

AN ADVANCED COURSE IN

TOK PISIN

by David Scorza
and Karl J. Franklin

AN ADVANCED COURSE IN TOK PISIN

AN ADVANCED COURSE IN TOK PISIN

David Scorza
and
Karl J. Franklin

The Summer Institute of Linguistics
Ukarumpa, Papua New Guinea

The Summer Institute of Linguistics

Copyright © 1989 by the Summer Institute of Linguistics. Preliminary edition.

Acknowledgements: To the author R. Litteral for permission to reprint 'An Edited Text' from **A Programmed Course in New Guinea Pidgin**, Jacaranda Press, 1969; to the author T. E. Dutton for permission to reprint 'The Court Case' from **Conversational New Guinea Pidgin**, *Pacific Linguistics*, 1973; to the author Bob Browne for permission to quote from **The Best of Grass Roots**; to the Bible Society of Papua New Guinea for permission to use scripture quotations from the **Nupela Testamen**; to **Wantok** newspaper for permission to use materials from 'Letters to the editor' and the column called 'Laiplain'; to the Summer Institute of Linguistics for permission to use materials from **From the Mouths of Ancestors** and **Legends from Papua New Guinea** (1982; 1974); and to Kirk Franklin, Media Services of SIL for the cover design.

Request for permission to make copies of any part of the work should be mailed to: Technical Studies Department, P. O. Box 418, Ukarumpa via Lae, Papua New Guinea.

ISBN 9980-0-0493-2

CONTENTS

Preface page v

PART I OVERVIEW

1. History and Development of Pidgins and Creoles 3
2. Pronunciation Rules 11
3. Grammatical Features 21
4. Sociolinguistic Variations 41
5. Stylistic Variations 51

PART II TRANSLATION

6. Readings in Tok Pisin 65
7. Common Adjustments 81
8. Figurative Adjustments 91
9. Translation Exercises 97

PART III LANGUAGE LEARNING

10. Language Learning and this Course 109
 11. Annotated Bibliography 113
 12. Appendices 119
- Tok Pisin* Index 127

PREFACE

Since the early 1960s, the Summer Institute of Linguistics (SIL) has conducted courses in Tok Pisin (TP), especially for members of the Institute. Without such practical instruction, including a deeper understanding of grammar, learners will develop poor speaking habits and a substandard variety of TP could easily develop. As a result, people would be misunderstood and withdraw from the normal activities in the community of the Aiyura Valley.

Subsequently, a course developed by SIL and published by Jacaranda Press (Litteral 1969) was made available to the general public. The present course builds on Litteral and is meant to cover approximately two weeks of an instructor's time.

More recently, SIL members and administrators have felt a need for an advanced course of instruction in TP. No language remains static, and the development of TP over the past decade has been very rapid. Changes have taken place in both the lexical field and in the area of grammar, with much functional expansion. The communicative position of TP has also been expanding in provinces as more and more people have learned to speak it either as a first or second language.

Often speakers from different provinces will insist that their own variety of TP is the proper speech, and that other varieties are sub-standard. This feeling is based upon phonological variations, and the incomplete acquisition by some speakers of the fundamental grammatical patterns. Speakers are unable to recognise the differences between the grammatical structure of their own mother tongues and TP. They will, for example, often reverse the object and the benefactive, separate noun or verb phrases into unnatural patterns, or confuse the referential pronouns. In the phonology, the lack of certain consonants (e.g., there is no alveolar stop /t/, /d/ in the Telefomin area), or languages with only CV (consonant-vowel) patterns tend to distort the way TP is spoken: (e.g., *guspela* instead of *gutpela*; *disela* instead of *dispela*). At other times sentences may be ellided, following vernacular patterns, which makes the TP rather unintelligible. For example, certain underlying vernacular consonant clusters cause aberrations in some languages of the Sepik where /pr/, /kl/ and /sp/ do not occur word initially. Therefore, speakers tend to say *krupela* instead of *propela* (propeller) *sikis kilok* instead of *siks klok* (six o'clock) and *sipak* instead of *spak* (intoxicated).

Because many of the members of SIL who are interested in learning TP are based at the Ukarumpa (E.H.P.) centre, they seldom have the opportunity to learn vernacular languages and are not exposed to these unusual features which play such a part in the diversity of TP among speakers elsewhere.

It is hoped that this advanced course in TP will help those who already have a basic grasp of the language to go on to real fluency, being comfortable when talking for business purposes, in the market, or in simple light banter with newly acquired friends.

In Litteral's **A Programmed Course in New Guinea Pidgin**, the lessons are organized to teach vocabulary items by using the items in writing sentences. The lessons are interspersed with notes about grammatical items, usage constraints or unusual features. The purpose is to enable the student to utilise or practice the various features as soon as they are mastered. Stress is placed upon practical usage of everyday vocabulary with a view to limited fluency upon completion of the course.

This advanced course supplements Litteral and is divided into three parts: The first contains five chapters ranging over several topics:

The history of Pidgins and their development in Papua New Guinea;

Pronunciation rules based on various phonological features;

Grammatical rules and features which are typical to TP. Drills and examples are given to help the student;

Types of TP, including rural and urban varieties;

Stylistic variations of TP, such as metaphors and figures of speech. These include *tok piksa* (use of metaphor and simile), *tok bokis* (hidden talk and special jargon), and *tok pilai* (light banter among friends);

The second part is built upon creative compositions. Much of the material will also be of benefit to national translators. There are four chapters covering the following topics:

Readings from a number of recordings and letters for practice in comprehension;

Translation adjustments which deal mainly with unclear meanings. These are followed by questions and discussion;

Translation adjustments which deal with more complex factors. Again there is practice in translating English into TP and linguistic adjustment problems in both English and TP;

Stories which are to be translated, both from Tok Pisin into English and from the latter into TP.

The third part of the book has some texts which are both creative and repetitive. The first, from Litteral (1969:125-6), is found in the Appendix A. It supplements the examples given in the grammar section. The text in Appendix B is by Mr. Tua and is an example of creative writing in TP. Sources for vocabulary building and hints on language learning are also included in this section. Finally, the course includes a complete annotated bibliography of source materials used, as well as giving other sources for reference. These can be used to enhance creative speaking and writing abilities.

The course should be accepted as a preliminary one, in that it needs further refinement. Nevertheless, we are confident that it contains materials which will benefit serious students of *Tok Pisin*, as well as national translators.

PART I

OVERVIEW

1. History and Development of Pidgins and Creoles

- 1.1 Origins**
- 1.2 Pacific Based Pidgins**
- 1.3 Spread of New Guinea Pidgins**
- 1.4 Regional Varieties**

A number of books have been published which represent pidgin and creole languages as separate kinds. Some authors have given definitions which are based on social or linguistic criteria. No one seems to be completely satisfied with any particular definition, but certain facts are certain. Generally, a pidgin is a contact language (a marginal language) which arises to fulfill certain communication needs among multilingual people who have no common language. The communication in the initial stage is limited to transactions where the exchange of complex ideas is not required, and a small vocabulary is sufficient for such purposes. The syntactic or surface structure in the languages which are in contact is more complex than the pidgin, and though many pidgin features reflect features of the contact languages, others are unique to the pidgin.

A creole arises when a pidgin becomes the mother tongue (or primary language, Mülhäusler 1974:13) of a speech community. The simple syntactic structure that characterised the pidgin is carried over into the creole, but since the creole is now the primary language of its speakers, it must be capable of expressing the whole range of human experience. As a result, the lexicon is greatly expanded, and quite often a more elaborate syntactic structure evolves. This is true in Papua New Guinea, where TP has developed from a contact language into a fully accepted primary language, now utilised by well over a million people in scattered rural and urban areas.

1.1 Origins and Developments

At one time or another the processes of pidginisation and creolisation have been prevalent in many well-known languages. We know, for example, that the New Testament was written on scrolls in Koine Greek, a corruption or variation of Classical Hellenistic Greek. It was used as a contact language between the Romans and the people of Greece, Asia Minor, Palestine, and Egypt. In the years following, the Christian church became concerned because people no longer understood clearly the text of the New Testament.

Most of the common people were then speaking Latin, which necessitated the transfer of Greek texts into the Latin tongue so that people could again understand what was being taught by the church hierarchy. Koine Greek was no longer being spoken and its communicative function had ceased, so the language (both Hellenistic and Koine) became what is called a 'dead' language.

The Romance languages (e.g., French, Italian, Portuguese and Spanish) are descendants of Latin, which was used extensively by the Roman Empire. Latin underwent many changes in being transmuted into French, then later into other languages. Latin may have developed into a pidgin as the Romans and Gauls made contact and needed to communicate. A simplified form of Latin existed in the Roman Army and dialectally divergent elements were taken from it. It may be that a creolised Latin developed through intermarriage, and the prestige of Latin caused the pidgin form to grow closer to the original Latin form, although retaining its original pidgin features. These are possibilities, but one fact is clear: languages change continually and many have undergone processes similar to those which can be observed in the pidgins and creoles which exist today. We know, for example, that the English which we speak has been strongly influenced by Danish, French, Greek and Latin. English can be considered a creole language which went through some simplification, such as the loss of case endings during the 14th century, as well as diversification and expansion in the past 600 years. The word order has become rigidly fixed to compensate for the loss of those case endings.

According to Hall (1966:3-13) the earliest pidgin of which there is any record is one which was used during the Middle Ages by European crusaders and traders in the eastern end of the Mediterranean. It was called 'Lingua Franca', named after the West Europeans who had large numbers of French men among the crusaders, and who used it in their dealings with the Levantines. Lingua Franca was a pidginised version of Romance speech based on the language of the Riviera between Marseilles and Genoa. From there many ships and sailors travelled to trade with the Near East in medieval days.

From the 15th century on, as exploration and colonisation began to take place, attestations of pidginised languages began to multiply. The Portuguese began the pidginisation process early, using it extensively in the slave trade. Those slaves (known as Ladinos) who knew the pidgin language secured a higher price on the auction markets. Virtually every Portuguese colony had a pidginised version of their language. The Portuguese went as far east as Canton in China and traded extensively. The Pidgin Chinese which developed in the mid-1800s had some influence from the Portuguese language as a result. The word *save* in TP seems to have made its way from Portuguese, perhaps through Chinese Pidgin, as well as the word *pikinini*, and others.

Pidgin Spanish was less widespread. This came about partly because the Spanish assimilated the local populations where they colonised, and partly because the priests of

the church in Spain used standard Spanish to educate those who remained. Some pidgin varieties developed in Central and South America, but are not related to the original Lingua Franca.

Pidgin French also was common where France established colonies. In some of the areas where the African slaves were imported to work the plantations, such as Haiti, Reunion and Mauritius, a French-based pidgin served for the later creoles.

Since the English were late in founding colonies, Pidgin English did not appear until much later on the scene. The first Pidgin English of which there is record is supposed to have come from North America in the year 1641. On the other side of the globe, in 1664, the English established their first trading post at Canton, China. Gradually a variety of Pidgin English developed, before diminishing at the turn of the 20th century.

The Dutch were also active in colonizing established Dutch Pidgins in South America, Africa, and the Pacific region. The most well known creoles today are Sranan and Saramaccan in Surinam and Afrikaans in South Africa.

1.2 Pacific-based Pidgins

In the South Sea Islands the traders, whalers and recruiters of indentured labor used a pidginised English with the local populations from New Hebrides to the Caroline Islands. One South Seas pidgin became known as *bêche-de-mer*, after the corruption of the French word for 'sea cucumber', much sought in trading. Many of the varieties of jargon English disappeared without ever having been recorded, but Beach-La-Mar and other substandard varieties of English remained as contact continued between the Europeans and the Islanders.

According to Mühläusler (1979:59-62) new motives for Pidgin were felt in the contact situation by 1860. The plantation system with its indentured labour trade was the chief motivation, while German trading interests ran a close second. Foreign interests dominated all the relationships during this period. The Europeans in general did not consider the Islanders as equals, so it was within the plantations that group identity developed for people who were from geographically different areas and from various linguistic backgrounds. The ghetto character of these plantations made necessary the development of stable pidgins. There was little contact between the plantation laborers and those who lived in the outside world. After the completion of the labour contracts, the Islanders would usually return to their homes, taking back not only material goods of Western origin, but a fair knowledge of Pidgin English which held high prestige among village people. Others willingly went to work away from home, and they too returned with a knowledge of Pidgin. This process became the chief vehicle for the spread of stabilised Pidgin. Both Salisbury (1967:44-48) and Mühläusler (1976) feel that the Queensland sugar

plantations played little or no part in the development of TP, although Hall, Laycock, Mihalic, Wurm and Dutton feel otherwise. Mühläusler (1979:67-73) suggests that early trading and other contacts between Samoa and the Bismark Archipelago, as well as the recruitment of great numbers of local New Britain and New Ireland locals by the Godeffroy Trading Company and its German successor contributed significantly to New Guinea Pidgin's development. Pidgin English began to spread to New Britain and New Ireland in the early 1880s. It was also used by the Samoan expatriates in their dealings with plantation workers from Buka Island employed on the first plantation in the Bismark Archipelago at Ralum. These Buka men had already been to Samoa and were now working on plantations started by the German Administration and the Farrel Company. Structural changes which occurred in Samoan Plantation Pidgin were caused by an influx of Gazelle Peninsula workers, the Duke of York and Southern New Ireland men who had relatively similar languages (the Austronesian language family). This meant that SPP (South Pacific Pidgin) was changed into a New Guinean variety of Pidgin English before 1900.

1.3 Spread of New Guinea Pidgin

Between 1900 and 1914, eight new recruiting areas were opened up as additional plantations were established in German New Guinea. Prior to this point, the six major areas open were all in islands northeast of the mainland. Since many of the people from the mountains inland to the coast carried on occasional trading with the coastal dwellers, they heard about recruitment for work on the plantations. Soon small groups of isolated people were volunteering for such work. Aitape, established in 1896, already had a recruiting station established ten years later. However, prior to World War II, few people South of the Torricelli Mountains had worked on plantations.

An additional factor in the spread of New Guinea Pidgin was the *Pax Germanica* (German pacification program) promoted by both the administration and the missions. As the police and government officers pacified the country, they carried New Guinea Pidgin with them, and people learned to speak it. Some of them became *tultuls* or interpreters, especially those who had been to the plantations and learned Pidgin previously. With peace came an atmosphere in which large scale communication across tribal boundaries was possible and highly desirable.

Throughout colonialization an increasing number of New Guineans were employed as domestic servants for missions, clubs and other institutions. Vocational schools were started, health service centres established, and courts were set up to deal with infractions of the law. All these institutions used New Guinea Pidgin as a means of communication. Unfortunately, it was also a barrier to preserve nonintimacy between the local population and the colonial governments (both German and later the Australian).

Towards the end of the German administration, the primary function of New Guinea Pidgin had shifted from communication between expatriates and the New Guinea population to that of a lingua franca for New Guineans from all over the islands and the mainland.

During World War I the German administration was relieved of its holdings in the South Pacific. The Australian Naval and Military Expeditionary Force landed unopposed in New Britain on 11 September, 1914 and six days later the German forces surrendered and an armistice was signed between Colonel Holmes and Acting Governor Mr. Haber. This allowed the German militiamen to return to their home country. But Mainland New Guinea remained in German hands until 8 January 1915, and Finschhafen was not garrisoned at all. The island of New Guinea came into British Commonwealth possession at this time. In 1888 the British annexed Papua, the southern half of the New Guinea island, and, in 1906, turned it over to the Australian government. Australia was therefore also given control over the Territory of New Guinea, so that both parts of the island came under the administrative jurisdiction of Australia. In 1919, in accordance with the provisions of the Treaty of Versailles, German colonies were transferred to the League of Nations, which entrusted their administration to allied powers, as mandates. Australia was assigned New Guinea as a mandate and thereafter administered the territory as part of Australia. When the Australian government took over the administration of Papua, they misunderstood both the function and the structure of New Guinea Pidgin. They felt it was a barbaric and corrupted variety of English brought about by a German inability to properly teach English to the local population. Henley (1927:21) felt that this jargon should be discontinued and replaced by 'good, plain English'. According to Mühl usler (1979:84), the first Governor, Sir Hubert Murray, had a violent antipathy to New Guinea Pidgin and went out of his way to root it out. He was unsuccessful, as had been his German predecessors who had tried to introduce German as the lingua franca, but were successful only in the Rabaul area of New Britain Island. The drive for communication and the social needs which the language fulfilled were too strong. Sir Hubert, who had been trained as a classical scholar, was not happy with the linguistic situation and finally attempted to replace New Guinea Pidgin with a pidginised form of a local Papuan language of the region, Motu (Hall 1966:11). This pidginised language became the lingua franca for many people living in Papua who were later to become strongly involved in the Papuan Independence Movement (See Dutton 1985 for a complete history of Motu).

1.4 Regional Varieties

In the coastal areas, New Guinea Pidgin was used between the local populations for communication purposes. However, when the highlands were opened up in 1927 (EHP) and 1936 (WHP), patrol officers and members of the administration taught the

people the type of pidgin they spoke, a heavily anglicised variety, which could have been labelled *Kiap* Pidgin.

The outbreak of World War II with the invasion of New Guinea by Japanese forces caused additional social changes. First of all, the strict social code of expatriates and locals in the *masta-boi* relationship was suspended for an equal-equal relationship as both groups worked and fought side by side during the war. The source of learning New Guinea Pidgin was cut off for the highlands people, including the young men who might have otherwise gone to the coastal plantations to work. The new administrative policies introduced after the war signalled the end of the rigid colonial society with its stratified code of behavior. It gave way to social and linguistic mobility toward European standards. It also had a strong effect on destabilising New Guinea Pidgin, opening up opportunities for lexical and structural expansion, the formation of a creole, and other varieties of New Guinea Pidgin.

New Guinea Pidgin came under attack again after the war, when lobbying home groups in Australia wished to replace it with standard English. The debate was long, but with the help of an influential body of academics from the USA and Australia, and a number of colonialists who saw its importance, New Guinea Pidgin received official support by the government. There have been varying policies in each administrative district which have reflected either a pro-pidgin or anti-pidgin sentiment, and this condition has existed up until independence in 1975.

There have been several factors which have led to the development of regional variations of Pidgin English in Papua New Guinea. According to Mühläusler (1979:156-178), geographic isolation did not produce new varieties of New Guinea Pidgin. Rather, it was instrumental only in slowing down the development of 'bush pidgin' into standard rural pidgin. However, the presence of coastal Malay (Mühläusler 1979:75,157) used on the New Guinea mainland prior to 1900 (when many Chinese of Malay origin had been brought in as laborers) promoted syntactic peculiarities from a relexification of Malay. The heavy use of Tolai vocabulary by the Sacred Heart missionaries in the Rabaul area, and the heavy use of German vocabulary by the Divine Word missionaries caused early regional variations. The village groups geographically near these missions naturally picked up their terms (mainly theological) in everyday language. Technical or tradesman terms also contributed to the variations between the urbanised and rural speakers.

Today, most of the lexical items used by both groups have either become obsolete or have been accepted throughout Papua New Guinea. Another factor contributing to TP development has been the existence of certain centres from which mission language planning programs spread: Rabaul, the centre of Island Pidgin, and Alexishafen, which was the centre for the Mainland Pidgin (Madang area).

There has been a tendency toward uniformity in New Guinea Pidgin rather than diversification throughout its historical development. Its use as a means of communication primarily outside of a speaker's own language area has tended to compromise regional language differences and levelled these idiosyncrasies toward a standard pidgin. In addition, the printed word spread by the missions and the government and the spoken word transmitted over the various radio stations have helped to eliminate regionally marked forms.

Other than the few lexical differences between the Island Pidgin and the Mainland Pidgin, the main variations seem to be those of pronunciation. This is prominent on various words, and reflects an incomplete acquisition of the phonological system current in TP. Some have suggested (e.g., Franklin 1980) that there is a difference between Melanesian and non-Melanesian language speakers, but again, these are possibly substratum influences which disappear when speakers communicate across regional boundaries (See also Bee 1972).

The outstanding factor which contributes to regional variations is a social one. Until recently the rural cultures of Papua New Guinea have been similar in various ecological settings. Now, however, particular areas are becoming more heterogeneous as the people reflect varying degrees of sophistication, mobility and interest in the outside world. This gives rise to socially rather than regionally conditioned variations, as we have already mentioned. This is a recent development in traditional New Guinea Pidgin, and whether it will lead to a greater degree of uniformity in the future will depend upon the success of standardisation procedures and the reduction in the differences of social status between the Western oriented groups and the traditionally oriented groups.

It is important that these differences are taken into consideration as we try to develop fluency in TP. These differences are a source of much humor among various speakers, and if we hope to understand, appreciate and engage in conversations, we must acquaint ourselves with the differences and master them.

An annotated bibliography can be found at the end of the book, so that readers who are interested in pursuing the historical development of New Guinea Pidgin, or gaining further insight to the syntactic structure or semantic structure of New Guinea Pidgin, can do so.

2. Pronunciation Rules

- 2.1 Pronunciation**
- 2.2 Examples and Drills**
- 2.3 Consonants**

Before World War II, the literature of TP was in an embryonic stage and there was no standard orthography. Of the many spelling variations, the two major types were either anglicised forms preferred by some Europeans or the more phonetic spellings preferred by other Europeans and the majority of New Guineans who were able to read and write at the time.

In the early 1960s, the Department of Education in Papua New Guinea mounted a strong campaign to develop a uniform orthography in TP. An account of this effort is found in Mihalic (1971:2-8). Examples of this anglicised type of spelling are available, although Mihalic preferred the non-anglicised spellings. For example, in the Solomon Islands educational authorities have felt that a phonemic alphabet or phonological system would make the transition from Pidgin English to English more difficult for the local population. Their obvious goal is to replace Pidgin English with English.

The Department of Education in Papua New Guinea saw, however, that TP was developing into a mother tongue (first language) for many urban dwellers, and had the foresight to declare it as one of the national languages. Much work has subsequently gone into making a uniform orthography recognised around the country. The majority of government offices and missions use the standard orthography, although some of the newspapers and other groups follow it less consistently.

Dr. Robert A. Hall, Jr. (1943:12-19) published the first major work on TP (then called Melanesian Pidgin English). He posited 11 vowels and 20 consonants. In a later publication (Hall 1955) he reevaluated his original work, taking into consideration the obvious changes which were occurring and suggested that fewer consonants and vowels needed to be written. Today the established orthography includes 5 vowels /a, e, i, o, u/, 3 diphthongs /ai, au, oi/ and 18 consonants (/w/ and /y/ were interpreted as semi-vowels and added to the list of consonants; /v/ was also added after Hall's initial description).

2.1 Pronunciation

While many words in TP are historically related to English through borrowing, the meanings and pronunciations have changed considerably. As Litteral (1969) has shown, Pidgin has fewer sounds than English and pronounces them in different ways. Many of these pronunciation differences are predictable, as will be shown in this section. Such sounds as /z, ch, th/ and /sh/ do not normally occur in TP, and consonant clusters generally cause a problem in many areas of Papua New Guinea. In many of the local languages, such clusters as /sk, sp, st/ and /r/ or /l/ preceded by /p, t, k, b, d/ or /g/ do not occur. Many languages permit only consonant-vowel (CV) patterns and as a result, when rural TP is spoken, vowel epenthesis (insertion of a vowel between clusters of consonants) takes place. For example, a word such as *siks* 'six' will become *sikis* in TP, and *klok* 'clock' will become *kilok*. Pawley (1975:215-228) gives evidence that the epenthetic vowel is recognised by TP speakers as present in underlying forms. However, we consider it mainly a transitional feature optionally inserted because of the pressure of the original vernacular language. It is generally not heard in fast speech or urban speech as much as it is in rural speech and slower speech. In Mihalic's dictionary (1971) three words appear with spelling alternations which demonstrate the problem: *sprit*, and *spirit* 'spirit', *srang* and *sarang* 'cabinet', and *skrap* and *sikrap* 'scraper'. This seems to illustrate that some phonological systems are characterised by a lax execution of consonant clusters, while others have a very tense system. More will be said about this later.

As expatriates living in Papua New Guinea, we often project our pronunciation habits unknowingly to TP as we use it. For example, in English a syllable which does not receive the stress often contains a weak vowel /i/ if it precedes or follows a stressed or accented syllable. This means that a vowel made in the front of the mouth will be pushed toward the central position in the mouth, and a back vowel /u/ will be pushed toward the front of the mouth into the central position /ə/. A vowel made lower in the mouth /a/ may be raised to a high central position /i/. Some examples of these features occur in the following words:

- | | | |
|-----|------------|--------------|
| (1) | separate | [sepəreit] |
| (2) | congregate | [kangrɪgeit] |
| (3) | disciple | [disəipɪl] |
| (4) | infirmary | [infəmɪri] |
| (5) | student | [studɪnth] |
| (6) | separate | [seprɪth] |

In the chart below, the type of movement taking place in the mouth can be visualised in relation to the weaker vowels, especially the high central one:

i	ɨ	u
ɪ		ʊ
ɛ	ə	o
e	a	ɔ

Chart 1: Vowel Shift

This phenomenon is often superimposed on the transitive marker *-im* which is suffixed to many verbs. In the phrase *Yu laikim wanem?* 'What do you want?' many European speakers pronounce it as follows:

Yu laikim wanim?

or:

Yu kisim dispela hap. You take this section.

