.
thus	10.4.	<i>weswe</i>	14.2.
time	8.1.	when	8.1.
time clauses	12.4.	whether	
<i>traem</i>	14.5.	clauses	16.4.
transitive			
suffixes	3.3.	yes/no	
		questions	5.2.