This pronunciation does not occur naturally and the serious student should be careful not to impose such English phonology on TP. The full set of TP vowels are given in Chart 2:

i		u
e		o
	a	

Chart 2: Tok Pisin Vowels

Note that TP has only five vowels in its system. Although they correspond roughly to their English equivalents, they are based on a phonemic alphabet. In English we write only five vowels (or it seems we do), but actually there are at least nine (9) vowels which are contrastive in English. The vowels are shorter in TP than English, which also causes difficulty.

Each TP vowel has two pronunciations depending on the environment in which it occurs. Chart 3 outlines these variations and is followed by examples of each pronunciation.

i		u
ɪ		ʊ
ɛ	ə	o
e	a	ɔ

Chart 3: Vowel Alternation

/a/ has a primary value similar to the /a/ in English. For example, *papa* in TP is pronounced like 'papa' in English; *mama* is like 'mama'; *ami* as in 'army', and so on. Other words in TP which have this primary pronunciation are: *saksak* 'sago', *tanim* 'turn it', *trak* 'tractor/truck', *glas* 'glass', and *gavman* 'government'.

/a/ has a secondary value similar to the /ə/ in phonetics which in English is found in words like: up (əph), but (bəth), what (wəth) and tough (thəf). In TP, the following words have this secondary value or pronunciation: *leta*, *beta*, *pepa*, *pela*, *yesa* and *pinga*.

/e/ has a primary value similar to the following English words: *de* 'day', *pe* 'pay', and *pepa* 'paper'. Other words in TP which have the same value are: *resis*, *mekim*, *mekpas*, *tude*, *longwe*, and *save*.

/e/ has a secondary value similar to the following English words: *bet* 'bet', *bret* 'bread', and *bles* 'bless'. Other words in TP which also are pronounced this way are: *let*, *pepa* (pepper), *beten*, *beta*, *baret*, *pekpek*, and *retpela*.

/i/ has a primary value similar to the following English words: *mit* 'meat', *klin* 'clean', and *swit* 'sweet'. Other words in TP which also are pronounced this way are: *tit*, *kwila*, *ritim*, *diwai*, *guria*, *bihain*, *gris*, *mani*, *mi*, and *nating*.

/i/ has a secondary value similar to the following English words: *sik* 'sick', *skin* 'skin', and *kik* 'kick'. Other words which are also pronounced this way are: *pūpū*, *liklik*, *mismis*, *viles*, and *kisim*.

/u/ has a primary value similar to the following English words: *tu* 'too', *mun* 'moon', and *sut* 'shoot'. Other words in TP which are also pronounced this way are: *spun*, *bilum*, *balus*, *mambu*, *umben*, *apinun* and *tru*.

/u/ has a secondary value similar to the following English words: *foot* 'foot', *bus* 'bush', and *gut* 'good'. Other words in TP which also are pronounced this way are: *pukpuk*, *lukluk*, *putim*, *pundaun*, *hukim*, and *kukim*.

/o/ has a primary value similar to the following English words: *rot* 'road', *rop* 'rope', *bot* 'boat', and *smok* 'smoke'. Other words in TP which are also pronounced this way are: *go*, *bipo*, *sop*, *kokomo*, *olgeta*, *olpela*, and *kopi*.

/o/ has a secondary value similar to the following English words: *tok* 'talk', *longpela* 'long' and *sotpela* 'short'. Other words in TP which are also pronounced this way are: *rong*, *song*, *bilang*, *longpela*, *strongpela*, and *kros*.

In general the following rules hold for vowels:

1. When /a/ occurs in a stressed syllable it generally takes the lengthened primary value.

Examples: *saksak*, *sap*, *salim*, *kapa*, *pato*, *wanem*

2. When /a/ occurs between like consonants (or consonants made at the same point of articulation), the primary value occurs.

Examples: *tanim*, *mambu*, *mama*, *papa*, *planim*, *ranim*

3. When /a/ occurs at the end of a word which has at least two syllables, and the stress occurs on the first syllable, the secondary value usually occurs. (The vowel /a/ in this case is raised by the pressure of the front or back vowel which receives the stress in the word.)

Examples: *leta*, *pepa*, *stua*, *moa*, *yesa*, *pinga*

4. Occasionally, when words are taken from English, the vowels tend to correspond to the vowel usage of the word of origin, and this will produce some overriding constraints on the three rules above.

Examples: *sik*, *skin*, *mun*, *kukim*, *smok*, *rop*, *bot*

5. In the cases of many front and back vowels, if the vowel appears between consonants where the first consonant is made in the front of the mouth and the second is made in the middle (alveolar or alveopalatal) or back (velar) of the mouth, the secondary value occurs. (Note: there are some exceptions to this generalisation.)

Examples: *pukpuk, fut, putim, lukim, pundaun, gutpela*

6. Sometimes when a vowel occurs between a velar (initial) consonant and a following alveolar consonant, the secondary value of a vowel occurs.

Examples: *gutpela, kirap, kisim, kilim, pikinini, i ken*

7. It appears that the secondary value of /o/ usually occurs preceding /ng/. When it occurs elsewhere, it is usually taking the vowel quality of the English lexical item from which it is derived (see Rule 4 above)

Examples: *bilang, rong, song, strong*

In the examples below, see how many of the primary (P) and secondary (S) values you are able to recognise. Write the appropriate vowel to the right of the primary or secondary symbol. Note that examples 7-9 would be: S: e; S: e, a; P: e, S: a.

(7)	<i>pekpek</i>	P:___	S:___
(8)	<i>beta</i>	P:___	S:___
(9)	<i>pepa</i>	P:___	S:___
(10)	<i>resis</i>	P:___	S:___
(11)	<i>tanim</i>	P:___	S:___
(12)	<i>ami</i>	P:___	S:___
(13)	<i>yesa</i>	P:___	S:___
(14)	<i>saksak</i>	P:___	S:___
(15)	<i>let tumas</i>	P:___	S:___

Examples of rule 6 are:

- | | | | |
|------|----------------|-------|-------|
| (16) | <i>kisim</i> | P:___ | S:___ |
| (17) | <i>gutpela</i> | P:___ | S:___ |
| (18) | <i>kirap</i> | P:___ | S:___ |
| (19) | <i>i ken</i> | P:___ | S:___ |

2.2 Examples and Drills

The following examples include a variety of sentences. In each, one vowel will be underlined. Circle the appropriate word corresponding to the usage of the underlined vowel in each word. If you are uncertain of the value, you may refer back to the examples and rules.

- | | | | |
|------|--|-------|-------|
| (20) | <i>W<u>a</u>npela man i stap.</i> | P:___ | S:___ |
| (21) | <i>Em i painim pis long war<u>a</u>.</i> | P:___ | S:___ |
| (22) | <i>Em i ritim stori bil<u>o</u>ng tumbuna.</i> | P:___ | S:___ |
| (23) | <i>Yu no <u>e</u>n stilim kaikai bilong mi.</i> | P:___ | S:___ |
| (24) | <i>Kiap i stap namel long ples na tokim ol <u>k</u>anaka.</i> | P:___ | S:___ |
| (25) | <i>Nogut yu dringim dispela war<u>a</u>.</i> | P:___ | S:___ |
| (26) | <i>Bihain long h<u>a</u>mas wik bai yu kam bek gen long hia?</i> | P:___ | S:___ |
| (27) | <i>Em i no wokim stret; em i wokim <u>k</u>runki.</i> | P:___ | S:___ |
| (28) | <i>Mi <u>m</u>as senisim laplap bilong mi pastaim.</i> | P:___ | S:___ |

- (29) *Katim sampela rop bilong kaukau, orait bai mi go planim long gaden.* P:___ S:___
- (30) *Em i go long maket long baim brus.* P:___ S:___
- (31) *Yu kolim nem bilong papa bilong yu.* P:___ S:___
- (32) *Mi kisim dispela kaskas long bus.* P:___ S:___
- (33) *Mama em i lusim tingting na putim bilum bilong en long han bilong diwai.* P:___ S:___
- (34) *Em i lukluk nabaut, na em i go.* P:___ S:___
- (35) *Papa em i kirap nogut na paitim dok.* P:___ S:___
- (36) *Long apinun, bai mi go kukim sampela kaikai long haus.* P:___ S:___
- (37) *Long taim bilong ren i gat planti natnat long ples bilong mi.* P:___ S:___
- (38) *Asde mi sindaun nating, na olsem papa i kros long mi.* P:___ S:___
- (39) *Pusi bilong mipela i karim tripela pikinini na mipela i amamas moa.* P:___ S:___

2.3 Consonants

As stated earlier in the introduction, the differences in the dialects of TP are most noticeable in the pronunciation of the consonants. This is due to the pressure of the

phonology system of the local or vernacular languages found in Papua New Guinea. It is also a result of incomplete acquisition on the part of the speaker of the sound system of TP. This can be seen, for example, when a non-English speaker learns English. He tends to pronounce the consonants and vowels much the same way he would in his mother tongue (i.e., German, Dutch, French, Spanish, or Japanese). In many Highland languages, the speakers do not differentiate between /r/ and /l/, or /p/ and /f/ so that *yupera* (and *yufera*) is heard for *yupela* among the older men. In the Sepik among speakers in the Western Torricelli Phylum, /l/ and /n/ are similarly not distinguished, so that *skun* is heard instead of *skul* among some speakers. As indicated in many rural areas, there is no /ʃ/ sound, so some words are pronounced with a /p/ : *pis* for *fis*. The sound /j/ occurs in more words these days, but it is found mainly among urban speakers. In some areas, the voiced stops are pronounced with a nasal sound before them (prenasalised stops) so that they sound like /mb/, /nd/, and /ng/, as in the word *in dai* for *i dai*. The only other unusual feature is the vowel epenthesis (insertion of a vowel) between consonant clusters. This usually occurs among speakers who have either only open syllable languages (CV patterns only) or among people whose languages have heavy restrictions (constraints) on what consonants may occur together.

One more note is in order. When pronouncing certain consonants, the student should note carefully the following:

The TP /r/ is not an English /r/. It is a flapped sound. This is made by a flap of the tongue against the roof of the mouth, similar to the /r/ in Spanish.

The consonants /b, p; d, t; g, k/ do not have the same ballistic or explosive quality as they do in English, especially at the end of a word. The stops (consonants) which occur at the end of words do not have any aspiration (breath) following them. They are clipped off abruptly.

The /v/ in TP is often changed to /aw/ in rural TP as this consonant is rare in Papua New Guinean languages. Often it is pronounced as a voiced fricative, being made between the upper and lower lips. Urban TP tends to copy English pronunciations more closely.

Try pronouncing the following words and sentences using the above information.

Examples, using the consonant /r/:

(40) *Mi bin kisim narapela kabis long maket.*

(41) *Tru, mi no bin kam long taun asde. Nogat.*

- (42) *Yu traim dispela kaikai. Em i swit moa.*
- (43) *Dispela rot i longpela tumas. Mi les!*
- (44) *Plis! Yu ken helpim mi rausim dispela rabis.*

Examples, using the consonant stops /b, p, d, t, g, k/:

- (45) *Dispela pik i save bagarapim gaden bilong mi.*
- (46) *Nogat! Mi stap long haus na toktok tasol.*
- (47) *Yes, asde mi baim buk long buksop long Wewak.*
- (48) *Mi save pret long snek na long ol planti han.*
- (49) *Mama i go pinis long bus bilong wasim saksak.*

Examples, using the consonant /v/:

- (50) *Brata bilong mi i go pinis long Vanimo/Wanim.*
- (51) *Ami i bin go lukim ol long Vanuatu.*
- (52) *Mi go long stua na baim sampela viniga.*

In some areas of Papua New Guinea, when a word like 'magistrate' is borrowed from English, the pronunciation is changed to fit the local sound systems and may come out as *masistret* or *matistret*. This word seems to be replaced now simply by *jas*, 'judge'.

3. Grammatical Features

- 3.1 Sentences Based on *i***
- 3.2 Intransitives**
- 3.3 Transitives**
- 3.4 Auxiliaries**
- 3.5 Tense and Aspect**
- 3.6 Noun Phrases**
- 3.7 Sentence Introducers**
- 3.8 Clauses**
- 3.9 Pronouns**
- 3.10 Discourse**
- 3.11 Further Analysis**

This brief grammar of TP supplements the materials which are given in Litteral (1969) by means of further rules, tables and sentence patterns. However, this too is intended simply as a practical sketch, with no claim that it is comprehensive or gives an adequate description of the TP grammar. Bibliographical references are given for materials which are more syntactically and semantically complete, so that the serious and advanced student can consult them, adding or comparing to the sentences and examples given here. References are also given to sections from Litteral's (1969) course. These are included within parentheses immediately following many of the TP examples. For further information on TP grammar see also Mühlhäusler (1985:335-440).

3.1 Sentences Based on the Particle *i*

We begin with one of the most simple and useful grammatical patterns. In TP, as in other languages, a 'to be' type of verb may act as a copula to link or identify the subject

of a sentence with the predicate complement. In discourse, such sentences define the topic-as-subject, which is then followed by some comment. In TP the copula is sometimes not present, but similar sentence patterns use the particle *i*. Note, for example, the following:

Pronoun	+	<i>i</i>	+	Noun/Adjective
<i>em</i>		<i>i</i>		<i>man</i> He is a man (cf 32.5)
<i>mipela</i>		<i>i</i>		<i>pikinini</i> We are children

Table 1: Equational Sentence Pattern

This common pattern is also used when more complicated phrases introduce a main sentence, such as:

- (1) *Nem bilong dispela masalai meri Wapurei.* The name of this female spirit is Wapurei. (230.11)

The topic is ‘the name of the female spirit’ and the comment is the actual name ‘Wapurei’. There is no overt verb, although *i* could be supplied, as in:

- (1a) *...meri em i Wapurei.*

This latter variation is very common in TP, where *em* signals that the topic of the sentence is now the subject. Notice the use of *em* in a similar sentence:

- (2) *Pusikwar em i masalai meri.* Pusikwar, she is a female spirit.

For Equational sentences interrogatives are formed with ‘i’ as follows:

- (3) *Husat i man?* Who is a man? (33.4)

- (4) *Yupela i husat?* Who are you?

3.2 Intransitives

Another basic sentence pattern consists simply of a Noun or Pronoun, followed by a Verb, which is followed optionally by Location:

Pro/N	+	i	Verb	+	LOC
<i>mi</i>			<i>go</i>		<i>long haus</i> (2.1, 4.0, 6.4, 8.2, 11.2)
<i>em</i>		<i>i</i>	<i>kam</i>		<i>long wara</i> (1.4, 16.2, 21.3, etc.)
<i>dok</i>		<i>i</i>	<i>ran</i>		<i>long gaden</i>
<i>pusi</i>		<i>i</i>	<i>stap</i>		<i>long ples</i>
<i>man</i>		<i>i</i>	<i>slip</i>		<i>long bus</i>

Table 2: Intransitive Sentence Pattern

This sentence is called basic because many more complicated structures are built upon it. Such sentences may easily be shortened by deleting any item which occurs in the Location, e.g., *pusi i ran*, *mi stap* are perfectly acceptable sentences. Notice that the particle *i* is not written following *mi*, although it is following *pusi*. Because both Nouns end in the vowel /i/ the particle *i* combines into one pronounced vowel in both cases.

One variation of this pattern takes place when LOC is replaced by an Indirect Object, as in: *em i lap long mi* 'He is laughing at me.' When using this sentence pattern it is helpful to recognize that semantically some verbs are 'active', involving motion, etc., while others are 'stative', implying some type of a process.

Most verbs have the particle *i* preceeding them as in *i kam*. This should not be written as *ikam* (one word) because other particles may be inserted between *i* and the verb. Notice, for example, the use of the negative particle *no*:

- (5) *Em i no go*. He is not going. (5.2)

An easy way to remember this is to note that the particle *i* always moves to the left of the auxillary verbs, although in some cases it may either be deleted or optional. Question words may be substituted for the Noun, Pronoun, etc., which they replace:

- (6) *Em i kam long haus*. He is coming from (or to) the house.

- (6a) *Husat i kam long haus?* Who is coming to the house?

- (6b) *Em i kam long we?* Where is he coming from? (48.1)

It is more difficult to question what a person is doing: a sentence such as *Em i mekim wanem long haus?* 'What is he doing in the house?', is based upon the sentence *Em i mekim samting long haus* 'He is doing something in the house.' Sentences (6a) and (6b) ask for information. Straight forward yes-no question forms can also be used:

- (6c) *Em i kam long haus o nogat?* Is he coming to the house, or not?

The answers could then be:

(6d) *Yes, em i kam long haus.* Yes, he is coming to the house.

(6e) *Nogat, em i go long gaden.* No, he is going to the garden.

Certain verbs, primarily *go* and *kam* function not only independently as Main Verbs, but also in closely knit sequences showing some kind of motion with the Main Verb. However, their main pattern is the Intransitive, except that a Main Verb now follows the Auxiliary:

(7) *Em i go sindaun long haus.* He has gone to sit down in the house.

(8) *Tupela i kam wokabaut long bus.* The two of them have come walking through the bush. (54.3)

Sentences like (7) and (8) are based upon fuller coordinate sentences with deletion, such as:

(7a) *Em i go [na em i] sindaun long haus.*

(8a) *Tupela i kam [na tupela i] wokabaut long bus.*

3.3 Transitives

Many verbs in TP which take an object occur with the suffix *-im*. In this pattern the LOC is optional and *i* is not pronounced following *mi* and in certain other instances.

Pro/N	+	<i>i</i>	V	+	Object	+	(Loc)
<i>man</i>		<i>i</i>	<i>mekim</i>		<i>samting</i>		<i>long haus</i> (8.3, 10.1)
<i>dok</i>		<i>i</i>	<i>kaikaim</i>		<i>lek</i>		<i>long gaden</i> (25.1, 40.2)
<i>mi</i>			<i>baim</i>		<i>buk</i>		<i>long fifti toea</i> (51.2)

Table 3: Transitive Sentence Pattern

The last sentence illustrates how *long* may function to mark a Noun Phrase as the ‘Means’, rather than simply ‘Location’. Like the English preposition ‘of’, the form *long* in TP has a variety of functions.

Interrogative sentences with an unspecified or indefinite N/Pro as Subject are also formed according to the Transitive sentence pattern:

- (9) *Husat i mekim samting long haus?* Who is making something in the house? (46.2)

If the question about the subject is definite, then *wanem* is used rather than *husat*:

- (9a) *Wanem man i mekim samting long haus?* Which man is doing something in the house? (43.5)

When the final constituent or phrase following *long* is questioned, the form of the question marker will determine the exact nature of the answer:

- (9b) *Man i kisim pe long husat?* Who paid the man?
 (9c) *Man i kisim pe long we?* Where was the man paid?
 (9d) *Man i kisim pe long wanem?* Why was the man paid?

The sentence in (9d) is ambiguous and can also mean 'By what means was the man paid?' In order to clarify the question the form *wanem samting* can be used, in which case the translation would be 'What was the man paid for?' The 'Purpose' can also be made explicit in (9d) by the use of *bilong wanem*?

Other transitive verbs imply or require an Instrumental phrase:

- (10) *Man i katim diwai long akis.* The man cut the tree with an axe.

To question the Instrument, the interrogative sentence would be formed as follows:

- (10a) *Man i katim diwai long wanem samting?* What did the man cut the tree with?

There are a number of Verbs which generally do not occur with the transitive suffix *-im*. Some examples are:

- (11) *Em i save planti samting.* He knows a lot/is intelligent.
 (12) *Em i pilai kikbal.* He plays soccer.
 (13) *Em i gat tenpela pik.* He has ten pigs.
 (14) *Em i kaikai buai.* He chews betel nut.

Only one of these verbs can occur with *-im* and when it does the meaning of the verb changes:

- (15) *Em i kaikaim man.* It is biting the man.

Verbs which may occur either in the intransitive or transitive include the following:

- (16) *Em i wok long taun.* He works in town.
 (16a) *Em i wokim haus.* He is building the house.
 (17) *Kaikai i kuk pinis.* The food is done.
 (17a) *Meri i kukim kaikai pinis.* The woman has finished cooking the food.
 (18) *Marit i bruk pinis.* The marriage is dissolved.
 (18a) *Em i brukim marit.* He has been unfaithful.

When the Verb occurs in the intransitive form the resulting translation gives a meaning which is similar to a passive (note 17 and 18).

3.4 Auxiliaries

There are a number of Verbs which modify the Main Verb (MV) in some way. These may occur either before the MV or following. First of all, note some of the former:

- (19) *Em i laik kisim kaikai.* He wants to get food.
 (20) *Em inap kisim kaikai.* He is able to get food.
 (21) *Em i save kisim kaikai.* He knows how to get food.
 (22) *Em i ken kisim kaikai.* He is allowed to get food.
 (23) *Em i mas kisim kaikai.* He is obliged to get food.
 (24) *Em i klostu kisim kaikai.* He is about to get food.

Of these Auxiliaries two can also function as Main Verbs:

- (19a) *Em i laikim kaukau.* He likes sweet potato.

(20a) *Em inapim kaikai long ol.* He gave enough food to everyone.

If the verb phrase expresses a process or an action-process, rather than simply a straight forward-action, *long* may be inserted between the Auxiliary and the MV:

(19b) *Em i laik long kisim kaikai.* He is wanting food.

The two Aux verbs which will not permit *long* to intercede before the MV are *ken* and *mas*.

There are other MVs which may function as Auxiliaries. A test which may be used is this: (1) Can *long* be inserted between the Aux and a new MV?, and (2) If the V is transitive, can it occur adjacent to a new transitive MV? If the answer to either of these questions is yes, the V can be considered as an Aux V. Here are some examples:

(25) *Em i trai long kisim kaikai.* He is trying to get food,

or:

(25a) *Em i traim kisim kaikai.*

(26) *Em i stat long kisim kaikai* He is beginning to get food,

or:

(26a) *Em i statim kisim kaikai.*

(27) *Em i wok long kisim kaikai.* He is really trying to get food,

or:

(27a) *Em i wokim kisim kaikai.*

Note again that *go* and *kam* function as MVs. These two verbs of motion, may also function as Auxs demonstrating that the action is continuing from or toward a point in time or space. Notice, for example:

(28) *Em i wokim i go.* He continued on doing it.

(29) *Em i bungim i kam.* He continued gathering it (towards the speaker).

(30) *Em i wokim i stap.* He is still doing it.

3.5 Tense and Aspect

The function of *go* and *kam*, as well as other Aux Verbs demonstrate that the meaning of the MV can be changed or refashioned in some way. Usually the Aux marks some kind of an 'aspect', i.e., the temporal distribution of the event in time is modified in some way. (You will find that almost all Auxiliary verbs are really motion verbs functioning as Auxs, and that MV and Aux verbs are not mutually exclusive). This contrasts with the 'tense' of the verb, which determines the actual time when the action takes place. By re-examining sentences (19) to (30) a number of aspects can be noted. These may be labelled as follows:

- (19) *laik* 'about to' (neutral inceptive);
- (20) *inap* 'able to' (abilitative);
- (21) *save* 'know how to' (habitual);
- (22) *ken* 'allow to' (permissive);
- (23) *mas* 'obliged to' (obligatory);
- (24) *klostu* 'about to' (indefinite incaptive);
- (25) *traí* 'attempt to' (intensive);
- (26) *stat* 'begin to' (immediate inceptive);
- (27) *wok* 'labor to' (pursuative);
- (28) *go* 'continue to' (continuative - away from speaker);
- (29) *kam* 'continue to' (continuative - toward speaker);
- (30) *stap* 'still doing' (stative).

There are also a few particles which lie outside the immediate scope of the Verb Phrase, which assign a more fixed location to the time of the action. These can be diagrammed as follows:

<i>bipo</i> before	<i>nau</i> now	<i>bihain</i> later
<i>asde</i> yesterday	<i>tude</i> today	<i>tumora</i> tomorrow

Table 4: Set I

Corresponding to these points in time are three additional aspects:

<i>bin</i> (definite) action/process	<i>yet</i> (incomplete) action/process	<i>bai</i> (indefinite) action/process
--	--	--

Table 5: Set II

The three items of Set II are fundamental or nuclear to the structure of a Verb Phrase (VP), while those of Set I occur outside of the VP and therefore are more peripheral in the sentence. Those of Set II are best considered more like ‘tense’ markers in TP grammar:

- (31) *Bipo mi bin wokim.* I did it sometime earlier.
 (32) *Nau mi yet wokim.* I am still doing it.
 (33) *Bihain bai mi wokim.* I will do it sometime later.

If there are no semantic restrictions, these three ‘tense’ forms can occur with three additional ‘aspectual’ markers: *pinis* ‘completed action /process’, *nating* ‘purposeless action/process’, and *gen* ‘repetitive action/process’. Combinations of the tense and aspectual forms may occur together in TP.

- (31a) *Mi bin wokim nating.* I did it for no reason/freely.
 (32a) *Mi bin wokim pinis.* I completed it.
 (33a) *Mi bin wokim nating gen/pinis gen.* I did it for no reason again/I completed it again.

If the tense and aspect markers co-occur with the MV, the order is as follows:

Pro	+	Ten	+	Asp	+	MV	+	Asp-Mot	+	Loc
<i>mi</i>		<i>bin</i>		<i>save</i>		<i>mekim</i>		<i>i go</i>		<i>long haus</i>
I		past		custom		make		go		to house.'
I used to make it go to the house										

Table 6: Causative-Transitive Sentence Pattern

3.6 Noun Phrases

Various patterns occur when a Noun or Pronoun is modified within a Noun Phrase. The most basic pattern is some variation of the following:

(Adjective) + (Adj) + (Adj) + Head Noun + *bilang* + Noun/Pro

In the following sentence all three Adjectives occur:

(35) *Dispela bikpela retpela dok bilang en.* This large red dog of his.

The main constituents are the Adjectives which precede dog, which may also occur separately as Adj + HN. The second type of phrase is HN + *bilang* + N/Pro, as in *dok bilang man*, in which the HN is the Possessed item and the N following *bilang* is the Possessor. There are differences in the semantic interpretation of this pattern, e.g., *meri bilang toktok* means 'a talkative woman.' In this case *bilang* signals the characterisation of the 'woman' as 'talkative.'

Often NPs are conjoined by the use of *o* 'or', as well as by *na* 'and':

(36) *Wanpela o tupela* One or two (60.4);

(37) *Man na meri* The man and woman.

In the first instance, that is involving the use of *o*, the conjoined NPs may function as a tag to the question:

(37a) *Husat i go, man o meri?* Who went, the man or the woman?

The various classifications of Adj + N may be tested to see if the Adj is basic, or if it is derived from a verb. Note the following in which the Adj which follows *i* functions as a complement:

(a) Adj *-pela* + N becomes N + *i* + Adj *-pela*:

(38) *Bikpela man* becomes *Man i bikpela* 'big man' becomes 'The man is big.'

(b) Adj *-pela* + N becomes N + *i* + Adj:

(39) *Hatpela wara* becomes *Wara i hat* 'hot water' becomes 'The water is hot.'

(c) Adj *-pela* + N becomes either (a) or (b) with differences in meaning:

(40) *Naispela klos* becomes *Klos i naispela*, i.e., The clothes are nice.

All numbers from 1-10 occur with *-pela*, as does the first unit of any numerical NP: *tripela* 'three', but *tripela ten tu* 'thirty two' (3 x 10 + 2).

3.7 Sentence Introducers

Certain particles serve as sentence introducers or modifiers, especially the words *yes* and *no*, but proper names as well:

(41) *Yes, tripela i lukim pikinini bilong mi.* Yes, the three of them saw my child. (57.1)

(42) *Nogat, wanpela man i go long gaden.* No, one man has gone to the garden. (58.2)

(43) *Jon, yu laik go long ples?* John, do you want to go home?

3.8 Clauses

The reference to or identity of the actors in clause sequences is signalled in different ways in TP. First of all, note sentences in which the actor is co-referential, i.e., the identity of the actor (subject) remains the same between the clauses:

(44) *Mitupela i lukim na i go.* We two saw it and we went,

or:

(44a) *Mitupela i lukim na mitupela i go.* We two saw it and we went.

(45) *Mi paitim na i stap.* 'I hit it and I waited,'

or:

(45a) *Mi paitim na mi stap.* I hit it and I waited.

The difference in the use of *i* versus the particular Pronoun is sometimes explained as a difference between Highland and Lowland varieties of TP (see Franklin 1980 for example).

The co-referentiality carries though on the tense as well:

(44b) *Mitupela bin lukim na i go.* We two saw it (definite) and we went,' but not

(44c) **Mitupela lukim na bin i go* =incorrect sentence form.

When the TP speaker wishes to demonstrate that the identity of the actors has been switched, then separate Pronouns or Nouns must be used after the conjunction *na*:

(46) *Mi paitim em na ol i go.* I hit him and they all left.

(47) *Mitupela lukim (dispela) na em i stap.* We two saw it and he remained.

Subordinate clauses are frequent in TP. They occur as relative clauses or cause-result structures, which rely on a main clause for their function and meaning within the sentence. Subordinate clauses are marked by a number of particles:

(a) *bilong wanem*, indicating 'reason':

(48) *Mi lukim kaikai, bilong wanem, mi hangre tumas.* I found the food because I was very hungry.

(b) *sapos...orait*, indicating 'if...then'

(49) *Sapos yu lukim kaikai, orait singaut long mi.* If you find the food, then call me.

(c) *tasol*, indicating 'adversity':

(50) *Mi painim kaikai, tasol i no planti.* I looked for the food, but there isn't much.

(d) *long taim...bai*:

- (51) *Long wanem taim yu singaut, bai mi kam.* Whenever you call, then I will come.

Purpose clauses are marked by *long*:

- (52) *Em i go long wokim gaden.* He went to work in the garden.
- (53) *Em i wokim gaden long kisim mani.* He is working in the garden in order to raise money.

Comparative clauses may be marked by *olsem*:

- (54) *Em i save wokim olsem mipela.* He knows how to do it just like us.

In Quotative Clauses *olsem* marks the quotation which follows:

- (55) *Man i tok olsem, yu no ken stilim kaikai.* The man said, 'You cannot steal the food'.
- (56) *Yu no ken ting olsem: em i no inap lukim mi.* Don't think this: 'He can't see mi.

More involved cases of embedding will be dealt with in the analysis of the texts.

3.9 Pronouns

The set of personal Pronouns in TP can be understood best by considering the dimensions of person and number, which entails inclusion and exclusion, as shown in the following charts:

	1st	2nd	3rd
Singular	<i>mi</i>	<i>yu</i>	<i>em</i>
Plural	<i>mipela</i> (excl)	<i>yupela</i>	<i>ol</i>
Plural	<i>yumi</i> (incl)		

Chart 4: Pronouns

These forms are identical, regardless of their function: subject, object, indirect object, and so on. Often in TP 'dual' and 'trial' forms are used as well, for example, *mitupela*, *yutupela*, *em tripela* and so on.

Woolford (1979:28) claims that the basic structure of TP involves only the semantic distinctions of \pm Speaker and \pm Hearer, as follows:

	+ S	- S
+ H	<i>yumi</i>	<i>yu</i>
-H	<i>mi</i>	<i>em</i>

Chart 5: Speaker vs. Hearer

The form *ol* is regarded simply as a marker of number, and not one of the basic set of Pronouns. It is derived from features on the determiner at a later stage in the development of PNG TP (Woolford 1979:41). On the other hand, *em* is a general deictic which also functions as a third person Pronoun.

The rules for *em* versus *en* as a third singular form vary, according to different Pidgin scholars: (1) *en* is described as a form which occurs in place of *em* following a word ending in /ng/, if *en* refers to a non-emphatic object, indirect object, or so on (see, for example, Woolford 1979:29); (2) *en* is considered the form for 'his', 'hers', 'its', while *em* translates 'that person's', 'that thing's', etc. (Dutton 1973:39), following *bilong*; (3) *en* is a variant of *em* which occurs after *bilong* if there is a lack of emphasis (Sadler 1973:92).

Another approach might be to look at the phonological features rather than at the grammatical considerations. *En* is a form which occurs in place of *em* following *ng* when it occurs either at the end of a sentence, (i.e., *Dok bilong en.*), or when it is followed by any consonant or vowel other than a front vowel (i.e., *Em i lusim bilum bilong en long han diwai.*). The strength of the velar /ng/ pulls the /m/ from the bilabial position (lips) to the alveolar position further back in the mouth.

In cases such as the following examples we will find other overriding rules (constraints):

- (a) *Bilong em i ken kisim kaikai.*
- (b) *Bilong em yet.*

Here we have a front vowel /i/ following the *bilong en* pattern. The presence of the front vowel (or semi-vowel) tends to nullify the pull of the velar consonant, as the mouth is preparing to produce this front vowel. The above examples appear to be part of the process of simplification (of language) operating in the phonological system of TP.

An important factor in the use of any demonstrative in TP is the relative location or distance of the object referred to from the speaker. Note:

(57) *Em hia*. This/that one (near).

(58) *Em long hap*. This/that one (distant).

To pluralise the demonstrative, the form *ol* is used:

(59) *Em ol*. These/those.

If the speaker wishes to make the object definite, the form *dispela* is used. Again, nearness and distance are signalled, as already noted:

(60) *Dispela long hia*. This particular one nearby.

(61) *Dispela long hap*. That particular one farther away.

The numeral *wan* 'one' when suffixed with *-pela* may either function as a numerical adjective (*wanpela man* 'one man'), or as an article ('a man'). Note its use in contrast to *sam(pela)* some:

(62) *Wanpela*. A certain...;

(63) *Sampela*. Some...;

(64) *Wanpela samting*. A certain thing;

(65) *Sampela samting*. Some things;

(66) *Wanpela wanpela*. One by one;

(67) *Wanpela moa*. One more;

(68) *Sampela moa*. Some more.

Another form, *kain* 'kind', may appear to parallel *-pela* as a suffix because of words written like *wankain*, but *kain* is a separate word. This can be seen, for example, in *wanpela kain samting* 'a certain type of something', or in *ol kain kain* 'all kinds of', and so on. But there are no phrases such as **ol pela pela*, or **wankain pela samting*.

The types of Pronouns which do occur with both now follow:

<i>wanpela</i> -kain	<i>sampela</i>	<i>planti</i> -kain
<i>dispela</i> -kain	<i>narapela</i> -kain	<i>arapela</i> -kain

Chart 6: Impersonal Pronouns

3.10 Discourse

If TP were spoken slowly and followed only the basic patterns already outlined, it would be fairly simple to become a fluent speaker. However, speakers of any language string together quite long and complicated utterances in which numerous deletions, embeddings and rearrangements take place. When this happens, it is helpful to realize that even such seemingly complex meanderings reflect the basic grammatical structures which you already know. To illustrate both the complexity of TP conversational structure and to better control the grammatical features already given, some sentences from the 'edited text' in Litteral (Appendix A) are given below.

The first sentence illustrates what may be called a sentence of 'intention', involving the Aux *laik* 'to want'. Because a speaker can 'want' about anything, the Complement of the Aux Verb is fairly lengthy (it is enclosed in square brackets).

- (69) *Em nau mi laik [yupela ritim stori bilong tumbuna i kam long Bibriari viles].*
 Alright, I want [you to read the story of my ancestor which comes from Bibriari village].

Note the following grammatical features of the sentence: (a) *Em nau* is an emphatic sentence or story introducer, meaning several things (i.e., now then, okay, alright, etc.) (b) Although *laik* is part of the Verb Phrase (*laik ritim*), it can be interrupted by an Indirect Object, which then functions as the Subject of the embedded clause (you read the story of...).

One way to understand the syntax better is to restructure the constituent parts and discover what new meanings are brought to light.

- (69a) *Mi laik ritim yupela stori bilong...* I want to read you the story of... (Here the order of the subject of the embedded clause and the Main Verb in this transitive sentence have been reversed.)

- (69b) *Mi laik ritim tumbuna stori bilong yupela.* I want to read the ancestors a story about you. (Transitive)
- (69c) *Mi laik ritim stori bilong tumbuna long yupela.* I want to read a story about the ancestors to you. (Transitive, basically like 69a)
- (70) *Wanpela man, nem bilong en Hipenau, em i painim pis na em i lukim wanpela pis i stap antap long diwai i bruk na slip long wara.* A certain man named Hipenau was fishing and saw it on a broken branch in the water.

The topic 'man' is amplified as 'a particular man by the name of Hipenau', which is then recast as the pronominal subject (*em*) of the sentence. In fact, the grammatical structure of the topic is identical to the Equational Sentence Pattern, but with the *i* 'copula' deleted. It is also quite acceptable to say:

- (71) *Wanpela man i stap. Nem bilong en....* There is a man. His name is...

The verb *painim* 'to find' is transitive, so an object (*pis*) is expected following the order of the Transitive Sentence Pattern. The first clause is joined by the conjunction *na*, followed by another transitive clause which is marked by *lukim* 'to see'. However, following the object *pis* is a complicated structure. This clause, which can be called a 'descriptive locational clause' follows the object *pis* 'fish'. The fish was lying on top of a branch which had broken off of a tree and was lying in the water.

The next sentence of the text is analogous to (7) and (8), which can be explained as verb sequences based on deletion:

- (72) *Orait, em i laik i go holim...* And then he intended to go and take hold of it...

The two underlying clues are:

- (72a) *Em i laik i go.* He wanted to go,

and:

- (72b) *Em i laik i go holim.* He wanted to take hold of it.

Because the inceptive aspect holds for both actions (going and grasping), it is not repeated in the second clause. See what parts from the original story have been left out of the sentences above.

3.11 Further Analysis

The student should now be familiar enough with the basic grammar of TP to analyse sentences like the following of the text:

(73) *Oltaim em i mekim olsem na wanpela taim em i go kisim rop na pikinini diwai na wasim long wara long kilim dispela pis.*

(a) How many verbs are in sentence (60)? (Circle them.)

(b) How many transitive verbs? (List them.)

(c) What would the Verb Phrase *i go kisim* mean if it were *kisim i go*?
(Would it be an Aux verb or a Main Verb?)

(d) What form signals the instrument by which the fish will be killed?

(e) How many clauses are in the sentence? (List them.)

(74) *Na wanpela taim gen em wantaim sampela man i go raunim pik na ol i go long narapela rot.*

- (a) Write the forms for the Subject of the sentence (it is mentioned twice).

(i)

(ii)

- (b) What form signals the location?
-

(75) *Na dispela masalai pis i kamap olsem meri na i stap long haus bilong en.*

- (a) What is the Subject of the first clause?
-

- (b) The second clause?
-

- (c) What kind of verb is *kamap*?
-

- (d) What is the meaning of *kamap*?
-

(76) *Orait, Hipenau i goap i go antap long haus bilong en na tupela i marit i stap inap wanpela wik.*

- (a) Explain the structure of: *i goap i go* and *i marit i stap*.
-

- (b) How does *inap* function in *inap wanpela wik*?
-

- (77) *Na masalai meri i givim tanget long en bilong kaunim de bai Wapurei i kam bek long lukim Hipenau.*

There are two occurrences of *long* in (64). Write two new sentences which outline the same function for each. What do they mean?

- (78) *Na em i tokim em, 'Yu no ken tokim sampela man o meri bilong yu.'*

- (a) How are quotative sentences formed in TP?

- (b) Is (65) a direct or indirect quotation?

- (c) What is the object of the subordinate clause which follows the first verb?

4. Sociolinguistic Variations

4.1 Rural Tok Pisin

4.2 Some Drills

4.3 Urban Tok Pisin

4.4 Political Tok Pisin

TP, primarily in its spoken form, is represented by many dialectal variations. These are based partly on regional, or in some cases, provincial considerations (i.e., the particular vernacular languages of the areas), but mainly they are socially determined. In this section we will look at the second factor and consider the socially determined dialects. These have come about for several reasons. First of all, following the historical and economical development of the coastal areas, towns were established. People from the rural areas began to migrate to the towns in search of work or to visit relatives who represented a different way of life. In town they had to learn TP to hold jobs, or to have contacts with the expatriate Europeans. Urban Pidgin began to reflect the contact of town dwellers with expatriates, such that typical urban idiosyncrasies on the phonological, lexical, grammatical and discourse levels developed. Attempts by some prestigious speakers to include English elements in their Pidgin led eventually to what is known today in the country as 'Political Pidgin'. A similar phenomenon occurred in England several hundred years ago when William the Conqueror from France successfully invaded that country. As the system of government changed, many French words were introduced to describe the new system.

In this section, we will be looking at the distinguishing factors which characterize each type of spoken TP. We will examine typical stories written in all three types, but with standardized spellings for ease of reading.

4.1 Rural Tok Pisin

This is by far the most common type of TP spoken in Papua New Guinea. Prior to World War II TP was confined to the coastal areas where the main contacts had been labor recruitment and mission work. At this time the Highlands were relatively untouched and very isolated. Occasionally, trading parties would venture down into the Lowlands to secure the valued shells which were used in many Highland cultures.

This in part explains the differences between the level of sophistication in Highlands and Lowlands varieties of TP. In addition, the differing linguistic systems of Austronesian on the one hand and Non-Austronesian (Papuan) languages on the other account for some of the structural contrasts as well. But by and large, the differences have arisen because of the social setting in which TP has been used in a given area or province. If the language was used only for trading purposes between language groups, the TP of that area still remains largely narrow in its functional capacity. But in areas where it was used freely in all social contexts, it became strongly intermixed with the vernacular languages. This can be seen, for example, in many parts of the Sepik in the functional expansion as well as structural expansion. It has happened as more people have had access by road into the coastal towns where TP is a fully recognised creole language.

What then characterises rural TP today? The following stories and texts represent typical sentence structure and the types of restrictions that may occur in rural TP.

The following text is a story that was told by a Sepik man 40 years ago (Hall 1943:45) and reflects Lowland TP as it was spoken at the time. Once the story has been translated, we will look at some of the features of the grammar and compare them to what we are likely to find in TP as spoken today. To help the reader present day spellings are given in square brackets.

Text:

Kundiang i marsalai [masalai] olsem man; em i save kaikai man. Em solwara i stap daunbilo. Mipela stap long namel. Sedawater [solwara] i banisim mipela. Wanpela pikinini bilong snek i stap (mi lusim nem), maus i bikpela tumas. Nadawan [narapela] meri i kapsaitim sup; em i kaikai. Nau, bikpela dok i kamap pikinini bilong Kundiang. Em i kaikai man. Wanpela man i goap long kokonas; wanpela goap long diwai. Em i dai pinis. Oltugedar [olgeta] kanaka i kam; i tok: 'Mipela kilim dispela man.' Ol i kartim [karim] paia long namel. Ol i kukim man. Haus i brok [bruk]; ol i kukim. I stap wanpela nait; i stap i stap i stap. Morning [moning] i paitim garamut. Ol i bung. 'Mipela kisim bon [bun].' Ol i selim [salim] i kam. Kumban i kisim sampela; bon [bun] i liklikpela [liklik]. Fren bilong em givim neting [nating].

Translation:

Kundiang is a spirit like a man; he often eats men. The sea is down below; we are in the middle. The sea surrounds/encloses us. There was one child of the snake (I forget his name); his mouth was very big. Another woman poured out soup (for him); he ate it. Then a big dog came up, Kundiang's child. He eats men. One man went up a coconut tree; one went up a tree. He died (presumably through falling). All the locals

said, 'We have killed this man.' They all carried fire to the middle; they all burned the man. The house fell down; they all burned it. They remained there doing this all night. In the morning they beat the slit gongs. Everyone assembled. 'We shall get the bones.' They all sent word (to everyone) to come. Kumban got some; the bones were small. His friend gave them to him gratis.

Analysis: First of all we note that some words in the text are no longer used today. These are:

Marsalai has become *masalai*;

nardawan has become *narapela*;

kartim has become *karim*;

oltugedar has become *olgeta*;

liklikfela has become *liklik*;

kokonat has become *kokonas*.

Hall's spelling is regularised so that the text can be read without difficulty. Only Hall's spellings which bear a part in the analysis remain.

In the text, six words are different in today's TP. Some simply differ in spelling, but others reflect deeper changes. *Nardawan* (another one) has had 'wan' replaced with *pela*. *Altugedar* has changed, dropping the *tu* and final 'r' and devoicing the 'd' (alveolar stop). The alveolar stops have been dropped as well. But most of the words in Hall's text are recognisable today.

Grammar: The ellided (shortened) sentences or clauses depict clearly that the story was familiar to the people, so the referential Pronouns did not need to be clearly spelled out. As readers, we don't know the relationship of the snake child to *Kundiang*. We also assume that this snake child ate the soup, and that the dog then appeared. Again we are not told who the two men were that went up the coconut tree or the regular tree. Was one of them the snake child (presumably not--but no one else has been formerly introduced)? Why did the man in the tree die? Did *Kundiang* eat his spirit? Or did the Dog? When the locals arrived was the man dead yet? If they saw a stranger dead, why would they say they had killed him? Why not, 'Our *Masalai* killed him?' The story about the burning is not clear. Possibly they burnt the flesh to get the bones, but didn't burn the bones. Why were the bones small? Was the man not fully grown? What house were they talking about? Why did it break?

Without details on the background, it is very difficult to understand the preceding story. However, this is the type of situation in which we often find ourselves when listening to traditional tales. That is the main reason why this example has been given first. As a student, be aware that your TP may not be entirely to blame. Rather, you may simply not have enough information to fully understand what the speaker has said. So don't be afraid to ask questions to get the details. This is one of the most important lessons in learning to speak and understand TP well.

Here is another example. Look carefully at the difference between the two sentences. Which of them seems to be the easiest to understand?

(1) *Man i lusim tambaran, em i no go waswas, yam i rabis.*

(1a) *Sapos man i lukim tambaran, na bihain em i no go waswas na klinim bodi bilong en, ol yam bai i bagarap long gaden, na i sting.*

Translation:

If a man looks upon the *tambaran* and does not go and purify himself, his yams will be no good.

The first sentence is heavily ellided, but is another example of rural TP, even in typical conversations. It is based upon the grammatical structure of the speaker's first language. Therefore it reflects many of its grammatical features. Usually, the word order will be changed to make it conform to the pattern of TP.

Example 1a is a more sophisticated variety of TP, and adheres closely to the features of the more urbanised rural areas. Now consider these examples:

(2) *Na masalai meri i givim tanget long kaunim de bai Wapurai i kambek long lukim Hipenau.*

(2a) *Na masalai meri i givim tanget long en bilong kaunim de bai Wapurei i kambek long lukim Hipenau.*

In example 2 the indirect object/ benefactive is left out and the speaker immediately follows with the purpose clause. This also is typical of rural TP, especially with older speakers who haven't had much exposure to Urban TP. Example 2a, on the other hand, includes the indirect object in the first clause to fill out part in (2) which is ellided. It is not necessary to include this, but it often occurs with more sophisticated speakers.

4.2 Some Drills

In this section, several sentences are taken from various texts. Try to determine the meaning without referring to the translations which are given at the end of the examples.

- (3) *Djolnga i kros long mi. Em i tok, 'Yu kaikai mami bilong mi?' Mi nogat. Mi tok, 'Mi no gat? Mi kaikai mami bilong yu?'*
- (4) *Man i driman long meri, bihain painim kapul. Man i lukim meri i no moa wasim han, nau i no ken lukim kapul.*
- (5) *Lapun i ken i dai. Yangpela man i dai, ol i laik i stap longtaim moa, i sori long en.*
- (6) *Bilong wanem yupela giaman nabaut nabaut? Sapos yu lukim man i wokim poison, orait, yu ken tokaut.*
- (7) *Lapun i lukautim pikinini. Bihain em i kamap bikpela, narapela man i laik kisim i kam bek. Tasol em i stap. Lapun em i strong tumas.*

Translation of examples:

(3) *Djolnga* is angry with me. He said, 'You ate my yams didn't you?' But I didn't. I said, 'Don't I have any? Would I eat your yams?'

(4) When a man dreams about a woman, later he will see a kapul (tree kangaroo). But if he sees a woman (in his dreams) and doesn't wash his hands, he won't find the tree kangaroo.

(5) It is normal for an old man to die. But if a young man dies, everyone desires to remain for a long time and mourn for him.

(6) Why are you people (just) making up all kinds of stories (lies)? If you see a man working sorcery, then you should speak up.

(7) The old man looked after the child. Later (when) he was bigger, another man wanted to take him away. But he remained there. The old man was very firm (about it).

From the examples above (Hall: 1943), it is evident that there is room for more than one interpretation. In example 3 the phrase '*Mi no gat?*' suggests that, unless the intonation is

clear (rising pitch), the sentence could be misunderstood as a denial (I didn't do it!). It is more common to put *ating* at the beginning of the sentence. The object would normally be added at the end as well: *Mi no gat mami a?* implying a contra-expectation. Here the speaker has a good supply of *mami* and certainly wouldn't need to take those of his neighbor. This clarifies the sentence and shows it was a rhetorical question ('What! don't you think I have yams of my own that I would eat yours?')

In example 4, unless the intonation is clear, the reader might wonder if the man didn't dream that a woman found a tree kangaroo. Had he added *i* or *em i*, it would have clarified the statement. Often, one of the marks of rural (or bush) TP is that the Pronoun *em* does not occur in clauses unless there is a change of reference. The student should be aware of this type of structure, especially when talking to older people who have not had exposure to Urban TP. The same type of structures are found in the three remaining examples and create similar questions. The student must ask for additional details until he understands what is being said.

4.3 Urban Tok Pisin

In recent years, Urban TP has become widespread. In many areas, it is a creolised language spoken by thousands of town people who use no other language. A number of factors contribute to this principle. One is the number of children who grow up in the towns, children who have never been to their original village areas. As these new generations live in urban settings they have no vernacular language to influence the way they speak TP. Secondly, people who have left their home areas and work in the Public Service or in industrial jobs have children with no strong influence from local languages. In such cases, they all have TP for their first language (or mother tongue).

A further factor is that in the Lowland areas away from the coast, especially in the Sepik Province, the young children learn TP first. Then at about the age of five, they begin speaking the local language. They hear the vernacular from early childhood, but for the first few years they are only passive bilinguals, speaking only TP to their parents and other relatives.

Finally, the radio stations around the country play an important part in the development of Urban TP. These enable many people to hear very heavily anglicised TP, and this too has had a wide influence in the community.

We now give some texts which represent Urban TP. Notice especially that there is much more borrowing from English than in the rural variety. Several other contrastive features are included as well.

- (8) *Planti taim mi save lukim Wantok Niuspepa na sampela man na meri i save tok Inglis taim ol i raitim pas. I no min olsem ol i laik tru long raitim pas, tasol ol i laik soim ol i save Inglis moa long TP. (Wantok, 10 July, 1976)*

Translation:

Many times I look at the **Wantok** Newspaper and some men and women (I notice) use English expressions when they write letters. It doesn't mean that they really want to write a letter, but they just want to show that they know English better than TP. (Mühlhäusler 1984)

- (9) *Planti bilong ol dispela pipel husat i sapotim dispela kain gavman we i gat presiden i tok sapos i gat wanpela kain Ileksen bilong vot long presiden bai Somare i win isi tru. (Wantok Sat. 16 Oct., 1982)*

Translation:

Many people among this group of people who support this kind of government where there is a president, say that if there is an election to vote for a president, Somare will easily win.

- (10) *Ol selmani i gat bikpela minin tru long Meli Paivu na ol Pipel bilong Is Nu Briten Provins na planti arapela Provins long PNG. (Wantok, Sat 16 Oct., 1982)*

Translation:

Shell money has great significance to Meli Paivu and all the people of East New Britian Province and many other provinces in PNG.

- (11) *Meli i tingting bek long dispela taim na em i tok, 'Eria menesa bilong mi i tokim mi olsem i no gat man long ranim dispela sevis stesin.' (Wantok 16 Oct., 1982)*

Translation:

Meli remembered about this time and he said, 'My area manager said to me that there was no one to run (oversee) this service station.'

- (12) *Plis, o nesmeri, no ken kisim mani long ol man i laik kam kisim marasin. Sapos nogat, no ken stilim marasin bilong pablik na givim nating long daling poro bilong yu, ok? (Wantok 16 Oct., 1982)*

Translation:

Please, all women nurses, don't charge people money who want to come and get medicine. If you won't listen to my plea, then don't steal the medicine intended for public use and give it freely to your darling boy friends, okay?

It is evident that Urban TP is different from Rural TP. There are full referential Pronouns in its structure, and many forms re-lexified from its source language, English. Some are straight borrowings with identical meanings (i.e., *sel mani* 'shell money', *pipel* 'people', *ileksen* 'election' and *eria menesa* 'area manager'). Other words are of course borrowed, but the meanings may vary depending on the context of the sentence and its intended usage: examples occur regularly in *tok bokis* or *tok pilai*. The main difference noted is that the Urban TP has, in its creolised form, a wider scope of meaning than Rural TP. It is the primary language for hundreds of speakers, and its ability to express concepts precisely has had to expand to meet this growing need. In the above examples several words are straight borrowings from English vocabulary. Others join independent and dependent clauses. Note that words such as *we* 'where', *husat* 'who, whoever' and *bikos* 'because' which occur in Urban TP are rare in the rural variety when they are used to join clauses. This is a major difference and should be carefully noted. Furthermore, *Hausat yu wokim dispela?* is never used in Rural TP. It only occurs in Urban TP. It comes from 'Tok Masta' and is a corruption of *Olsem wanem yu wokim dispela?* (How did you make this?)

4.4 Political Tok Pisin

Political TP is simply a variation of Urban TP. The characteristic which allows its recognition is that it follows the normal TP grammatical structure. However, it is overloaded with borrowed English terms. Although it is used for a variety of reasons, including desiring to sound important to one's peers, or in simply gross ignorance (and possibly laziness), there are lexical alternatives available in TP to express new concepts or ideas.

The following excerpts are examples of Political TP:

- (13) *Kwin Elisabeth i wok long raun nau long hap bilong Pasifik na Australia.
Man bilong en, Duk ov Edinbra i bin opim Komonwelt Gem long Brisben.*

Translation:

Queen Elisabeth is engaged in traveling around the Pacific area and Australia. Her husband, the Duke of Edinburgh, opened the Commonwealth Games at Brisbane.

- (14) *Mipela i gat ol fren nes ya long saplaim fri marasin.*

Translation:

We have nursing friends who freely supply medicine.

- (15) *Nogat, em i tok anaunsemen tasol, em i tok a-naun-se-men. Mi laik tokim liklik ananunsemen i no laik tok-save (general laughter). Kain bilong bikman ya dey been hearing it from somewhere, na nau ol i laik yusim it-a, toksave, a! Toksave is good, it explains everything, toksave! Toksave, he laik yusim Hat wot ya, anaunsemen, anaunsemen. (laughter) I tell you, he doesn't know what it meant. (Mühlhäusler 1976, recorded at UPNG)*

Translation:

You know who I mean, he said, announcement, he just said, announcement, not *toksave* (general laughter). Its typical of these prominent villagers-they been hearing it from somewhere, and now they all want to use it-you know, *toksave*! *Toksav* is good, it explains everything, *toksave*: He wanted to use a difficult word, announcement, announcement! (laughter) I tell you, he doesn't know what it meant. (Notice the heavy use of English mixed with TP. Technically this is called *code switching*.)

These last examples are taken from Grass Roots as they appeared in the **The Best of Grass Roots** (Brown 1980).

- (16) *Mi laik helpim Elcom sevim pauwa ia...switsim of ekondisena, ol fen long rumslip, na mi no lukim video nau, na mi pasim bokis ais bilong bar tu...*

Translation:

I want to help Elcom (electricity Commission) save power...I switched off the air conditioner, the fan in the bedroom, and I am not watching video now. And I turned off the refrigerator/freezer to the bar as well...

- (17) *Ol i no ken mekim olsem...konstitusen i tok mi gat rait long politikal opinion bilong mi yet...em konstitusen bilong nupela gavman o las gavman?*

Translation:

They can't do that...the constitution says I have a right to my political opinion...Is this the constitution of the New Government or the last one?

(18a) *Dispela hinkam takis ia...em i no kastom bilong yumi.*

(18b) *Em i nupela samting bilong bisnis ia...neks wik bai mi stat long advetaisim long NBC ia...*

Translation:

(a) This income tax here...it's not a custom of ours.

(b) It's something new in business...next week I will start advertising on the NBC (National Broadcasting Commission).

5. Stylistic Variations

5.1 Tok Bokis / Tok Baksait

5.2 Tok Piksa

5.2.1 Simile

5.2.2 Metaphor

5.3 Tok Pilai

TP has always existed in a multilingual context. It has not only been a second language for many people, but often a third or fourth. In more recent years (after World War II), it has become the primary language (mother tongue) for people living in many urban areas of the country. Educators and politicians often raised the question, 'What is the right language for PNG?' The current speech habits of young PNG people give some clues to the answer. Many of them are fluent in at least one vernacular (local) language, a lingua franca (TP or Hiri Motu), as well as, in varying degrees, English. The ease with which they use the languages demonstrates that a multilingual society is realistic. In fact, even though more and more PNG young people learn to use English adequately, their TP does not fall into disuse. On the contrary, TP seems to gain new color and new forms of figurative expression as it is used by people who are multilingual (including expressions from English), demonstrating that TP is developing as a language. It has the syncretic capacity necessary for growth and appears to be quite appropriate in most social situations.

In this section we shall examine three basic areas in which TP has developed, and consider especially new figurative expressions that have arisen, in particular since the late 1960s. First, we will consider the use of *Tok Bokis* or *Tok Baksait* (Brash 1971). We shall then examine the use of metaphor and simile, and finally look briefly at what is now commonly known as *Tok Pilai*. (See also Smith, forthcoming in Verhaar, ed.)

5.1 Tok Bokis / Tok Baksait

In Papua New Guinean cultures, there are organisations that are exclusive to men, and many of the expressions used there are considered 'hidden talk' to the women and are withheld from them as sacred. Women may hear the men talking together, but be unable to understand the true meaning of what is being spoken. This feature applies to TP as well, especially to varieties spoken by plantation workers, those who work in the factories

in the coastal towns, and university students. It is not uncommon to find such an argot system in TP, enabling men who work together to communicate among themselves to the exclusion of their boss or supervisor. Often, a series of Nouns will be selected as substitutes for other Nouns to hide the meaning from the outsider.

For example, consider the following text where the boss is labelled 'ABC Radio':

- A. *Yu harim ABC nius long moning?* Did you hear the ABC news this morning?
- B. *Nogat, em i tok wanem?* No, what did it say?
- A. *I nogat gutpela tok-tok win bilong kranki man tasol..* Nothing important-a load of rubbish
- B. *Tru a. Ating yumi i no ken harim tok long dispela nius--yumi inap sakim tok bilong en.* Is that so? Well, I don't think we have to worry about what it says--we can ignore it. (Brash 1971:17)

Ambiguity and double talk can also be used in normal conversation without any overt exclusion of other people who are listening. The unusual feature of this double talk is that it arises when simple expressions have a secondary meaning that is humorous. The speech is usually accompanied by gestures in a context that is understood by both the speaker and hearer. For example, we might say:

- (1) *Mi hangre. Mi laik kaikai popo.* I'm hungry. I would like to eat a papaya.

The friend might reply in return:

- (2) *Maski popo bilong taun. Popo bilong ples i swit moa.* Never mind the town papaya. The papaya in the village are better tasting.

On the surface this sounds like a straight thought of hunger needing to be satisfied. But if a young girl were walking by and this was spoken by the first young man as he looked at her, it could be interpreted as a desire to have the girl. The second speech would be seen as an admonition to behave oneself and take a wife from the village area instead.

Other examples depend on well-known images. For example, when the Papua New Guineans were forbidden to buy liquor, the men of the Sepik who came back from the plantations stowed Negrita rum in their carrying bags. A special vocabulary was evolved by these men so they could acquire the liquor on the black market or from store

keepers who were sympathetic to them. Negrita rum thus became *Meri Buka* (Buka Island woman-black) from the picture on the label. Johnny Walker Red became *Retpela wokstik* (The red walking cane).

Examples among educated Papua New Guineans follow the same pattern and symbolism. A girl friend may be labelled *dingi* (dinghy) by someone, as illustrated in the following sentence:

- (3) *E bras. Yu painim dingi na yu tromoi anka a!* Hey buddy! I see you've found yourself a girl friend and you are going steady with her.

Other examples are:

- (4) *Lukaut! Nogut yu lus long eksam na bai yu sutim kolta.* Be careful. It wouldn't be good if you fail your exams and end up spreading the road with asphalt. (Brash 1971:19)
- (5) *Taim yupela nambis i go long hailans, yupela lukaut. Nogut namba seven i askim yu.* When you coastal people go to the Highlands, be careful. Don't get axed to death.

The metaphorical use of words is quite common. Here, the words *namba seven* are substituted for the word *akis* or *tamiok* 'axe or tomahawk' to explain that an axe is shaped like the number seven. The use of *askim yu* refers to the custom of Highlanders stopping vehicles to see if Lowlanders are riding on the PMVs (public motor vehicles) and asking questions of the passengers.

- (6) *Meri i ranawe i go antap long 18-c maunten.* The woman ran away and went to Anguganak Mountain.

The educated men from the Anguganak area have now called their home area '18-c (corner) Mountain' because of the 18 twists in the steep trail to the top.

Other popular expressions include terms as:

- (7) *Kas bilong yu.* You are lucky. (Literally: your cards)
- (8) *Kas nogut.* Bad luck. (Literally: bad cards)
- (9) *Tu glas spak.* Two glass roarer. (Brash 1971)

- (10) *Yu laik kaikai popo i mau a?* Do you want to die? (Literally: Do you want to eat a ripe papaya?)
- (11) *Man, em i kaikai bilong mi stret!* That's my meat! (Literally: Man, that's my food.) This may have two connotations:
- (a) sexual when talking about a girl; or,
 - (b) Man, that's what I do best! (when referring to one's ability in trade or sport.)
- (12) *Em i kisim taim na painim ples.* It has finally caught up with him and he's been put in his place. (Literally: He has come to his time and found his place.)

Now here are two expressions for translation. You may not have heard them yet, so try to guess the sense:

- (13) *Mi autim tikit bilong en.*

Translation:

- (a) I have won the match/beaten him (in sports).
 - (b) I have taken this young girl out of circulation.
- (14) *Man, dispela memba em i spakman tru!*

Boy! This member (of parliment) has some radical ideas. (heated political expression)

5.2 Tok Piksa

There are many examples available of the use of metaphor and simile in TP. The feature is common in traditional myths and legends in local languages. As radio listening has become popular, many stories have been told over the National network of broadcasting systems. In the Sepik Province, the most popular are the TP legends told over Radio Wewak and Vanimo, and the English versions told during school time for the primary school students (broadcast from Port Moresby). The *Nupela Testamen* published by the British and Foreign Bible Society (first edition 1968) also has many examples of metaphor and simile scattered throughout the Gospels. *Tok Piksa* also forms a dynamic

part of speech especially among the younger people who love to relate their exploits cryptically.

5.2.1 Simile

We will begin by examining the use of simile. The comparison of a person or an object with something else has been common in TP since the language was first used. The word *olsem* signals that some type of a comparison is being made. It is important to know the grounds of comparison, or in what way the person or object spoken about resembles the object with which he (or it) is compared. The expatriate has his own ideas of comparisons, but usually has to work to understand why a speaker of TP uses a particular analogy.

In English, for example, we might think that the expression 'wise as an owl' is easily understood by a Melanesian. But what in fact is the point of comparison? Is it the wide eyes and the feather structure around the eyes that make the owl look wise? Or that he is a good hunter of mice and other small rodents? The Melanesian may have more appropriate comparisons based on his world view of life. He may use: *Man olsem pukpuk* 'Man like a crocodile', *Man olsem muruk* 'Man like a cassowary', or even *Man olsem moran* 'Man like a python,' to express the idea of winsome or craftiness.

In the examples listed below, try to determine what the points of comparison are and write them in the spaces provided. Some will be from the *Nupela Testamen*, and some will be common examples taken from everyday conversations.

(15) *Manki i go antap long diwai olsem kapul.*

Point of comparison:

(16) *Meri i olsem kumul ia!*

Point of comparison:

(17) *Tupela i pilai pilai long en nau.*

(18) *Tupela paitim em olsem bal.*

(19) *Tupela paitim i go antap.*

Point of comparison:

(20) *Lukim! Bel bilong en i olsem saksak.*

Point of comparison:

- (21) *Pikinini em i bikhet olsem pik.*

Point of comparison:

- (22) *Pita em i olsem sak.*

Point of comparison:

- (23) *Maus bilong en i olsem masin: i go i go i go.*

Point of comparison:

- (24) *Em i save paitim bal olsem bekbob (backboard).*

(Oral communication during a tennis match in Lae.)

Point of comparison:

Examples taken from the *Nupela Testamen*:

- (25) *Kingdom bilong Heven em i olsem wanpela bokis mani ol i bin haitim long wanpela gaden. Wanpela man i painim na em i haitim gen. Em i amamas tru, na em i go salim olgeta samting bilong en, na i go baim dispela gaden.*

Point of comparison:

- (26) *Kingdom bilong Heven em i olsem pikinini bilong wanpela kaikai, ol i kolim mastet.*

Point of comparison:

- (27) *Spirit i sakim pikinini moa yet, na i lusim em na i go. Na pikinini i olsem daiman.*

Point of comparison:

The above sentences demonstrate that similes occur in common speech, as well as in translated Scripture. In the everyday examples, a certain amount of PNG background is necessary before the grounds of comparison can be fully understood or appreciated. In the first example, for instance, what do a young boy and an opossum have in common?

Probably the speed with which they are both able to climb the tree. In example 16 why is a woman compared to a bird of paradise? They are both considered prized possessions because of their beauty. Example 18 is taken from a text collected by Franklin and Litteral (1966 unpublished), which is obviously a legend. Why was the object (moon) mistaken for a ball and used as such? Possibly because it was round and closely resembled one. In example 20 how is a stomach likened to a leaf full of sago jelly? When the man laughs or moves, his belly resembles the bounciness of sago after it is cooked in boiling water. In example 21 the boy is compared to a pig. The clue, of course, comes before the comparative *olsem*, i.e., *bikhet*--he won't listen or learn, just like a pig.

In example 22 why is Peter equated with a shark? Since that is a carry-over from English, we can safely assume that Peter is after a girlfriend, and strong in pursuing his quarry. Example 23 involving the mouth and the machine is also more common to us. Someone has a mouth that just won't stop talking. (In English we might use 'bionic mouth' or 'motor mouth' or some such equivalent term.) Example 24 might be a bit harder. 'He hits the ball like a backboard.' Well, what is a backboard for? For returning balls. But the backboard always returns any ball that bounces off it. Therefore, the comment meant that the man on the other side of the net rarely failed to return a ball hit to him.

The examples of the use of simile in the New Testament are longer, but usually self-explanatory. In example 25 the man sells all he has for a greater treasure: Christ is teaching us that our relationship with God should be the most treasured thing in our lives, too. In example 26 we see that the Kingdom of God starts humbly and grows to gigantic proportions, just as the small seed of the mustard tree becomes a huge shrub. In example 27, a more simple usage, what have the child and a dead man in common? He was totally still, so much so that everyone thought him dead.

It might be good to point out here that many of the similes which are used in English tend to be lost when being transferred into TP. This, of course, is brought about by differing world views. If the Papua New Guinea speaker of TP is unable to detect the point of comparison, he gets either no meaning or a wrong meaning from the passage. Therefore, it becomes necessary to adjust English-based similes to accommodate the world view of TP speakers. Note the following example taken from Scripture.

- (28) *Krais Jisas em i namba wan pos tru...*(Eph. 2.20) ...With Jesus Christ being the chief cornerstone.

First of all, it appears that the word 'stone' in this context has no relevance to the Papua New Guinean. He does not build using stones. So 'post' has been substituted. But is *namba wan pos* really conveying the meaning its translators intended? What is a *namba wan pos*? The most important post, or the one placed in the ground first to hold up the

structure of a round house? This post is later removed when the house is complete. The centre posts are the most important in the building of a regular house, but there are always two of them when a Lowland ceremonial house is constructed. So here we observe that a simile may be completely lost in PNG cultures.

5.2.2 Metaphors

In this part, we will look at some metaphors. They are a more forceful comparison than similes and relate the features of a person to some object or animal. Consider the following, given earlier:

(29) *Pita em i sak tru!* Peter is a real shark!

Among the urban population it may be expressed even more concisely as: *Sakman ia!* ‘A sharkman’, implying that he was pretty successful in ‘sweeping a young girl off her feet.’

Another example of this type of imagery can be found in the following example:

(30) *Em i no meri tasol. Em i kumul.*

She is not just a woman. She is a bird of paradise.

Metaphors have been inherent in the lexicon for many years, so it is easy to see why there is a great proliferation of examples today in TP. Expressions like the following are part of everyday normal speech, but are built on metaphors.

(31) *Han bilong diwai* – tree limb

(hand of a tree)

(32) *Skru bilong lek* – knee

(joint of the leg)

(33) *Sit bilong paia* – ashes

(soot of the fire)

(34) *Gras bilong pisin* – bird feathers

(hair of a bird)

In the following examples, note some of the more common uses of metaphors:

- (35) *Yu tokim dispela blakbokis mi les long kam.*

You tell this flying fox I do not care to come.

Meaning: You tell this selfish rowdy man that I am not interested in coming.

- (36) *Ai! Em i no man karim bal. Em i muruk.*

That isn't a man carrying the ball. It's a cassowary.

Meaning: That can't be a man carrying the ball. He's running with such reckless abandon that it must be a cassowary bird.

From the *Nupela Testamen* we can find some examples as well:

- (37) *Yupela was gut. Yupela lukaut long yis bilong ol Farisi na ol Sadyusi.*
(Mt.16:6)

You must beware. You must beware of the yeast of the Pharisees and the Saducees.

Meaning: You disciples are to beware of the wrong teaching of the spiritual leaders which is permeating and ruining all the other beliefs which you are following.

- (38) *Yupela i go tok olsem long dispela weldok nogut..*

You go tell this to that bad wild dog. (Lk.13:32)

Meaning: You go tell this to that crafty evil fox of a man... (Herod is compared to the cunning and treachery of a fox.)

The examples which have been given show that TP is full of all types of imagery and lends itself well to metaphorical expressions. Here we see its creative genius, imaginative power and its adaptability. It is fun to banter with others and hear the various images that are used to convey often very humorous situations, feelings and attitudes. This is surely one of the highlights of learning to communicate cross culturally in TP.

5.3 Tok Pilai

In this final section, we will consider the use of certain slang terms which have enriched TP over the past 15-20 years. This usually involves taking words that have come into TP at the literal level and giving them a figurative use. These are often very comical but extremely expressive.

Consider the following examples:

(39) *Em i no inap ran. Bensin i pinis.*

He/it is not able to start. The petrol is finished.

Setting: A man slows down in a game when he should be up with the soccer ball and in the action.

Meaning: A player is worn-out/exhausted during a soccer match.

(40) *Putim long foa wil.*

Put it into four wheel drive.

Setting: Walking through thick mud along a village trail.

Meaning: Put more effort into walking and watch out you don't lose your traction and fall down.

(41) *Sapos mipela wokim dispela, i pinis asde yet.*

If we were doing this work, it would have been finished yesterday.

Setting: Standing talking about a construction job.

Meaning: If we were doing the work, it would have already been completed a long time ago.

(42) *Maski wari long ol polis. Yu givim siksti.*

Don't worry about the police. You give it sixty.

Setting: 1. Late to a game and driving in a car.

Setting: 2. Breaking into a store to steal goods.

Meaning: 1. Don't worry about the police. Hurry up!

Meaning: 2. Don't mind the police. Just get the job done!

(43) *Taia i flet na man i wokabaut is isi tasol.*

The tire is flat and the man is walking only slowly.

Setting: A wantok walking down the road from the aidpost with a bandaged leg.
(Brash 1971)

Meaning: He's got a bad leg and has to walk slowly.

(44) *Mi no inap. Sori paia i pinis.*

I'm not able. I'm sorry the fire is finished.

Setting: Talking to a coach during a rugby match.

Meaning: I can't do it. I'm just too tired.

PART II

TRANSLATION

150

151

6. Readings in Tok Pisin

- 6.1 The Court Case**
 - 6.1.1 Questions**
 - 6.1.2 Discussion**
- 6.2 Marriage**
 - 6.2.1 Questions**
 - 6.2.2 Discussion**
- 6.3 Anger**
 - 6.3.1 Questions**
 - 6.3.2 Discussion**
- 6.4 The Ocean**
 - 6.4.1 Questions**
 - 6.4.2 Discussion**

Note: The materials in Part II should be supplemented by consulting M. Larson (1984), K. Barnwell (1986), Nida (1964), Nida and Taber (1969), Shaw (1988) and Beekman and Callow (1974).

In Part I we have covered background materials as a broad foundation upon which to build. These have included studies in phonology, grammar, dialect variations and stylistics. We will now concentrate on comprehension with drills and discussion, creative variation in writing, as well as translation practice from English to TP and vice versa. We will then move on to translation exercises that represent more of the Papua New Guinean world view, followed by some general hints on language learning.

In this chapter we begin by reading various stories from published sources. At the end of each story, questions are given to see how well the student has comprehended the material. Following this, several discussion questions will give an opportunity to creatively deal with a situation or construction which will be highlighted in the story. All questions are to be answered in TP.

6.1 Text 1: The Court Case (Dutton 1974:239)

Yes, mi kaunsil Katahi na mi laik toktok long nau mi gat trabel long tupela meri bilong mi ol i gat kik na mi go long kot. Mi go long kot, as bilong en long nambawan meri em yet i kirapim trabel. Em yet i paitim nambatu meri na i no gat rong, em yet. Em yet na mi no paitim ol, mi no krosim ol, mi givim gutpela tingting bilong gavman long ol, long sindaun bihainim lo, long sindaun gut, na lukautim mi, na harim tok bilong mi na i sindaun bihainim lo. Tasol ol yet i pait na kros na nau mi go long kot na mipela i go long lokal kot bipo na Lohi em i laikim baim kot long distrik kot na nau mi go long distrik kot. Mi go long distrik kot, distrik kot i tok as bilong en mi kisim tupela meri, orait, nau i gat trabel. I gat trabel, orait, ol i no laik i sindaun gut na harim tok bilong mi, tasol as bilong en long mi yet mi kisim i kam, orait nau ol i gat trabel long dispela, arapela kik wantaim narapela, arapela i kik wantaim narapela, orait nau trabel i kamap. Orait, ating ol i ken wokim promis, ol i ken wokim promis, na distrik kot i harim, em i tok, 'Ating ol i ken wokim promis na sindaun gut na mekim wok na harim tok bilong yu man bilong en na mekim wok.' Tasol mi, mi tingting em i brukim lo bilong gavman, long kirapim kros o kirapim wanem trabel. Em i mekim planti trabel na mi no laikim long trabel. Olsem na nau distrik kot em i tok, 'Orait, yu laik promis o i no gat?' Tasol mi askim distrik kot, 'Mi ating mi, mi no laik, mi laik rausim olgeta.' Mi kam ausait, mi yet pinisim em. Mi yet pinisim em, tok, 'Yu go long. Yu klia nau. Mi no laikim yu nau. Mi laik lukautim em wanpela.' Orait, mi rausim em, long em bagarapim mi long samting, long brukim sutim as bilong dram, dram wara, na brukim mami, olgeta samting bilong mi em i bagarapim na mi no laikim, long em i kam bek. Bai em i kambek, tasol nogat samting bilong en long bai em i kam bek na i stap na kaikai na kisim wara na wanem kain, em i bagarapim pinis. Orait, em bagarapim na em i laik i go we, em i go. Em i tok em i pinis long mi na i laik i go. Orait, nau mi tok, 'Orait, go nau. Mi no laik.' Orait nau mi tok em i go pinis. I no inap long kam long mi moa. Em tasol nau. Tok bilong mi em tasol.

6.1.1 Questions:

- (1) What is the real reason the councillor brought his wives to the district court?

- (2) Which wife did the councillor get rid of?

- (3) What happened at the local court?

- (4) Why did Lohi want to go to the district court?

- (5) What offenses had the first wife committed?

6.1.2 Discussion:

- (6) How would you fill out this statement to make it clearer:
Mi kam ausait, mi yet pinisim em. Mi yet pinisim em, tok, 'Yu go long, yu klia nau, mi no laikim yu nau. Mi laik lukautim em wanpela.'

- (7) The sentence *Em yet i paitim nambatu meri na i no gat rong, em yet* in line four of the text is unclear. Who do you think *i no gat rong* refers to? Why?

- (8) Rephrase this statement to show a causal relationship: *Orait mi rausim em, long em bagarapim mi long samting long brukim sutim as bilong dram, dram wara, na brukim mami, olgeta samting bilong mi.*

- (9) What does the phrase *Arapela i kik wantaim narapela* mean? Can you think of a more standard word which has equivalent meaning?

6.2 Text 2: Man i Maritim Mango Meri

Bipo tru i gat tupela brata i stap, papa mama bilong tupela i dai pinis. Na i no gat man i save was na givim kaikai i go long tupela. Tupela yet i save wok gaden na mekim olgeta samting.

Long wanpela de bik brata i tokim liklik bilong en olsem, 'Yu stap gut inap taim mi kam bek. Olgeta kaikai bilong yu mi redim pinis, na yu no ken raun nabaut. Yu mas stap stret long haus na no ken go long bus. Nogut bai ol birua i kilim yu i dai.'

Orait, bik brata bilong en i redim samting bilong en na putim long kanu bilong em na go. Em i wok long sutim pis i go yet, na long namel bilong solwara pis i pulap tru long kanu bilong en. Em i stap yet namel long solwara na tudak i kamap. Orait, em i tanim lukluk nabaut i go na i lukim wanpela ailan na em i pul i go stret long hap ples paia i lait i stap. Em i putim kanu na wantu lapun meri kam lukim em. Na em i go antap na kisim mango i kam daun long graun. Orait, lapun meri i tokim em gen, 'Yu mas putim dispela mango long bihain long kanu bilong yu na pul i go long ples inap dispela mango i tanim i go kamap wanpela naispela meri, na yangpela stret.'

Orait, em i harim tok na pul i go na dispela mango i tanim olsem meri. Dispela mango meri ya i kamap yangpela tru olsem retpela plaua olgeta. Bikpela i lukim olsem na i amamas tru. Taim boi i go sua na liklik bilong en lukim meri ya, na em i mangalim meri bilong bik brata. Na i tokim em, 'Mi mas maritim dispela yangpela meri, yu ken stap nating.' Na tupela i kros kros na bik brata i kilim i dai liklik bilong en na em i maritim dispela mango meri. (Wantok 9 Oct., 1982)

6.2.1 Questions (try to answer in TP):

- (1) What did the older brother tell the younger brother to do?

- (2) When darkness fell, where did the brother who was fishing go?

- (3) What did he do when he got ashore?

- (4) What did the old woman tell him? Did he follow her instructions?

- (5) What happened as the older brother paddled his canoe across the water?

- (6) Why did the older brother kill his younger brother?

6.2.2 Discussion:

- (7) Obviously, some portion of the dialogue is missing in the following example. Try to creatively fill in the missing conversation:
Em i putim kanu na wantu lapun meri i kam lukim em ... na em i go antap na kisim mango i kam daun long graun.

- (8) What is the comparison intended in the following sentence:
Dispela mango meri ya i kamap yanpela olsem retpela plaua olgeta.

- (9) How would you change the following sentence into rural TP so an older man could understand what is being said?
Taim boi i go sua na liklik bilong en i lukim meri ya, na i mangalim meri bilong bik brata.

- (10) Did the older brother put the mango in the back of the canoe or trail it in the water? Defend your answer from the text.

6.3 Text 3: Dia Laipain

Part 1:

Mi bin pinis gret 10 long haiskul na nau mi wanpela skul tisa. Mi marit pinis na mi bin stap wantaim meri bilong mi inap long tupela yia nau. Meri bilong mi i bin pinisim gret 3 tasol long praimer skul.

Taim mi stap long wanpela koles bilong ol misin, mi save sindaun long kibung na harim olgeta toktok long pasin bilong marit. Orait, taim mi marit nau, mi yet i save mekim gutpela pasin mi bin lainim long misin koles. Tasol ol dispela gutpela pasin i save popaia. Planti taim mi wantaim meri i save kros i go i kam, na meri bilong mi i save statim ol dispela tok kros pastaim. Mi no save statim ol dispela kros nabaut, nogat tru.

Taim mi raitim bisnis leta o salim pas i go long ol pren bilong mi long koles, meri bilong mi i mas riim ol dispela pas na bihain mi ken salim i go. Em i save mekim dispela kain pasin planti taim. Long wanem, em i no bilip olsem mi salim pas stret i go long ol pren bilong mi o i go long sampela kain bisnis bilong mi. Na tu, meri bilng mi i no laikim mi toktok wantaim ol manmeri nabaut. Taim mi sanap na toktok wantaim ol man, em i save lusim mi na wokabaut i go long haus bilong mipela. Em i save kros wantaim mi na brukim ol samting nabaut long haus. Sampela taim, em bai karim naip na traim long pait wantaim mi. Na sampela taim em i laik traim long kilim mi yet.

Plis! Bai mi mekim wanem long stapim ol dispela kain trabel? Mi yet i no laik lusim meri bilong mi. Long wanem, mi gat bikpela laik tru long stap wantaim em yet.

Part 2:

Dia Fren,

Mipela i amamas long lukim olsem yu laik traim painim sampela rot long mekim marit bilong yutupela i stap gut. Mipela i no inap tokim yu long olgeta gutpela rot. Tasol mipela bai givim yu sampela tingting na yu yet i ken bihainim na traim bilong stretim marit bilong yutupela. Yu gat bikpela laik tru long meri bilong yu, olsem na yu mas mekim draipela tok tru long stretim sindaun bilong yu wantaim meri. Yu yet i tokaut olsem yu no laik lusim em. Orait, sapos yu laik soim dispela laik bilong yu long meri, yu mas mekim olgeta samting long stretim marit bilong yutupela. Pastaim yu mas trai long painimaut wanem samting tru i save mekim meri i gat kros long yu. Em i no inap kros nating. I mas i gat as bilong kros i stap. Yu save askim yu yet long ol dispela samting o nogat? Bilong wanem as tru na meri i no save bilip tumas long yu? Bilong wanem as tru na em i no laikim yu toktok wantaim ol manmeri nabaut? Ating sampela samting i bin kainap long en bipo yet na mekim em i no bilip tumas long ol manmeri nabaut o olsem wanem? Yu ken stretim ol dispela wari, sapos yu painim ansa bilong ol dispela askim.

Orait, taim yu klia nau long ol dispela ansa, yu ken mekim sampela samting long stretim pasin na tingting bilong meri. Tasol pastaim yu yet i mas senisim ol sampela pasin bilong yu. Em i gutpela tru olsem yu no wari tumas long dispela liklik save meri bilong yu i bin kisim bipo long gret 3. Em bai tingting olsem em i nogat bikpela save olsem yu. Dispela bai mekim em i sem liklik. Sampela taim bai yu tok pilai na amamas wantaim ol pren bilong yu na lusim tingting long en. Dispela kain pasin bai mekim meri bilong yu i gat bel hevi. Em nau. Em bai trai long mekim sampela samting nabaut long soim yu olsem yu mas tingting long en tu. Tru tumas! Yu mas trai hat long senisim ol kain pasin bilong yu na tingim meri pastaim. Bai yu pilim nogut na kisim kain kain bel hevi taim yutupela i laik lusim olupela pasin bipo. Sapos yu tingting long strongim marit na kamapim gutpela sindaun wantaim meri bilng yu, yu mas stretim ol asua bilong yupela yet pastaim.

I gat wanpela olpela het-tok bilong bipo i go olsem, 'I mas i gat tupela man long mekim tok kros i go i kam.' Orait, sapos wanpela man i laik kros na narapela i les, nambatu man bai i kolim bel bilong poroman bilong en. Kros bilong ol bai pinis na ol i stap gut wantaim. Jisas i lainim ol man na i tokim yumi olsem, 'Sapos wanpela man i paitim wisket bilong yu, tanim narapela sait wisket i go na kisim pen. Em bai senisim pasin nogut dispela man i wokim long yu.' Mipela i bilip olsem bai yu tingim ol dispela toktok bilong mipela na tok klia long meri bilong yu. Traim toktok wantaim papamama bilong meri long dispela wari. Sapos nogat, traim toktok wantaim wanpela man husat i ken helpim yu long stretim sindaun bilong yu wantaim meri. Long pinisim toktok, mipela i ting yu na meri bilong yu bai painim gutpela we long stiaim marit bilong yutupela na i stap wanbel oltaim long bihain. (Mi Laiplain; Wantok 20 Nov., 1982)

6.3.1 Questions:

- (1) What is the complaint of the school teacher?

- (2) What is the complaint of the teacher's wife?

- (3) What does the wife do to her husband when she's angry?

- (4) What advice does *Laiplain* give to the teacher to straighten out his marriage? There are four points:

a.

b.

c.

d.

6.3.2 Discussion:

- (5) What does the teacher mean when he says, *Tasol dispela gutpela pasin i save popaia*? Is this usage the primary meaning of the verb? If not, then in what context would it normally be used in a conversation?
-
-

- (6) In paragraph 3, Part 1 the teacher says, *Sampela taim em bai karim naip na traिम pait wantaim mi. Na sampela taim em i laik long kilim mi yet*. Has she actually tried to do so, or do you feel he is afraid this might happen? Look closely how bai is used here.
-
-

- (7) Is the word *painimaut* an urban or a rural useage? What word can be substituted for it in the story where it appears? (see the middle of the first paragraph in Part 2.)
-
-

- (8) Would you conclude that the editor of *Laiplain* is an urban or rural speaker? How can you tell? List some of the clues you may have noticed.
-
-

6.4 Text 4: Solwara Kamap Olsem Wanem?

Long bipo tru long ples Giri, long hap bilong Bogia, Madang Provins, i gat wanpela man i stap. Man ya i maritim tupela meri. Na long dispela taim, tambu meri bilong em i kam na stap wantaim ol. Na dispela man bilong tupela meri ya, em i gat tupela skin. Ausait skin i gat kaskas long en. Tasol insait skin bilong en i smat moa yet. Tupela meri bilong en na tambu meri bilong en i no save olsem man ya i gat tupela skin. Man ya i save slip tasol long paia na em i no save go long bus o wok gaden, nogat. Em i save stap tasol long haus na tupela meri bilong en i save go wok long gaden.

I go i go na long wanpela taim long wanpela ples, ol manmeri i laik singsing. Orait, man bilong tupela meri ya i harim tok save bilong dispela singsing na em i tokim tupela meri bilong en long redim bilas bilong singsing. Taim bilong singsing i kamap pinis nau, na man ya i tokim tupela meri olsem, 'Yutupela go long bus na kisim wel buai bilong mi na kisim sampela daka na kam. Orait, bihain bai yutupela i go na singsing wantaim ol.' Tupela i hariap tru go insait long bus long kisim wel buai na daka bilong man bilong ol long kaikai.

Tupela meri i kisim buai na daka pinis, na tupela i bringim ol long man bilong tupela. Orait, tupela putim bilas bilong singsing, na tupela i go long dispela ples ol i laik singsing long en. Taim tupela i kamap long dispela ples bilong singsing, tupela i wok long mekim save singsing wantaim ol pipel bilong ples ya. Tupela i singsing i stap na man bilong ol i stap long haus i go, na em i tokim tambu meri bilong en olsem, 'Yu stap. Mi bai go na

lukim tupela meri bilong mi long ples ol man i singsing long en.' Taim em i tok olsem, tambu meri bilong en i slip na lukluk i stap na em i lukim tambu man bilong en i rausim skin nogut bilong en, na gutpela skin bilong en i kamap. Tambu meri bilong en i lukim em na em i kirap nogut tru. Na long tingting bilong en, em i tok, 'Man! Mi ting tupela pikinini bilong mi i maritim man nogut ya! Tasol nogat. Em i kumul stret! Tupela i maritim man tru ya.'

Man ya i kisim bikpela basket na pulimapim ol buai na daka insait pinis, na em i go long painim tupela meri bilong en. Taim em i kamap long ples bilong singsing, em i lukim tupela meri bilong en i wok long hatim tru singsing i stap. Orait, em i tekewe skin bilong buai na paitim tupela long en. Taim tupela i tanim na lukluk long en, bai man bilong tupela i lukluk long narapela hap. Namba tu taim em i paitim stret wanpela bilong tupela, na tupela lukim skin buai i pundaun klostu long tupela. Na tupela i toktok long tupela yet, 'Dispela skin buai em i olsem buai bilong man bilong mitupela ya. Nogat man long hia i gat dispela kain buai.'

Taim tupela i wok long toktok i stap, man bilong tupela i harim na kwiktaim tru em i go bek gen long haus bilong ol, na em i putim gen dispela rabis skin bilong en, na em i slip arere long paia i stap. Tupela meri i singsing i go apinun nau na tupela i go long ples bilong tupela. Tupela i lukim man bilong ol i poromanim paia na slip i stap. Tupela i sindaun na i no kisim gut win yet, na mama bilong tupela i tokim tupela, 'Yutupela i ting olsem man ya em man nogut', na yutupela i save tok olsem, 'Bilong wanem mitupela i maritim em? Dispela kaskas dok i no save wok.' Tasol yutupela i no lukim long ai bilong yutupela. Mi lukim stret long ai bilong mi. Dispela i no man, spun şret. Ausait skin bilong en i gat kaskas. Tasol insait skin bilong en em i gutpela.

Taim em i wok long toktok long tupela pikinini bilong en, man bilong ol i harim em. Em i belhat tru long tambu meri bilong en, na em i kirap na redim banara na supsup bilong en. Em i laik kilim tambu meri bilong en. Taim em i redi pinis, em i singaut long tupela meri bilong en na tokim tupela olsem, 'Longpela san mi stap na mi hangere pinis. Sapos yutupela i kisim saksak i kam, orait brukim na putim long plet. Na mi no laik wanpela bilong yutupela i kisim i kam long mi. Tambu meri bilong mi i mas kisim i kam long mi insait long rum bilong mi stret.'

Tupela i harim tok bilong man bilong tupela na brukim wanpela mambu saksak na putim long plet. Saksak ya i redi pinis long kaikai. Tupela i givim plet long mama bilong tupela na tokim em long kisim i go long tambu bilong en long rum bilong en stret. Taim mama bilong tupela i go insait long rum, man bilong ol i sutim em long supsup na em i dai.

Orait, man i kam ausait na tokim tupela meri bilong en olsem, em i kilim pinis tambu meri bilong en. Man ya i kisim tamiok na katim olgeta samting arere long haus bilong en. Em i bagarapim tu olgeta samting bilong en insait long haus. Bihain, em i putim bodi bilong

tambu meri bilong en long limbum na taitim long rop na karim i go na tokim meri bilong en long bihainim em.

Ol i go longwe tru na klostu tudak nau. Na em i putim bodi bilong tambu meri long graun na em i laik slip liklik. Taim em i putim bodi bilong tambu meri bilong en i go daun long graun, bodi ya i stat long boil na wara i wok long kamap long skin bilong en. Wara i stat long go bikipela na i wok long go rap na bruk i go na kamap olsem solwara.

Bihain long tupela wik, masalai bilong dispela hap we solwara i wok long kamap long en i belhat, na em i tok em i les long harim planti nois i pairap olsem garamut. Tarangu, man i harim olsem na em i kirap na kisim bodi bilong tambu meri bilong en, na i go daun long wanpela ples long hap bilong Bogia ol i kolim Numbia. Na em i tromoi bodi bilong tambu meri bilong en long dispela hap. Bodi bilong meri ya i wok long boil moa gen, na olsem tasol solwara i wok long go bikipela.

Olsem, na sapos nau yu go long Giri, long hap bilong Bogia, bai yu ken lukim ples we solwara i kamap long en. Long dispela hap nau bikipela kunai tru i kamap. Em tasol. (Wantok 20 Nov., 1982)

6.4.1 Questions:

- (1) What is unusual about the husband?

- (2) Who does the gardening work?

- (3) What relation is the *tambu meri* to the man?

- (4) When the women looked at the skin of the betelnut what did they notice?

- (5) Where did the sea water come from?

- (6) Why did the husband of the two women kill the *tambu meri*?

6.4.2 Discussion

- (7) The expression *Dispela i no man, spun stret* is a new expression in TP. How would you phrase this expression in English? Give several possibilities.

- (8a) What was the motivating factor that led the man to shoot the *tambu meri* with his bow?

- (8b) Do you feel he was justified in his motivation? If you feel he wasn't, what phenomenon occurred to show he had acted poorly?

- (9a) The *masalai* who lived in the area where the man set the *tambu meri* down on the ground to get some rest, was angry. What expression did he use to show he was angry?

- (9b) This expression is what kind of comparison?

- (10) Two expressions occur which seem a little unusual:

- (1) *Tupela i wok long mekim save singsing wantaim ol pipel bilong ples ya.*
(2) *Em i lukim tupela meri bilong en i wok long hatim singsing i stap.*

How would you translate the meaning of these two clauses?

(1)

(2)

-
- (11) The clause *wara i stat long go bikpela na i wok long go rap na bruk i go kamap olsem solwara* describes the action of the water. What is the water doing in this description?
-
-

7. Common Adjustments

- 7.1 Introductory Examples**
- 7.2 Implied Information**
- 7.3 Wrong Meaning**
- 7.4 Purpose not Expressed**
- 7.5 Chronological Sequence Omitted**
- 7.6 Previous Action Omitted**
- 7.7 Meaning Unclear**
- 7.8 Unadjusted Metaphors**

In any language there is no one to one correspondence between lexical items (words). Often, it takes two or three words to explain a concept which has been borrowed from another language. This also applies to idioms which are transferred from one language to another. For example in English we would say, 'You are pulling my leg.' By this we all know that someone is kidding us. But to say this in Spanish, one would say the equivalent of, 'You are tickling my hair'. This is meaningless to a native speaker of English, but the meaning is clear to a speaker of Spanish.

When practising the art of translation, be it in common every day speech, special government legal documents, or sacred Scriptures, the principles are the same. Trying to literally transfer certain concepts from one language to another without looking at the basis for them and making the necessary adjustments will end in disaster. Either the reader will misunderstand the intended meaning, or there will be no meaning.

This chapter is intended to alert the student to the need for making adjustments from English into TP. Certain concepts or ideas which we may feel will safely transfer across from English to TP may not necessarily be understood. The following exercises are presented to show what types of misinterpretations occur when words are either borrowed or are not adjusted properly. Translation is basically the transfer of information from one language to another, carrying with it the same impact that was intended for the original

audience. As there is no one-to-one correspondence between the diverse languages of the world, it is necessary to look at the semantic components which comprise the structure of the material one is attempting to translate. Once these units are analysed, and the relationships between them are established, one is in a position to attempt translation.

But translation is also an art. To be a good translator requires a sensitivity to semantic fields (i.e., implications broadcast by the use of one word over another), stylistics, and flow. Together these things, used wisely, will enhance translation and aid in accurately getting the text properly transferred from the source language to the target language.

One of the major goals in this chapter on translation is to wean you from a word-by-word translation of text material. You should learn to analyse the clause or phrase level structure and rework it into an appropriate structure which is natural to the target language. This is difficult, so it is normal to translate fairly literally, but this does not produce a good translation. Numerous adjustments are necessary. Sometimes the metaphors are foreign to the culture and must be recast into something more meaningful. You will learn how to do this, and find the needed grounds of comparisons or the meanings embodied in any figurative language.

The scope of this section is understandably limited both in difficulty and in content. To produce a good translator who is able to work independently and accurately requires many courses where a variety of problems are encountered in the text. Since 'practice makes permanent', we will keep the steps as simple as possible, yet adequate to develop good translators. The types of translation problems are given in context; examples are given, alternate translations suggested, but the finished product will be the efforts of you the translator. There are 29 problems to work through, ranging in difficulty from easy to very difficult. We encourage you to work carefully through each problem and attempt to recognize the difficulty in each example. A series of hints are given to assist those who are new to translation. This will enable you to more readily comprehend and handle the difficulties presented by each problem.

In the following examples, read the English translation, then look at the suggested adjustments. After giving thought to how this might be done, look at the Bible Society translation in the Nupela Testamen. This will give you some idea of how to go about adjusting the text. Hints are also included to assist you in understanding the difficulties involved.

7.1 Introductory Examples

- (1) Lk 2:47: All who heard him were amazed at his understanding and his answers.

Adjust to: All who heard him were amazed because he understood and answered well.

Tok Pisin: Ol man i harim tok bilong en, ol i kirap nogut long save bilong en na long tok em i bekim long ol.

Possible Adjustment:

-
- (2) Jn 8:51: He shall never see death

Adjustment: He will never die

Tok Pisin: Em i no inap i dai. (This is okay as is.)

- (3) Acts 8:32: As a sheep led to the slaughter

Adjustment: As a sheep led out to be killed

Tok Pisin: Olsem sipsip ol i pulim i go ausait na ol i laik kilim i dai. (This is okay as is.)

- (4) Jn 4:22: For salvation is from the Jews

Adjustment: for God's work of saving all people comes from us Jewish people.

Tok Pisin: Long wanem, wok bilong God i kisim bek ol manmeri, i kamap long mipela Juda. (Okay as is.)

7.2. Implied Information:

There are several occasions when the text or the translation may not be clear. One of the many reasons may be that information is not made explicit. This is a common occurrence in many languages in Papua New Guinea, especially when people are familiar with the story or when its repetition again in the story would constitute what is known as 'old information'.

When translating from the source language into the target language, we must know the grammatical structure of both to do an adequate translation. When translating from Hebrew or Greek into English or Tok Pisin, each language has factors to be accounted for. The following are categories of implicit information which often need to be made explicit.

Ellipsis means that certain information is left out of the sentence, e.g., the pronoun 'he' is left out of the second clause in 'He hit me and ran away' Though ellipsis occurs in all languages, the structures which permit such omitted words vary from language to language (Nida, 1964: 227). Many passages in the New Testament must be filled out in the translation to make sense in the target language. Here are some examples for you to work through:

- (5) Mt 26:5: But they said, 'Not during the feast, lest there be a tumult among the people.'

Tok Pisin: Tasol ol i tok, (Yumi no ken mekim dispela samting) long de Holi. Nogut ol manmeri i kirapim pait.

Possible Adjustment:

-
- (6) Mt 2:2: Where is he who has been born King of the Jews? For we have seen his star and have come to worship Him.

Tok Pisin: Nupela pikinini em i King bilong ol Juda, em i stap we? Mipela i lukim sta bilong en long hap sankamap, na mipela i kam bilong lotu long en.

Adjustment: Where is the one who has been born, the one who will rule the people of Judea?...WE KNOW HE HAS BEEN BORN...for (because) we saw the star which marks his birth.

Translate the above into *Tok Pisin*:

-
-
- (7) Mt 2:2: Rise, take the child and his mother, and go to the land of Israel, for those who sought the child's life are dead.

Tok Pisin: Yu kirap na kisim pikinini wantaim mama bilong en, na yu go bek long Isrel. Ol man i laik kilim pikinini, ol i dai pinis.

Adjustment: Rise, take the child and his mother, and go to the land of Israel...HE WILL NOT BE KILLED...for (because) those who tried to kill him are now dead.

Translate the clause above into *Tok Pisin*:

-
-
- (8) Mk 3:29-30: Whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin --for they said, 'He has an unclean spirit.'

Tok Pisin: Tasol man i mekim tok nogut long Holi Spirit, bai God i no lusim dispela sin bilong en, nau na bihain tu. nogat. Dispela sin bai i stap long em oltaim oltaim. Jisas i tok olsem. 'Long wanem, ol i bin tok, 'Em i gat spirit nogut i stap long em.'

Possible Adjustment: (Here the *Nupela Testamen* is adequate.)

7.3 Wrong Meaning

The following examples are cases where the words from English have been transferred directly across into *Tok Pisin* with no attempt to find an equivalent way of saying the same thing. The result is either an incorrect meaning or a collocational clash.

- (9) Romans 8:12: *Olsem na, ol brata, yumi gat DINAU, tasol yumi no DINAU long olpela bel, na yumi mas wokabaut long pasin bilong olpela bel. Yumi DINAU long bihainim Jisas.*

English: So then, my brothers, we have an obligation, but it is not to live as our human nature wants us to.

Possible Adjustment: Can you think of some other way to say 'Obligation?'

Possible translation: *Tasol yumi no MAS bihainim moa laik bilong olpela bel, na mekim kain pasin bilong bipo. Nogat. yumi MAS bihainim Jisas.*

- (10) Romans 1:14: I am a debtor to all people, to the civilized and to the savage, to the educated and to the ignorant.

Tok Pisin: Tasol i gat wanpela samting i bin pasim rot bilong mi. Mi gat DINAU bilong helpim of Grik na ol man i no Grik tu, na ol saveman na ol man i no gat save tu.

Possible Adjustment: Can you think of another way to say this? What meaning is intended here?

Possible translation: *God i makim mi bilong autim Gutnius long ol Grik na ol manmeri i no Grik tu, na long olgeta lain man i bin skul na ol man i no bin go long skul.*

7.4 Purpose not expressed

- (11) Mk 7:32: They sought him to lay hands upon him.

Tok Pisin: Na ol i bringim wanpela man long em, ia bilong en i pas na tang bilong en i hevi. Na ol i askim Jisas long putim han long dispela man.

Possible Adjustment: What needs to be added? Purpose or reason is missing.

- (12) Acts 6:6:...and they prayed and laid their hands upon them.

Tok Pisin: Ol i sanapim ol dispela man long ai bilong ol aposel, na ol i beten, na ol i putim han antap long ol.

Possible Adjustment: (purpose is missing)

7.5 Chronological Sequence Omitted:

- (13) Acts 14:19-20: They stoned Paul and dragged him out of the city, supposing that he was dead. But when the disciples gathered about him...

Tok Pisin: Ol i tromoi ston na ol i kilim Pol, na ol i pulim bodi bilong en i go ausait long taun. Ol i ting em i dai pinis. Tasol ol Kristen i kam raunim em, na em i kirap gen...

Possible Adjustment: (What is missing in the chronological sequence?)

HINT: townspeople left, then disciples gathered around Paul.

7.6 Previous Action omitted:

- (14) Mt. 26:6: Jesus went into the house of Simon the Leper.

Tok Pisin: Jisas i stap long haus bilong lepaman Saimon.

Possible Adjustment (what needs to be clarified?) HINT: Was Simon still a leper?

7.7 Meaning Unclear

- (15) 1 Cor.7:26: I think that in view of the impending distress, it is well for a person to remain as he is.

Tok Pisin: Mi ting pasin olsem em i gutpela: Long dispela taim nau i gat bikpela hevi i save kamap, olsem na mobeta yupela olgeta i stap yet olsem yupela i stap nau.

Possible Adjustment: (What is implied here that needs to be changed? What is Paul talking about?)

HINT: Remain used by itself refers to location. Is Paul telling them to stay in one place? Of course not? But what addition is needed for clarity?

- (16) 1 Cor. 3:22: All things are yours, whether Paul or Apolos or Cephas or the world or life or death or the present or the future-all are yours...

Tok Pisin: Olgeta samting i bilong yupela. Pol, na Apolos na Pita, na dispela graun, na laip, na dai, na samting i stap nau, na samting bai i kamap bihain, olgeta samting i bilong yupela.

Possible Adjustment:

HINT: What does the author mean when he says Paul and Apollos and Cephas are yours? What are they to the Corinthians? What about death and life, present and future? How are these theirs? The ground is ours-this should be self evident. See also the Living Bible for some possible explanations or alternatives.

7.8 Unadjusted Metaphors

In addition to leaving certain information implicit, there are other categories of problems which a translator must be ready to understand and correct. Below, the student will find two problems caused by unadjusted metaphors which must be handled in order to produce a good translation.

- (17) 1 Cor.10:2-4: They were all baptized into Moses in the cloud and in the sea...for they drank from the spiritual rock that accompanied them, and that rock was Christ.

Tok Pisin: Na olgeta i bin kisim baptais long klaut na long solwara, na dispela baptais i makim ol i bihainim Moses...Yes, ol i dringim wara bilong dispela ston bilong Spirit, em i bin wokabaut wantaim ol. Dispela ston em i Krai.

Possible Adjustment:

HINT: Can people be baptized in a cloud? The sea seems possible. What about the stone and the water? Is this okay? What about the stone following them around in Tok Pisin? Did it have legs and walk around with them as the text seems to imply? What is wrong? How would you adjust this last picture?)

- (18) 2 Cor.3:14: But their minds were made dull, for to this day the same veil remains when the old covenant is read. It has not been removed because only in Christ is it taken away.

Tok Pisin: Tasol tingting bilong ol i pas tru. Olsem na olgeta taim ol i ritim tok bilong olupela kontrak, dispela hap laplap i stap yet, i kam inap long nau. Ol i no tekewe. Nogat. Long Krai wanpela tasol God i save tekewe dispela laplap.

Possible Adjustment:

HINT: What is wrong with the picture of the veil or laplap? Is it a literal laplap? How would you rephrase the above? Would you get rid of the picture and just explain the meaning? If not, how would you change it?

8. Figurative Adjustments

- 8.1 Metonymy
- 8.2 Synecdoche
- 8.3 Hyperbole
- 8.4 Euphemism
- 8.5 Symbolic Actions

8.1 Metonymy

In addition to the more usual type of adjustments which we have described there are others which need to be examined. The first will be how one term may be substituted for another by having an associative relationship with that term.

(19) Acts 5:28: ...to bring this man's blood upon us.

Tok Pisin: Na yupela i laik sutim tok long mipela i bin kilim dispela man i dai.

(The Tok Pisin translation is okay as it is.)

HINT: What does blood stand for in Scripture? Here above, blood is replaced with death.

(20) John 17:14: The World has hated them because they are not of the World.

Tok Pisin: Na ol manmeri bilong dispela graun ol i birua long ol. Long wanem ol i no bilong dispela graun, olsem mi no bilong dispela graun.

Possible Adjustment:

HINT: Part of the verse in Tok Pisin is correct. The world here is changed to 'the people of the world'. But the second half is not yet changed. What would you suggest? What does 'world' mean in this second part?

8.2 Synecdoche

This process supplies a figure of speech by which the whole of a thing stands for the part, or a part for the whole; an individual for a class or a class for an individual; an attribute for the whole.

- (21) Luke 2:38: To all those who were looking for the redemption of Jerusalem.

Tok Pisin: Long olgeta man i wetim God i kisim bek Jerusalem.

Possible Adjustment:

HINT: In this passage, what is the city of Jerusalem standing for? A place or people who live there?

- (22) Jn.1:19: The Jews sent priests and Levites from Jerusalem.

Tok Pisin: Ol Juda ol i salim sampela pris wantaim sampela Livai ol i lusim Jerusalem.

Possible Adjustment:

HINT: Were all the Jewish people involved in sending out these priests and Levites? If not, who were?

(23) Gal.2:13: And the other Jews dissembled with him.

Tok Pisin: Ol arapela Juda tu ol i mekim dispela pasin giaman wantaim em.

Possible Adjustment:

HINT: Again, were all the Jews involved, or only those in Antioch?

8.3 Hyperbole

Hyperbole is an exaggeration for effect, not meant to be taken literally. If the following are translated exactly as they appear, a wrong meaning will result. So the non-figurative meaning must be given.

(24) John 3:32: Yet no one receives his testimonies.

Tok Pisin: Tasol i no gat wanpela man i kisim na i holimpas tok bilong em i autim.

Possible Adjustment:

HINT: Did anyone believe him? How about the disciples?

(25) John 12:19: The whole world has gone after him.

Tok Pisin: Olgeta manmeri ol i go pinis na bihainim em nau!

Possible Adjustment:

HINT: This one should be obvious. What should be substituted?

8.4 Euphemism

Euphemism is the use of a less direct word or phrase for one thought to be offensive.

(26) Acts 1:25: Judas turned aside, to go to his own place.

Tok Pisin: Judas i lusim dispela wok pinis na i go long ples bilong em yet.

Possible Adjustment:

(27) Acts 22:22: Away with such a fellow from the earth!

Tok Pisin: Kilim em i dai! Kain man olsem i no ken i stap long graun. Em i no inap i stap laip! (Tok Pisin here has adequately covered the meaning.)

8.5 Symbolic Actions

Certain actions which are meaningful only in the culture in which they occur.

(28) Luke 10:13: They would have repented long ago, sitting in sackcloth and ashes.

Tok Pisin: Ol inap pasim hap bek olsem laplap na ol i sindaun long sit bilong paia na ol i tanim bel.

Possible Adjustment:

HINT: Add something to explain the function of this act.

(29) Acts 22:23: They cried out and waved their garments and threw dust into the air.

Tok Pisin: Na ol i holim saket long han na tromoi nabaut na tromoi das i go antap.

Possible Adjustment:

This is enough for now. We hope that you were able to come to grips with some of the kinds of problems which people face when they do actual translation work. Scripture translation often presents unique problems because translators are dealing with two different cultures, both of which existed more than 2,000 years ago. Some of the customs are very archaic, and have nothing in common with today's world.

Em tasol. Em inap long nau. Bihain yupela i ken painim ol narapela tok na tanim long laik bilong yupela yet.

9. Translation Exercises

9.1 Translation into Rural TP: I

9.1.1 The Pig and the Man

9.1.2 The Snake and the Rat

9.1.3 The Intelligent Dog

9.2 Possible Translations

9.2.1 The Pig and the Man

9.2.2 The Snake and the Rat

9.2.3 The Intelligent Dog

9.3 Translation Exercises

9.3.1 Dia Mista Postmasta

9.3.2 Dia Mis Kwin

9.4 Translation into Rural TP: II

9.4.1 Kwin Elisabeth II

9.4.2 Dia Edita

The goal of the exercises in this chapter is to give the student practice in forming proper patterns in TP. The texts to be translated are different types of English taken from several sources. Texts 5-7 are traditional materials for translation into rural TP. We will move to more current materials in texts 8-10. They will be translated into urban TP to give practice in the transliteration of technical terms. Finally, texts 11-12 are examples of political TP for retranslation so that rural speakers will be able to understand the message. To achieve this goal may take a bit of circumlocution, but it will result in the

student understanding how to manipulate words in a meaningful way to convey the message.

9.1 Translation into Rural TP: I

9.1.1 Text 5: The Pig and the Man

Once upon a time a pig tied up a man at the place called Sahisatov and prepared to eat him. He went and got taro at Gadidekne to cook and eat with the body of the man.

While the pig was getting taro, a mouse spoke to the man as he was still lying there. The mouse told him to change places with the pig. The mouse said to the man, 'He has gone to get some taro, so I will take the rope off you and you just lie there. Lie there and pretend to be tied up by just lying on the ground. When he comes up and puts down the food, he will look around for a spear so that he can spear you. Then you get up and grab him. Hold him tightly and stab him. He will shake with fright because he is a pig. But you are human. So get up and stand up straight. You hit him and he will writhe on the ground. Then eat him.' The mouse spoke like that to the man.

When the pig returned and was about to drag the man outside, the man grabbed the pig and stabbed him. The pig shook violently and thrashed about, but the man held him tightly. He stabbed him and said, 'You can no longer prepare to eat me. My mouse has told me to eat you because you were going to eat me.'

The pig had squealed while it was still lying there. It said to the mouse, 'You gave me away. But where will you go after they have eaten me?' The mouse replied, 'I will live in his old worn out net bag. And I will creep into his house and live there near the ladder. When he eats he will leave scraps of food, and I will eat them. I will follow him and eat in his gardens and I will have more than enough.'

When the pig squealed like a pig, the mouse said to the man, 'There! Listen to him squealing like a pig. I told you that you are the human. You cried like a human and I felt sorry for you. So you must always be stronger than the pig so you can eat him.'

So the man took the pig, cut it up and singed it. He cooked it with the taro and ate it. It tasted good. As he ate it, the mouse said to him, 'Eat it up and keep on doing that forever.' The end. (McElhanon, ed. 1974:75-6)

9.1.2 Text 6: The Snake and the Rat

The snake asked the rat, 'How can we come back to life again after we die? Well, you watch me and I will show you.' So the snake slipped out of his dead skin and

had a new one underneath. Then he said, 'When all of us die, we only lose our old skin. We take on a new one and become young men and women again.'

The rat said, 'No, my friend, it is not like that. I will do it my way and you watch me. Everyone died in this manner.' So he climbed up the sugar cane and caused it to fall down. But as it fell down, it fell on the rat's neck and killed it. The rat died and his body rotted.

So therefore when men die, they die for good. (McElhanon, ed. 1974:231)

9.1.3 Text 7 The Intelligent Dog

Long ago people used to sleep in caves. In those days it so happened that the dog was smarter than all the other animals and people as well. He would know when there was danger to the community.

One day his master decided to build a house. So he and his family all set out to build their house. This house was just like any other house. When the house was finished, they made a big feast and danced.

After they had finished feasting and dancing, the dog entered the house and was the only one to live inside the house. The man and his family climbed up on the roof and slept there. It was all right during the dry season, but when the rain came, they were drenched to the skin. The man could not figure out why the dog was always dry. It went on like this for quite a while until one day the man was so upset about being wet while the dog remained dry that he was ready to throw the dog out.

But the dog pleaded with his master and said, 'People do not build houses to sleep on them! They build their houses so they can sleep in them.' The man was very pleased with the dog and when they went down to live in their house, he appointed the dog to be the keeper of the house and he became as one of the family. (McElhanon, ed. 1982:208)

9.2 Possible Translations

9.2.1 Text 5: The Pig and the Man

Long taim bipo tru, wanpela pik i pasim wanpela man long rop samting long wanpela ples nem bilong en Sahisatov. Na em i redi long kaikaim em. Olsem na em i wok long painim taro long Gadidekne long kukim na kaikai wantaim bodi bilong dispela man.

Orait, taim pik i wok long painim (o kisim) taro, wanpela liklik rat i toktok wantaim dispela man i slip long graun i stap. Rat i tok olsem, 'Yu mas senis wantaim dispela pik.' Em yet i tok olsem, 'Em i go pinis long kisim sampela taro, olsem na bai mi rausim dispela rop long yu, na yu slip i stap long graun. Taim em i kam bek na putim kaikai long graun, em bai i wok long painim wanpela spia long sutim yu long en. Taim em i mekim olsem, yu mas kirap na holim em. Holim em strong tru na sutim em (o katim em) long naip. Sapos yu mekim olsem, orait bai em i fret tru na i guria nabaut. Long wanem, em i pik tasol. Tasol yu nogat. Yu olsem man. Orait yu mas kirap na sanap stret tru. Yu paitim em na bai em i guria nabaut long graun. Yu mekim dispela pinis, orait bai yu kaikaim em.' Dispela rat i tokim man olsem.

Orait bihain pik i kam bek na em i redi long pulim man i kam ausait. Tasol man i holim pik na sutim (o katim) em long naip. Dispela pik i guria na i tantanim nabaut. Tasol dispela man i holim pas dispela pik. Em i paitim em na em i tok, 'Yu no inap redi long kaikaim mi. Liklik rat bilong mi i tok olsem, mi mas kaikaim yu. Long wanem, yu wok long kaikaim mi.'

Pik i singaut taim em i stap long graun. Na em i tokim rat olsem, 'Yu kamapim mi, tasol olsem wanem nau long yu a? Bai yu go we taim ol i kaikaim mi?' Rat i tok olsem, 'Bai mi go stap long rabis bilum bilong man ya. Na bihain bai mi go isi isi long haus bilong en na stap klostu long leta bilong haus. Taim em i kaikai, sampela samting bai i pundaun i stap. Bai mi kaikaim dispela samting. Bai mi wok long bihainim em long gaden na kaikai long gaden bilong en na bai bel bilong mi i ken pulap i stap (or bai mi gat planti kaikai moa yet.)'

Taim pik i singaut olsem pik nau, liklik rat i tokim man olsem, 'Em nau. Harim em i singaut olsem pik. Mi tokim yu pinis yu olsem man. Yu krai olsem man na mi sori long yu. Olsem na yu mas stap strong olgeta taim na winim pik inap long yu ken kaikaim em.'

Orait, dispela man em i kisim pik na katim em na brukim em na kukim gras bilong en long paia. Em i kukim em wantaim ol taro, na bihain em i kaikaim em. Em i kamap swit moa. Nau taim em i kaikaim dispela pik, liklik rat i tokim em olsem, 'Yu kaikai pinis na mekim dispela pasin oltaim oltaim.' Em tasol.

9.2.2 Text 6: The Rat and the Snake

Snek i askim rat olsem, 'Olsem wanem bai yumi stap laip gen taim yumi dai pinis a? Yu lukim mi na bai mi soim yu olsem.' Orait, em i tok pinis, em i rausim olupela skin bilong en i dai pinis, na i gat gutpela skin i stap aninit long arapela. Em i rausim olupela skin pinis, em i tok, 'Taim mipela i save dai, mipela rausim olupela skin i dai pinis tasol. Mipela kisim nupela skin na mipela tanim olsem yangpela gen.'

Orait, rat i tokim snek olsem, 'Fren, dispela nogat. Em i no olsem. Bai mi bihainim pasin bilong mi, na yu ken lukim. Olgeta i save dai olsem.' Orait, em i tok olsem, em i kalap i go antap long suka na mekim dispela suka i bruk na i pundaun. Tasol taim dispela suka i pundaun, em i paitim nek bilong dispela rat na em i dai pinis. Yes, dispela rat em i dai pinis na bodi bilong en em i sting. Olsem nau taim ol manmeri i save dai, ol i dai i stap na ol i no inap kirap bek gen. Em tasol

9.2.3 Text 7: The Intelligent Dog

Bipo tru, ol manmeri i save slip long hul insait long maunten. Long dispela taim, save bilong dok i winim save bilong olgeta arapela abus wantaim ol manmeri tu. Ol i save tu taim samting nogut i laik kamap long bagarapim ol manmeri.

Wanpela de wanpela papa bilong wanpela dok i tingting long wokim haus. Olsem na em wantaim ol lain famili i stap long wokim haus. Dispela haus em i wankain long ol arapela haus. Taim ol i wokim haus pinis, ol i kukim bikipela kaikai na ol i singsing.

Taim dispela pati i pinis, dok i go insait long dispela haus na em wanpis i stap long haus. Dispela man wantaim lain famili nogat. Ol i go goap long haus na slip long dispela hap ruf i stap long en. Taim bilong drai em i orait, na ol lain famili i stap amamas. Tasol long taim bilong ren, ol i kisim bagarap na ren i wasim ol nogut tru ya. Dok wanpis i stap drai, na papa bilong en i no save bilong wanem i stap drai na ol i kisim bagarap. Dispela pasin i save kamap olsem i go i go i go. Orait, bihain, papa bilong dok i kros moa yet long ren i bagarapim em, na dok i stap drai. Em i laik rausim dispela dog long famili bilong en.

Tasol nogat. Dok yet em i askim papa i no ken rausim em. Em i tok strong olsem, 'Em i no stret manmeri i wokim haus na slip antap long ruf. Nogat! Ol i save wokim haus long slip insait long en.' Orait, man i harim dispela tok, na i go insait long haus na stap long en. Man ya em i makim dok long lukautim haus bilong en na em i kamap tru wanpela pikinini bilong lain famili bilong ol.

9.3 Translate Exercises into Tok Pisin

9.3.1 Text 8: Dia Mista Postmasta

O yes my fren, what you doing with my post ofis box hia? Tude i go putting my key inside its keyhole and what am I seeing? Blary namba its change mate and I'm asking myself what for these people changing it? So I'm asking your counterboy but he only tell me-hed ofis, bro, we don't know why.

Well mista bos, I'm not happy for you to change it. Las month I got this spesel fancy paper printing my name at top like ol fancy big bisnisman ia. Feeling proud I'm sending letas to ol my wantoks and plenty girlfren I got in Australia, Philipins, Yurop and Amerika.

Then change, change, big shame I got to cross it out and writing difren box namba they think I'm real bush kanak ia.

Anyway, I think you only doing it for making me writing moa letta and you be selling moa stamps.

So no more changes eh, or I come change your face. G. Roots Esq. (The Department of Public Utilities has devised a new box numbering system for Port Moresby's seven post offices.)

9.3.2 Text 9: Dia Mis Kwin

Today I see they ask you to come here for opening Parliment haus. This is very good.

When you come you mast come for opening my family tradstore to. We not buying it yet, but collecting bottles everyday. I think 1983 we buy it so you mast be opening it.

Plis yu mast bring your prins Charles and his new misis Lady Die. We very happy for them.

So I'll pen off now but don't forget. You write the note in your direy.

Thank you-plis come.

Your frienr and supporter. G. Roots (The Queen has been invited to open the new Parliment building in November of 1983.)

9.3.3 Text 10: Reader's Letters Letter One:

Letter One:

Sometimes the meaning of an expression is not clear when you use English words. It is stupid. Well, TP is TP and English is English. The two must not mix. Each must remain separate. You must not confuse your fellow speakers/readers.

Letter Two:

I often observe in **Wantok** newspaper that some men and women use English expressions when they are writing letters. They don't really want to write a letter, they just want to show that they know English better than Pidgin. If we indulge in this bad habit, then Rural TP and Urban TP will become quite different languages. Thus, TP will really become fragmented. Let's not mess and thus ruin our common language. (quoted from Mühlh usler 1983)

Translation of text 10:

Letter One:

Sampela taim, as bilong tok i no kamap gut taim yu putim tok inglis insait...you no ken putim hap inglis insait. Em i kranki. Orait. TP em i Tok Pisin, na Inglis em i Inglis. Tupela i no ken abusim wantaim. No ken paulim nabaut ol wantok.

Letter Two:

Plantu taim mi save lukim wantok Niuspepa na sampela man na meri i save tok Inglis, taim ol i raitim pas. I no min olsem ol i laik tru long raitim pas, tasol ol i laik soim yumi ol i save Inglis moa long TP. Sapos yumi larim samting i kamap olsem, bai Tok Pisin bilong bus na Tok Pisin bilong tawn i bruk na kamap tupela narapela arapela tokples. Nogut yumi bagarapim dispela wanpela gupela tokples.

9.4 Translation into Rural Tok Pisin: II

9.4.1 Text 11: Kwin Elisabeth II--Bai PNG rausim em o nogat?

Papua Niugini bai skelim gen wok bilong het ov stet na insait long dispela senis, Kwin bilong England bai i no inap stap het ov stet bilong kantri. Dispela nupela senis ol i ting long mekim i kamap bihain long Jeneral Konstitusinal Riviu Komiti i kisim tingting bilong ol pipel insait long kantri. Palamen i bin askim dispela komiti long glasim gen aslo bilong PNG long 1978 i kamap inap nau. Na dispela komisin i tok long ripot bilong em olsem het ov stet bilong PNG i mas senis i go long Presiden. Tasol siaman bilong Konstitusinal Riviu Komisin, Mista Mahuru Rarua Rarua, i tok dispela toktok i no tru, long wanem, ol i no pinisim yet ripot bilong ol. Ol i wok long pinisim nau dispela ripot long Mosbi we kwin kamap long Trinde 13 Oktoba. Dispela ripot bilong komiti ia bai i kamap long nesenel palamen long mun Novemba long dispela yia long namba wan kibung bilong Palamen long 1983. Kwin Elisabeth i wok long raun nau long hap bilong Pasifik na Australia. Man bilong en, Duk ov Edinbra, i bin opim Komonwelt Gem long Brisben. Na bai tupela i kam long PNG long Trinde 13 Oktoba na go long Solomon Ailan long Fonde 14.

Solomon Ailan em wanpela kantri insait long Pasifik we kwin i het ov stet. Ol arapela kantri long Pasifik em Fiji, Australia, Nu Silan na PNG. Vanuatu na Kiribati i memba bilong Komonwelt tu, tasol ol i gat presiden husat i het ov stet. Papua Niugini i bin makim Kwin olsem het ov stet long taim kantri i bin kisim independens long 1975. Tasol bihain long dispela taim, planti pipel i bin toktok planti long senisim dispela. Long taim ol i bin autim Somare long gavman long 1980, planti pipel na ol primia i bin toktok strong long senisim kain gavman em kantri i gat nau. Planti bilong ol dispela pipel husat i sapatim dispela kain gavman we i gat presiden i tok sapos i gat wanpela kain ileksen bilong vot long presiden, bai Somare i win isi tru.

Somare i no tokaut long pablik sapos em i sapatim dispela kain gavman o nogat. Tasol em i tok tasol long we long ripot bilong Konstitusinal Rivi Komisin. Konstitusinal Rivi Komisin i bin kibung long Lae inap wan wik olgeta long mun Septemba long toktok long dispela samting. Sapos Papua Niugini i laik senisim het ov stet na makim wanpela presiden, orait dispela man i mas wanpela asples tru. Na i no ken kamap olsem wanpela ausait man husat i kamap sitisen bilong PNG. Dispela ol senis i no min olsem PNG bai pinis long stap memba bilong Komonwelt. Nogat. PNG bai i stap memba yet.

Nau PNG i gat Gavana Jeneral, Sir Tore Lokoloko, husat i makim Kwin insait long PNG. Na Gavana Jeneral i no gat pawa long senisim (egensim) ol tingting bilong gavman bilong PNG. Tasol long dispela senis ol i ting long mekim, presiden bai i gat sampela pawa. Na wanpela bilong en, em long pinisim Palamen na wokim nupela ileksen sapos gavman i bagarapim kantri na Palamen i no inap long senis gavman long vot bilong no gat bilip. Na presiden i ken pinisim Palamen tu sapos em i bilip olsem i gat planti trabel, na pasin nogut i kamap.

Praim Minista bai i stap yet olsem het bilong gavman. Na wanem ol bikpela lo na senis long kantri em bai i stap yet long han bilong kabinet. Presiden tu bai i holim wok bilong komanda in sif bilong ol ami, polis na nevi. Tasol bai em i no gat pawa tru long go insait long wok bilong ol dispela lain. Na Gavana Jeneral tu i gat nem olsem het bilong polis fos. Tasol em i nem tasol. Ilekse bilong presiden tu bai i wankain olsem ileksen bilong gavana Jeneral. Ol memba bilong palamen bai i vot long dispela. (Wantok, 16 Oct., 1982)

9.4.2 Text 12: Wekap BMS

Dia Edita

Mi laik sapatim watok ya C. Harere, long pas bilong en i kamap long Wantok Niuspepa. Wantok mi mamamas long lukim toktok bilong yu i kamap long 14 Ogas, 1982 olsem na mi tu lai skruim toktok bilong mi wantaim bilong yu.

Emi i tru mi save lukim ol man i save wok long Fainens Dipatmen o BMS i no save mekim gut wok bilong ol. Ol i slek tumas. Ol i save stori wantaim ol taipis meri i go inap 10 o 20 minit samting na ol i no save putim ai long wok bilong ol. Fainens Dipatmen i lukautim nami bilong olgeta seksen bilong gavmen. Em i mas lukluk gut long wanem man i wok long wanem seksen. Taim em i lip na pinisim lip bilong en, BMS i mas lukluk gut long fail bilong en na stretim pe bilong em hariap. Na maski long wet 3 o 4 fotnait i go na trangu ya indai long kaikai i stap. Em in no kau (bulmakau) bai em i kaikai kunai gras. Olsem na glasim gut ol wokman bilong wanwan seksen bilong gavman. (Wantok, 16 Oct., 1982)

PART III

LANGUAGE LEARNING

10. Language Learning and this Course

10.1 General Materials

10.2 Tok Pisin Materials

10.3 Further Comments

Annotated Bibliography

Appendix A: Litteral (1969:125-6)

Appendix B: The Three Little Pigs

Appendix C: Answers (Sections 2.1 and 2.2)

In this section we comment on additional materials available to help you learn Tok Pisin. There are also other TP courses which are different in scope, but which contain assistance of a practical nature. We shall also mention these and also give some advice that should be of value in developing skills in Tok Pisin.

10.1 General Materials

We now turn to some well known general books on language learning, briefly mentioning their contents and commenting on their application.

For several years the book **Language Acquisition Made Practical** (popularly called **LAMP**) by Thomas and Elizabeth Brewster has been used by missionaries when learning foreign languages. It has largely replaced Eugene Nida's older (1957) book. LAMP is evangelistic in tone and gives pedantic attention to detail, but it has been used with good success by many people. It is appropriate in application to Tok Pisin in an urban setting, although much less so for any unwritten language. Its basic pedagogy is a four-part learning cycle which consists of a textlet written by a native speaker. This short natural text is recorded and memorized through various drills, then practiced with as many people as possible. The authors claim that their cyclic approach mirrors universal principles of children's language acquisition and aspects of natural adult language learning. Whether these claims are true, or even important, is not the issue here; their enthusiastic approach and detailed pedagogy will help anyone who is beginning Tok Pisin.

However we assume that any student involved in this advanced course will already be as far along as the Brewster's course is designed to take them.

A second book which has been used with success by SIL field workers is the **Language Learner's Field Guide** (Healey, ed. 1975). The book is divided into two parts: (1) a day-by-day guide consisting of numerous units, each with specific aims and assignments, and (2) a number of practical articles which deal with some aspect of language learning.

Healey's guide is more linguistically oriented than Brewsters' and is written for couples who are living in a village setting, recording and analysing an unwritten language. The guides for eliciting data and setting out various kinds of exercises are practical and easy to follow. There are also additional reading so that students can become familiar with topics related to language learning and analysis. These include dictionary composition, literacy, orthographies, Bible translation, kinship and social structures, as well as other items.

Another book of general interest and assistance is **Help Yourself To Learn a Language** (Glendening 1965). The book is divided into three parts: 'Preparing the Way', 'First Surveys', and 'Further Progress.' In the first part, the author discusses certain fallacies about language learning, for example: (1) any language can be learned quickly if it is learned well; (2) we can accurately 'grade' a persons fluency; (3) the process of learning involves simple word substitution; or that (4) any student can really do well without a strong background in phonetics. 'Incidentally, the Brewsters seem to downplay phonetics somewhat.

Glendening's procedures for learning Tok Pisin would be, in his words, an 'integrated' method, making the most of whatever materials are available and applying them practically.

In regard to 'grading' where you are in language learning, we believe that this is possible and practical. The following levels are discussed by Barbara Grimes (1986:22-25) and are adapted from the U.S. Foreign Service Institute:

ELEMENTARY PROFICIENCY (S-1): Able to satisfy routine travel needs and minimum courtesy requirements.

LIMITED WORKING PROFICIENCY (S-2): Able to satisfy routine social demands and limited work requirements.

PROFESSIONAL PROFICIENCY (S-3): Able to speak the language with sufficient structural accuracy and vocabulary to participate effectively in most formal and informal conversations on practical, social and professional topics.

DISTINGUISHED PROFICIENCY (S-4): Able to use the language fluently and accurately on all levels normally pertinent to professional needs.

NATIVE OR BILINGUAL PROFICIENCY (S-5): Speaking proficiency equivalent to that of an educated native speaker.

As a further resource the Technical Studies Department of SIL distributes a booklet by Henderson (1985) called 'Resources for Language Learning,' which provides some helpful principles.

10.2 Tok Pisin Materials

Students should have already worked through Robert Litteral's **A Programmed Course in New Guinea Pidgin** (1969).

A second book, also with Tok Pisin tapes, is by T.E. Dutton and Dicks Thomas (1985),¹ called **A New Course in Tok Pisin**. This is a thorough revision of Dutton's earlier book (1973). The book is well laid out with natural types of conversational dialogues, grammatical notes, drills, and exercises, vocabulary building aids, and various texts. It should be studied by any serious student.

There are other materials which may also be helpful, particularly for Tok Pisin grammatical notes: Wurm and Laycock's companion volumes on Highlands and Coastal/Lowlands Pidgin (1970 and 1971 respectively), and Wesley Sadler's (1973) **Untangled New Guinea Pidgin**. The latter contains a wealth of catalogued sentences, but may be more difficult for a student to easily follow.

Every student needs a Tok Pisin dictionary, and the only detailed one is F. Mihalic's **The Jacaranda Dictionary and Grammar of Melanesian Pidgin**. Freidrich Steinbauer (1969) has also compiled a short dictionary in Pidgin, English and German.

For other materials, basically technical and descriptive in nature, students should consult the extended writings of Peter Mühlh_usl_er, beginning with his thesis (1979) on lexical formation in Tok Pisin.

Most recently (1985) Wurm and Mühlh_usl_er have edited a volume called **Handbook of Tok Pisin (New Guinea Pidgin)**. This is a standard reference work for anyone seriously interested in TP.

10.3 Further Comments

Many scholars have offered hints on language learning, so these are not original, nor do they need to be. People have been learning foreign languages successfully for thousands of years and, as Glendening reminds us so well, 'Each new method claims to supercede the so-called older, out-of-date methods hitherto used, to have achieved spectacular scientific advances...on the study of language.' Instead, he notes a tendency to oversimplify the difficulties inherent in language learning. We would agree with him, even in respect to Tok Pisin. There is no six-week wonder course that can make you a fluent Tok Pisin speaker--the process will go on as long as you are perceptive, creative, and interact with other speakers.

One of the main benefits of a language learning course such as this is the mutual encouragement and correction you can receive. Few of us can spot our errors of pronunciation, particularly intonation. Yet the mastery of grammatical structure and detail will in no way overcome a serious deficiency in mimicry. Sometimes only the cold, impersonal recording of our pronunciation, compared with that of a native speaker, can convince us of our need to work on phonetics. We cannot stress too strongly that this is often the watershed of effective language learning.

Language use and control take place within a social context: in a language course greeting forms and simulated scenes provide the basic building blocks. Even if the forms used in such scenes are sometimes culturally restricted, further learning can take place within functioning, social dialogues. Dialogues promote naturalness, where a small set of forms are used automatically with additional vocabulary substituting within these automatic sets. We assume a mastery of various situational dialogues prior to this course.

We are also assuming that we are dealing with serious, motivated students who wish to communicate in Tok Pisin on a deeper level than, for example, Ukarumpa market Pidgin. We therefore expect students to learn to read Tok Pisin materials, to write letters in the language, to listen to broadcasts in Tok Pisin, and generally to interact in various social contexts. There is no upper limit to fluency. This course, we trust, will provide a further stimulation to make learning Tok Pisin a continuing education.

11. ANNOTATED BIBLIOGRAPHY

The materials annotated in this section cover a wide range of topics. For those interested in an extensive bibliography on TP, consult Reinecke et al. (1975) or Wurm and Mühlh usler (1985).

Barnwell, K. 1986. **Bible Translation: An Introductory Course in Translation Principles**. Dallas: Summer Institute of Linguistics. [First published in 1975, this third edition covers not only the principles of Bible translation, but also gives an outline on how to plan and organize a translation project.]

Beekman, J. and J. Callow. 1974. **Translating the Word of God**. Grand Rapids, MI: Zondervan. [Summarizes the early work of translation theory and is written for translators of SIL in particular.]

Bee, D. 1972. *Phonological interference between Usarufa and Pidgin English*. **Kivung** 5(2) 69-95. [A study of extensive phonological, as well as semantic and syntactic substratum influences between TP and Usarufa. Based on a translation of the illustrative sentences and phrases from Mihalic's 1957 dictionary.]

Brash, E. 1971. *Tok pilai, tok piksa na tok bokis*. **Kivung** 4(1)12-20. [A brief but rich sampling of creative figures of speech in TP.]

Brewster, T.E. and E.S. Brewster. 1983. **Language Acquisition Made Practical**. Colorado Springs: Lingua House. [A popular language and culture learning course designed around conversation pieces used in natural settings but best used where there are already language aids already available.]

Browne, B. 1980. **The Best of Grass Roots**. Port Moresby: Published by the author. [A series of popular cartoons in a type of mixed Pidgin and English.]

Dutton, T.E. 1973. **Conversational New Guinea Pidgin**. **Pacific Linguistics**, Series D, No.12. [A pedagogical series of conversational dialogues, with drills based on the dialogues; supplementary vocabulary, grammar notes, and a selection of texts from various parts of PNG and the Pacific area. The book is well-planned and an invaluable aid to any serious student of Tok Pisin.]

Dutton, T. 1985. **Police Motu: Iena Sivarai (its story)**. Port Moresby: The University of Papua New Guinea Press. [The history of Police Motu (now Hiri Motu). Contains an extensive bibliography.]

- Dutton, T. and D. Thomas. 1985. **A New Course in Tok Pisin (New Guinea Pidgin). Pacific Linguistics**, Series D, No. 67. [Extensive revision of Dutton 1973.]
- Franklin, K.J. 1980. *The particles i and na in tok pisin*. **Kivung** 12(2)134-44. [Demonstrates that Kewa speakers reflect their own language patterns of switch reference when speaking TP.]
- Franklin, K.J. 1987. *Review of A Course in Tok Pisin by Dutton and Thomas*. **Australian Journal of Linguistics** 7.163-4.
- Franklin, K.J. 1988. *On the translation of official notices into tok pisin*. In J.Verhaar, ed. **The Madang International Conference on Tok Pisin**. Amsterdam: John Benjamins. [A discussion of the misunderstanding which arose with native TP speakers when testing a translation of a government notice about TV broadcasting.]
- Glendening, P.J.T. 1985. **Help Yourself to Learn a Language**. London: Universities Press. [A number of valuable hints, some of which are mentioned in chapter 10.]
- Grimes, B.F. 1986. *Evaluating bilingual proficiency in language groups for cross-cultural communication*. **Notes on Linguistics** 33.5-27. [A discussion of the Foreign Language Institute's (USA) interview technique for assessing language proficiency and how this applies readily to testing bilingualism.]
- Hall, R.A. Jr. 1943. **Melanesian Pidgin English: Grammar, Texts, Vocabulary**. Baltimore: Linguistic Society of America. [Prepared for members of the armed forces, this was the first descriptive grammar of PNG Tok Pisin. It is now out of print and difficult to obtain.]
- Hall, R.A. Jr. 1955. **Hands off Pidgin English!** Sydney: Pacific Publications. [An early call to treat Tok Pisin as a legitimate language.]
- Hall, R.A. Jr. 1966. **Pidgin and Creole Languages**. Ithica: Cornell University Press. [An early and popular account of the nature of pidgins and creoles.]
- Hancock, I.F., ed. 1985. **Diversity and Development in English-Related Creoles**. Ann Arbor, MI: Karoma. [Various articles on the creole process. Two relate to TP, one compares certain lexical patterns with Cameroon Pidgin and the other discusses doublets.]

- Healey, A., ed. 1975. **Language Learner's Field Guide**. Ukarumpa, PNG: Summer Institute of Linguistics. [A day-by-day guide to language covering 42 units. Well organized, with good references and supplementary readings, examples of drills, elicitation, filing, and so on.]
- Henderson, J. 1985. **Resources for Language Learning**. Ukarumpa, PNG: Summer Institute of Linguistics. [Some hints on language learning with useful summaries from a variety of sources.]
- Henley, T. 1927. **New Guinea and Australia's Pacific Islands Mandate**. Sydney: John Sands.
- Hesseling, D. C. 1979. **On the Origin and Formation of Creoles: A Miscellany of Articles**. T.L. Markey and P. Roberge, editors and translators (Karoma Publishers) *Linguistica Extranea*, Ann Arbor, Michigan.
- Hill, K., ed. 1979. **The Genesis of Language**. The First Michigan Colloquium. Ann Arbor: Karoma Publishers Inc.
- Larson, M.L. 1984. **Meaning Based Translation: A Guide to Cross-Language Equivalence**. NY: University Press of America. [A basic textbook on translation, covering semantic discovery procedures from the lexicon on through to discourse.]
- Laycock, D. 1970. **Materials in New Guinea Pidgin (Coastal and Lowlands)**. *Pacific Linguistics*, Series D, No.5. [Includes a descriptive grammar covering the parts of speech, clauses, dialogues, useful sentences, 11 texts and various materials for elicitation.]
- Litteral, R. 1969. **A Programmed Course in New Guinea Pidgin**. Brisbane: The Jacaranda Press. [A self-instruction book, with accompanying tapes, built around the basic linguistic patterns of TP.]
- McElhanon, K.A., ed. 1974. **Legends from Papua New Guinea**. Ukarumpa: Summer Institute of Linguistics. [A collection of 105 stories translated into English from 20 languages.]
- McElhanon, K.A., ed. 1975. **Tok Pisin i Go We? Kivung Special Publication 1**, Port Moresby: Linguistic Society of Papua New Guinea. [Good collection of studies on TP, including descriptive and historical accounts.]

- McElhanon, K.A., ed. 1982. **From the Mouths of Ancestors**. Ukarumpa: Summer Institute of Linguistics. [A collection of 140 stories translated into English from 19 languages.]
- Mihalic, F. 1971. **The Jacaranda Dictionary and Grammar of Melanesian Pidgin**. Brisbane: The Jacaranda Press. [This is the standard PNG Tok Pisin dictionary and has been for more than a decade. It has over 2,000 main entries, with a total of 12,000 entries, including subentries and derivations. The grammar given is mainly a classification of Pidgin parts of speech (nouns, articles, pronouns, adjectives, verbs, adverbs, prepositions, conjunctions, phrases, clauses, and a few idioms).]
- Mihalic, F. and J. Sievert. 1970. **Authorised Pidgin Spelling List (including Syllabication)**. Madang: Kristen Pres. [Helpful in determining word breaks and boundaries.]
- Mosel, U. 1980. **Tolai and Tok Pisin: The Influence of the Substratum on the Development of New Guinea Pidgin**. *Pacific Linguistics*, Series B, No.73. [A comparison of Tok Pisin and Tolai of the Gazelle Peninsula, East New Britain Province, which contends that Tok Pisin has not borrowed as many features from Tolai as has been supposed. The Tok Pisin grammatical materials are mainly from Dutton and M hlhäusler.]
- Mühlhäusler, P. 1974. **Pidginization and Simplification of Language**. *Pacific Linguistics*, Series B, No.76.
- Mühlhäusler, P. 1976. *Samoan plantation pidgin English and the origin of New Guinea pidgin: an introduction*. *Journal of Pacific History* 11(2)122-25.
- Mühlhäusler, P. 1979. **Growth and Structure of the Lexicon of New Guinea Pidgin**, *Pacific Linguistics*, Series C. No.52 [The most complete and systematic study on the history of PNG Tok Pisin in the Pacific, and the morphological and syntactic processes which are involved in the grammar of PNG Tok Pisin.]
- Mühlhäusler, P. 1983. *Learning to speak about speaking in a pidgin language*. *Pacific Linguistics*, Series A, No.65.93-103.
- Mühlhäusler, P. 1986. **Pidgin and Creole Linguistics**. Oxford: Basil Blackwell. [Sees a language like Tok Pisin as based on semantic-syntactic principles and not simply the lexicon. Stages are: jargon, stable pidgin, expanded pidgin, creole.]
- Nida, E.A. 1957. **Learning a Foreign Language**. Revised edition. Cincinnati, OH: Friendship Press.

- Nida, E.A. 1964. **Toward a Science of Translating**. Leiden, Netherlands: E.J. Brill. [A comprehensive study of translation procedures employing, in particular, the discovery of underlying semantic relationships.]
- Nida, E.A. and C.R. Taber. 1969. **The Theory and Practice of Translation**. Leiden, Netherlands: E.J. Brill. [Follows Nida 1964 in discussing restructuring techniques in translation.]
- Pawley, A.K. 1975. *On epenthetic vowels in New Guinea Pidgin*. In McElhanon, ed. 1975:215-28.
- Reinecke, J.E. et al., comp. 1975. **A Bibliography of Pidgin and Creole Languages. Oceanic Linguistics, Special Publication No.14.**
- Sadler, W. 1979. **Untangled New Guinea Pidgin: A Course of Study**. Madang: Kristen Pres, Inc. [Basically a collection of over 1,500 sentences which are grouped pedagogically into lessons which illustrate the main grammatical features of Tok Pisin.]
- Salisbury, R.F. 1967. *Pidgin's respectable past*. *New Guinea* 2(2)44-48.
- Schebesta, J. and L. Meiser. 1945. **Dictionary of 'Bisnis English' (Pidgin- English)**. 176pp. Mimeo.
- Shaw, R. Daniel. 1988. **Transculturation: The cultural factor in translation and other communication tasks**. Pasadena: William Carey Library. [Divided into three parts, the book outlines the basic factors to discover in a culture, applies these to Biblical and present day cultures, and finally sketches some basic translation principles.]
- Smith, G.P. 1988. *Idiomatic Tok Pisin and referential adequacy*. Forthcoming in J. Verhaar, ed. **The Madang International Conference on Tok Pisin**. Amsterdam: John Benjamins.
- Steinbauer, F. 1969. **Concise Dictionary of New Guinea Pidgin [Neo-Melanesian] [with translations in English and German]**. Madang: Kristen Pres, Inc. [A dictionary of about 1,900 words in Tok Pisin, English and German, with Tok Pisin sentences illustrating each word.]
- Woolford, E. B. 1979. **Aspects of Tok Pisin Grammar**. *Pacific Linguistics*, Series B, No.66 [A transformational analysis of several important and less described parts of Tok Pisin, including question formation, negation, possession, serial verbs, transitive, and intransitive verbs, as well as the semantics and syntax of bilong and long.]

- Wurm, S.A. 1971. **New Guinea Highlands Pidgin: Course Materials**. **Pacific Linguistics**, Series D. No. 3 [Fairly comprehensive description of Tok Pisin, with many helpful observations on verbs, aspects and tenses, as well as clause sequences. Also a number of dialogues, sets of possible questions and answers for various cultural situations, and four texts.]
- Wurm, S.A. and P. Mühlhäusler, eds. 1985. **Handbook of Tok Pisin (New Guinea Pidgin)**. **Pacific Linguistics**, Series C, No.70. [Contains six chapters: Historical Aspects, The Nature of Tok Pisin, The Grammar and Phonology of Tok Pisin, Tok Pisin and its Relevance to Theoretical Issues in Creolistics and General Linguistics, and Issues and Problems.]

Appendix A: Litteral (1969:125-6)

Edited Text

Em nau mi laik yupela ritim stori bilong tumbuna i kam long Bibriari viles. Em nau. Wanpela man, nem bilong em Hipenau, em i painim pis na em i lukim wanpela pis i stap antap long diwai i bruk na slip long wara. Orait, em i laik i go holim. Nogat, pis i ranawe. Oltaim em i mekim olsem na wanpela taim em i go kisim rop na pikinini diwai na wasim long war long kilim dispela pis. Tasol nogat. Pis i ranawe, i go antap. Na wanpela taim gen em wantaim sampela man i go raunim pik na ol i go long narapela rot. Na dispela masalai pis i kamap olsem meri na i stap long haus bilong em. Nem bilong dispela masalai meri Wapurei. Em i painim dispela man gen na em i kamaap olsem meri na i tokim Hipenau, 'Yu maritim mi.' Orait, Hipenau i goap i go antap long haus bilong em na tupela i marit i stap inap wanpela wik. Orait, bihain dispela masalai meri Wapurei i bringim em i kam long rot na Hipenau i go long ples. Na masalai meri i givim tanget long em kaunim de bai Wapurei i kam bek long lukim Hipenau. Na Hipenau i go long gaden wantaim meri, pikinini bilong em. Na dispela masalai meri i go painim em gen long gaden. Na em i tokim em, 'Yu i no ken tokim sampela man o meri bilong yu. Yu mas hait. Na bai mitupela i pren oltaim.' Orait, Hipenau i go log en gen, bihainim Wapurei, i go long ples bilong em masalai meri na tupela i stap. Orait, masalai meri i tokim em, 'Sampela masalai long olgeta hap bai i kam long singsing long ples bilong mi.' Na em i banisim dispela man Hipenau i stap insait long haus na em i stap lukluk i go ausait. Em i lukim ol i kam na mekim bikipela singsing na em i pret moa yet. Nogut bai ol i kilim em tasol. Meri i haitim em gut. Ol i singsing i go tulait na olgeta masalai bilong olgeta hap i go bek na em wanpela i stap. Nem bilong dispela singsing tupur. Taim ol i singsing i go tulait moning na masalai meri i kisim pangal ol i putim mak na ol i holim singsing long en. Na tu, taim em i stap insait em i lukim o masalai i bilas nogut tru. Orait, bihain Wapurei i lainim em gen long dispela singsing na givim em sampela abus na saksak, yam, mami, taro, banana, tulip, pitpit, suga, planti moa kaikai na meri bilong em yet i bringim em i kam long rot na em i kam. Taim em i givim ol dispela kaikai em i tokim em, 'Yu no ken givim ol dispela kaikai abus long meri o pikinini. Yu man tasol kaikai na givim sampela man.' Na em i kam na lainim ol dispela singsing em i lukim. Na ol i askim em, 'Yu kisim ol dispela samting we?' Na em it tok, 'Mi kisim long pren bilong mi.' Na em i tokim ol, 'Yupela, yumi singsing.' Na ol singsing i go tulait moning na em i lusim sampela singsing. Orait, em igo tokim masalai meri gen na i lainim em. Taim ol i laik singsing pinis na ol i go raun long bus ol i save sutim tu o tri muruk na pik. Na nau tu. Ol man long ples i holim dispela singsing i stap na ol sutim pik. Dispela masalai meri, Wapurei, i karim tupela pikinini na ol i kolim Suau na Wipas. Orait, ol (i) kisim pikinini bilong limbum na hangamapim long beksait bilong pikinini. Na dispela pikinini i tok, 'Bai mi go stap wantaim papa.' Na mama bilong em it tok, 'Nogat. Nogut bai ol i lap long yu. Maski, yu stap wantaim mi.' Na nau sapos em i kam nau bai i stap wanpela man bilong em, Sapuai. Na nau dispela masalai i stap long wara nem bilong em, Arinai. Nau i stap. Mi tu

*mi go na mi lukim planti pis moa yet, tasol ol i not save waswas o go sanap klostu long (em),
nogat.*

Appendix B: The Three Little Pigs

The following text, which was originally translated by Mr. Akera Tua is from the Ladybird series. It illustrates well the creative use of TP by showing the type of simple, yet delightful stories which can be translated as beginning exercises.

Stori Bilong Tripela Liklik Pik

Wanpela mama pik em i stap. Tasol em i gat bel na em i karim tripela liklik pikinini. Nau bihain ol i kamap bikpela liklik. Em olsem na mama i tokim tripela, 'Nau yutripela i kamap bikpela pinis. Olsem na yutripela i mas i go longwe ples na wokim haus bilong yutripela yet wan wan. Tasol yutripela i mas was gut long weldok nogut ia.'

Nau tripela liklik pik ol i laik i go na ol i tok, 'Yumi no ken pret na wari long weldok bai i kam kisim yumi na kaikai.' Ol i tok olsem.

Orait, nau ol i painim wanpela man long rot em i karim sampela kunai bilong en. Olsem na nambawan pik i askim em, 'Plis, yu mas givim sampela kunai long mi. Mi laik wokim wanpela haus bilong mi yet.'

Nau man i tok, 'Orait.' Nau em i givim sampela kunai long en. Nambawan pik i kisim pinis, na em i wokim haus bilong em yet. Em wokim pinis na i tok, 'Orait, weldok em i no inap i kam kaikai mi.'

Olsem na nambatu pik i tok, 'Bai mi winim haus bilong yu hia.' Em tu nambatri pik i tok, 'Bai mi tu winim haus bilong yu.' Orait, nambatu pik na nambatri pik tupela i wokabaut long rot. Naut tupela i painim wanpela man i karim diwai na i wokabaut i kam. Nau nambatu pik i askim em, 'Plis, yu givim sampela diwai long mi. Mi laik wokim haus bilong mi yet.' Dispela man i tok orait, na i givim sampela diwai long en. Orait, nau nambatu pik i wokim strongpela haus i winim haus kunai bilong nambawan pik. Nau em i strongim haus pinis bilong en, na i tok, 'Weldok bai i no inap i kam holim na kaikai mi.'

Orait, nambatri pik i tokim em, 'Bai mi wokim strongpela haus i winim haus bilong yu.' Nau nambatri pik em yet i wokabaut i go long rot, tasol em i painim wanpela man em i karim ston na em i kam. Em i lukim na i tok, 'Plis, yu mas givim sampela ston long mi. Mi laik wokim haus bilong mi yet.' Nau dispela man i orait long em na givim sampela ston long en. Orait, nau em i wokim haus bilong em yet long ston. Em i wokim i go longtaim tru na i wokim strongpela haus moa. Em i strongim haus bilong en olgeta na i tok, 'Weldok bai i no inap kisim na kaikai mi.'

Tasol narapela de, weldok em i wokabaut i kam long rot na i kamap long haus kunai bilong nambawan liklik pik. Taim weldok i kam, liklik pik i lukim em na i ran i go kwiktaim insait long haus bilong en na i pasim dua. Orait, weldok i kam kamap klostu long haus na i paitim dua na i tok, 'Liklik pik ia. Yu opim dua. Mi laik kam insait.' Tasol liklik pik i tok, 'Nogat tru! Mi no inap larim yu i kam insait.' Olsem na weldok i tokim em, 'Sapos yu no opim dua bilong yu, orait bai mi inap winim win i go na haus bilong yu bai i pundaun.' Orait, nau em i wok long brukim haus na winim em i pundaun na i kaikai nambawan liklik pik.

Orait, long narapela de gen weldok em i wokabaut i kam. Em i wokabaut i kam na i kam kamap long haus diwai bilong nambatu pik. Nau liklik pik i lukim em i kam na em i ran i go insait long haus bilong en na pasim strong dua. Tasol weldok em i kam paitim dua na i tok, 'Liklik pik ia. Mi laik yu opim dua long mi na mi ken i kam insait.' Tasol liklik pik i tok, 'Nogat tru! Mi no ken larim yu kam insait.' Tasol weldok i tokim em, 'Sapos yu no opim dua bilong yu, orait mi inap winim win i go na haus bai i pundaun.' Nau em i wok strong long winim na dispela haus diwai em i pundaun. Haus i pundaun pinis na em i kaikai dispela nambatu pik.

Nau long narapela de gen weldok em i wokabaut i kam gen long rot. Olsem na em i kam kamap long dispela haus ston. Taim em i laik i kam, dispela nambatri pik i lukim em na em i ranawe i go insait long haus bilong en na em i pasim strong dua bilong en. Olsem, na weldok i paitim dua na em i tok, 'Liklik pik ia. Yu opim dua long mi na mi ken i kam insait.' Na pik i tok, 'Nogat tru! Yu no inap ia. Yu yet i no inap kisim liklik mausgras bilong mi ia!' Liklik pik i tok bilas olsem, tasol weldok i tok, 'Bai mi inap winim win i go na haus bilong yu bai i pundaun.' Olsem nau em i wok long winim i go dispela haus tasol haus i no pundaun. Olsem na nau dispela weldok em i belhat tru. Em i laik giamanim liklik pik na em i stap olsem em i bel isi. Tingting bilong en i olsem, 'Dispela pik i gat save tru.' Sapos mi laik kisim em, orait, mi mas luk olsem mi pren bilong en.' Olsem na weldok i tok, 'Liklik pik ia. Yu mas redi long tumora long siks kilok moning. Yu redi na bai mitupela i go painim sampela gutpela kaukau long wanpela gaden.' Liklik pik i harim dispela na i tok, 'Tok bilong yu i gutpela tru. Mitupela inap mekim olsem.' Em i tok olsem tasol nambatri pik em i gat gutpela tingting na gutpela save tru. Em i save bai dispela weldok em i laik kaikaim em.

Tasol tumora long moning, dispela nambatri liklik pik em i kirap long tulait tru na i go long gaden long faiv kilok stret na em i kamautim kaukau i stap. Tasol em i pinis kwiktaim na i go bek long haus bilong en. Long wanem, San i kamap klostu long siks kilok.

Orait, nau long siks kilok weldok i kam na paitim dua bilong haus bilong pik. Em i paitim dua na i singaut, 'Liklik pig ia. Yu redi long go wantaim mi o nogat?' Em i tok olsem na pik i bekim em, 'O sori tumas, tasol mi bin i go pinis na pulapim bilum bilong mi pinis long kaukau ia. Mi kisim i kam na mi yet kukim i stap long kaikai.'

Orait, weldok i belhat tru tasol em i laik giaman long pik. Olsem na bihain liklik, weldok i tokim em, 'Gutpela ia. Tasol sapos yu redi kwik long faiv kilok stret long moning, bai yumi i go antap long wanpela gutpela diwai mango. Olsem bai mitupela kisim sampela gutpela kaikai.' Na liklik pik i tok, 'Tok bilong yu ia i gutpela tru.'

Tasol long tumora gen, liklik pik i lusim haus i go long tulait tru long foa kilok stret long moning. Em i lukim dispela diwai mango na i go i stap antap long en. Em i wok long kisim mango i stap na weldok i kam. Olsem, na liklik pik i lukim em na i pret tru. Tasol em i giamanim weldok na i tok olsem, 'Dispela mango em i naispela tru. Mi ken tromoi wanpela long yu ia.' Em i tok olsem na em i tromoi wanpela mango i go daun, tasol em i no tromoi klostu long weldok. Olsem na weldok i hatwok long bihainim dispela mango i tantanim i go long rot. Orait, kwiktaim tru pik i kalap i go daun na ran i go kwiktaim long haus bilong en na i pasim strong dua na em i stap insait.

Orait, nau weldok i belhat tru long pik tasol em i laik giamanim em gen. Olsem na bihain em i go long haus bilong liklik pik na i go paitim dua na i tok, 'Liklik Pik ia. Bai yu mas redi long dispela apinun long foa kilok. Olsem na bai mitupela i go mekim sampela gutpela pilai na raun long ol gutpela samting.' Na pik i tok, 'Em i gutpela samting tru ia.'

Tasol long tu kilok stret liklik pik i go sindaun long ples bilong pilai na em i amamas long gutpela samting bilong pilai. Em i amamas tru na i raun na pilai i stap. Nau bihain, em yet i laik baim wanpela kain dram bilong mekim gutpela kaikai. Em i baim pinis, na liklik pik i laik i go bek long ples. Tasol em i lukim weldok i kam long wanpela liklik maunten. Orait, liklik pik i kirap nogut na em i kalap i go insait long dispela dram. Em i mekim olsem, na dram i tantanim i go kwiktaim moa yet, na i sut i go na i paitim weldok i pundaun. Tasol weldok i no save husat i paitim em nogut tru. Olsem na em i ranawe i go kwiktaim. Em i mekim olsem, orait liklik pik i kalap i go ausait long gutpela dram na karim i go long ples.

Nau long tumora gen, dispela weldok i kam long haus bilong liklik pik na i paitim dua na i tok, 'Liklik pik ia. Mi no go long gutpela ples bilong pilai na amamas long asde. Long wanem, wanpela samting i kam bihainim mi long maunten na paitim mi i go daun long graun.' Nau liklik pik i lap nogut tru na i tok, 'Em mi tasol. Mi bin i stap insait long dispela dram ia.' Nau weldok i harim dispela na em i belhat na dispela i kirapim bikipela kros tru. Olsem na i tok, 'Liklik pik. Mi inap kaikaime yu nau. Bai mi kalap antap long haus bilong yu na painim paip bilong stov. Mi lukim pinis na bai mi kam insait long haus na kam kaikaime yu.'

Liklik pik em i harim tok olsem, na em i pret nogut tru. Tasol em i no bekim tok long weldok. Nogat. Em i kukim hatwara long paia. Olsem nau dispela weldok em i kalap i go antap long haus, na i laik kamdaun long paip bilong stov. Orait, kwiktaim liklik pik em i rausim tuptup (o maus) bilong bikipela sospan. Em i mekim olsem, nau dispela weldok i

kalap i pundaun long hatwara bilong sospen na kukim em nogut tru. Olsem na dispela em i olsem las de bilong dispela weldok.

Nau kas bilong dispela nambatri pik i winim save bilong weldok na i kilim em i dai.

Em tasol.

Appendix C: Answers to Sections 2.1 and 2.2

7. S: e, e

8. S: e, a

9. P: e; S: a

10. P: e; S: i

11. S: a, i

12. P: a, i

13. S: e, a

14. P: a, a

15. P: e, u, a

16. P: i; S: i

17. P: u; S: e, a

18. P: i; S: a

19. P: i; S: e

20.-23. all are S

24.-29. all are P

30.-31. both are S

Figure 1

Figure 2

Figure 3

Figure 4

Figure 5

Tok Pisin Index

The following is an index of most of the TP words contained in this course, followed by a suggested, sometimes rough English equivalent. Space has been left to add new information and words.

abus - meat; flesh

abusim - to mix

advetaisim - advertisement

ai - the eye(s)

aidpost [*etpos*] - medical outpost

ailan - an island

ais - ice

Aiyura - Aiyura (the town)

Akera - Akera (a man)

akis - an axe

amamas - happiness

Amerika - America

ami - the army

ananunsemen - (alt. for *anaunsemen*)

anaunsemen - an announcement

ananit [also *aninit*] - underneath

anka - anchor; stay in one place

ansa - answer

antap - on top

apinun - afternoon

Apolos - Apollos (the man, in N.T.)

aposel - apostle

arapela the other one(s)

arere - the edge of something

Arinai - Arinai (the person)

asde - yesterday

askim - to ask

aslo - basic law(s)

asples - birthplace; village

asua - error; mistake

ating - I think; I believe

ausait - outside

aut - outside (urban TP)

autim - to reveal

bagarap - ruined

bagarapim - to destroy

bai - later

baim - to buy

balus - airplane; bird

banara - bow and arrow(s)

banisim - to fence; to bind

baptais - baptise

baret - ditch

bek - a bag

bekbot - blackboard

bekim - to return; pay back

beksait - the back

bel - the stomach

belhat - anger

beten - prayer

bihain - later

bihainim - to follow

bik - big

bikhet - conceited

bikman - important person

bikos - because

bikpela - large

bilas - decoration

bilip - faith; belief

bilang - to, for, at, etc.

bilum - net bag

bipo - before

birua - enemy; accident

Bibriari - Bibriari (the village)

bisnis - business

bisnisman - business man

blakbokis - flying fox

blary - bloody

bles - bless

bodi - body

boi - boy

bokis - box

bon - bone

bos - boss

brata - brother

bret - bread

bringim - to bring

Brisben - Brisbane (the city)

brok - (alt. for *bruk*)

bruk - broken

brukim - to break

brus - tobacco

buai - bettlenut

buk - a book; a boil

buksop - bookshop

bulmakau - cow(s)

bungim - to collect

dai - death

daiman - corpse

daka - bettle pepper

daling - darling (urban TP)

das - dust

daun - down

daunbilo - down below

de - day

dey - they (substandard TP)

difren - different

dinau - debt; obligation

dingi - dingy

dipatmen - department (urban TP)

dispela - this one

dispsela - (alt. for *dispela*)

distrik - district

diwai - tree; timber

dok - dog

drai - dry

draipela - immense

driman - dream

dringim - to drink

dua - door

Duk - Duke (the title)

Edinbra - Edinborough (the city)

edita - editor (urban TP)

egensim - to oppose (urban TP)

ekondisena - air conditioner (urban TP)

eksam - examination (urban TP)

en - it

eria - area

fainens - finance (urban TP)

faiv - five

famili - family (urban TP)

fifti - fifty

fis - fish

flet - a flat (urban TP)

foa - four

Fonde - Thursday

fos - force (urban TP)

fotnait - fortnight

fren - friend

fri - free

gaden - garden

garamut - drum

gat - guard (urban TP)

gavana - governor (urban TP)

gavman - government

giaman - lie; deceive

giamanim - to lie

girlfren - girlfriend (urban TP)

givim - to give

glas - glass

glasim - to inspect

goap - go up

gras - grass

graun - ground

gret - grade

Grik - Greek (the nationality)

gris - grease

grisin - to flatter

guria - earthquake; frightened

guspela - (alt. for *gutpela*)

Gutnius - Good News

gutpela - good

hailans - highlands

haiskul - highschool

hait - hidden

haitim - to hide

hamas - how much

han - the hand(s)

hangamapim - to hang up

hangere - (alt. for *hangre*)

hangre - hunger

hariap - hurry up

harim - to listen to

hatim - to heat

hatwara - hot water

hatwok - hard work

haus - house

hed - (alt. for *het*)

helpim - to help

het - the head

hevi - heavy

hia - here

hinkam - income (urban TP)

Hipenau - Hipenau (the person)

Holi - holy

holim - to hold

holimpas - to hold tightly

hukim - to hook

hul - hole

husat - who

i - (verb marker)

ia - here

igo - to go (*i go*)

ikam - to come (*i kam*)

ileksen - election (urban TP)

-im - (transitive suffix)

inap - enough

inapim - to complete

independens - independence (urban TP)

Inglis - English (the language)

insait - inside

isi - slowly

Isrel - Isreal (the nation)

jas - judge

jeneral - general (urban TP)

Jisas - Jesus (the person)

Juda - Jews (the people)

kabinet - cabinet (urban TP)

kabis - cabbage

kaikai - food

kaikaim - to bite

kain - kind

kalap - jump

kam - come

kamaap - (alt. for *kamap*)

kamap - arrive

kamapim - to give rise to

kamautim - to pull out; take out

kambek - come back

kamdaun - come down

kanak - (alt. for *kanaka*)

kanaka - unsophisticated person

kantri - country

kanu - canoe

kapa - iron; copper

kapsaitim - to pour out

kapul - possum

karim - to carry

kartim - (alt. for *karim*)

kas - cards

kaskas - clerk

kastom - custom (urban TP)

katim - to cut

kau - cow (urban TP)

kaukau - sweet potato

kaunim - to count

kaunsil - council

ken - able to

kiap - government officer

kibung - gathering

kik - kick; competition

kikbal - soccer ball

kilim - to kill

kilok - (alt. for *klok*)

kirap - arise

kirapim - to start

kisim - to fetch

klaut - cloud

klia - clear

klin - clean

klinim - to clean

klok - clock

klos - clothes

klostu - close to

kokomo - hornbill (bird)

kokonas - coconut

kokonat - (alt. for *kokonas*)

koles - college (urban TP)

kolim - to call

kolta - bitumen; asphalt

komanda - commander (urban TP)

komisin - commission (urban TP)

komiti - committee

komonwelt - commonwealth (urban TP)

konstitusen - constitution (urban TP)

konstitusenal - constitutuional (urban TP)

kontrak - contract

kopi - coffee

kot - court

krai - cry

Krais - Christ (the person)

kranki - crooked

Kristen - Christian

kros - cross

krosim - to get angry with

kuk - cook

kukim - to cook

kumul - bird of paradise

kunai - sword grass

kwik - quick (urban TP)

kwiktaim - quickly

kwila - ironwood (tree)

Kwin - Queen (urban TP)

laik - want to

laikim - to like someone

lainim - to teach

laip - life

Laiplain - Lifeline (the newspaper column)

lait - light

laplap - cloth

lapun - old

larim - to let alone

las - last

lepaman - leper

les - lazy

leta - letter

letas - letters (urban TP)

letta - (alt. for *leta*)

liklik - small

liklikfela - (alt. for *liklik*)

liklikpela - (alt. for *liklik*)

limbum - black palm

Livai - Levites (the group)

lokal - local (urban TP)

longpela - long

longtaim - long time

longwe - long way

lotu - church

lotuim - to worship

luk - look

lukaut - look out

lukautim - to look after

lukim - to see

lukluk - gaze

lus - lost

lusim - to lose

mak - mark

maket - market

makim - to chose

mambu - bamboo

mami - yam(s)

mangalim - to covet

mani - money

manmeri - people

marasin - medicine

marit - marriage

maritim - to marry

marsalai - (alt. for *masalai*)

mas - have to

masalai - bush spirit

masin - machine

masistret - (alt. for *matistret*)

maski - never mind

masta - master; white person

mastet - mustard (seed)

matistret - magistrate

mau - rotten; ripe

maunten - mountain

maus - mouth

mausgras - moustache

mekim - to make; cause

mekpas - bundle

memba - member

menesa - manager (urban TP)

meri - woman

minin - meaning

minit - minute (urban TP)

mipela - we (excluding addressee)

misin - mission

misis - white woman

mismis - clan brother

mista - mister (urban TP)

mit - meat

mitupela - we two

mobeta - better if

moning - morning

moran - python

Mosbi - Port Moresby (the town)

muruk - cassowary

na - and

nabaut - all around

naip - knife

naispela - nice

nait - night

namba - number

nambatri - the third one

nambatu - the second one

nambawan - the first/best one

nambis - the coast

namel - middle

narapela - another one

nardawan - (alt. for *narapela*)

nating - nothing

natnat - insect

nau - now

nek - neck

neks - next

nem - name

nes - nurse

nesenel - national (urban TP)

nesmeri - nurse (urban TP)

neting - (alt. for *nating*)

Niugini - New Guinea

nius - news

niuspepa - newspaper

nogat - no

nogut - no good

nois - noise

Novemba - November

Nusilan - New Zealand

Nu Testamen - New Testament

nupela - new

ofis - office

Ogas - August

Oktoba - October

ol - all; they

olgeta - all

olpela - old

olsem - like this

oltaim - always

opim - to open

orait - alright

ov - of (urban TP)

pablik - public (urban TP)

paia - fire

painim - to find; to look for

painimaut - to find out

paip - pipe

pairap - explode

pait - fight

paitim - to fight

palamen - parliment (urban TP)

pangal - sago leaf

papamama - parents

parliment - (alt. for *palamen*)

Pasifik - Pacific

pasim - to stop

pasin - custom

pastaim - before

pati - party

pato - a duck

paulim - to mess up

pauwa - (alt. for *pawa*)

pawa - power

pe - pay

pekpek - feces

-pela - (adj. marker)

pepa - paper

Pilipins - Philippines

pik - pig

pikinini - child

piksa - picture

pilai - play

pilim - to feel

pinga - finger

pinis - finish

pinisim - to complete

pipel - people (urban TP)

pisin - bird

Pita - Peter (the person)

piipit - wild cane

planim - to bury

planti - plenty

plaua - flower

ples - place

plet - plate

plis - please

polis - police

politikal - political (urban TP)

popaia - miss something

popo - papaya fruit

poro - (slang for *poroman*)

poroman - buddy; mate

poromanip - join with

posmasta - postmaster (urban TP)

praimeri - primary

pren - friend

presiden - president (urban TP)

pret - afraid

Praiminista - Prime Minister (urban TP)

primia - premier (urban TP)

prins - prince (urban TP)

pris - priest

promis - promise

propela - propeller (urban TP)

Provins - Province

pukpuk - crocodile

pulap - full

pulapim - (alt. for *pulimapim*)

pulim - to pull

pulimapim - to fill up

pundaun - fall down

pusi - cat

putim - to put

rabis - rubbish

rait - writing

raitim - to write

ranawe - run away

ranim - to chase after

raun - round

raunim - to encircle

rausim - to get rid of

redi - ready

redim - to make ready

ren - rain

resis - competition

retpela - red

ripot - report

ritim - to read

riviu - review (urban TP)

rong - wrong

rop - rope

ruf - roof

rumslip - bedroom (urban TP)

sait - side

sak - shark

saket - jacket

sakim - to fire

saksak - sago

salim - to send

sam - some (urban TP)

sampela - some

samting - something

san - sun

sanap - stand

sanapim - to stand up

sankamap - sunrise

saplain - to supply (urban TP)

sapos - if

sapotim - to support (urban TP)

sarang - cupboard

Sarere - Saturday

saveman - educated; smart

se - say (urban TP)

seksen - section (urban TP)

selim - to sell

selmani - shell money

senis - change

senisim - to change

Septemba - September

sevim - to save

sevis - service (urban TP)

sakman - (slang) flirt (urban TP)

siaman - chairman

sif - chief (urban TP)

sik - sick

sikis - (alt. for *siks*)

sikrap - scrape

siks - sixs

siksti - (slang) quickly

sindaun - sit down

singaut - yell

singsing - dance

sipak - (alt. for *spak*)

sipsip - sheep

sitisen - citizen (urban TP)

skelim - to divide out

skruim - to join together

skul - school

slek - lazy

smat - smart

smok - smoke

snek - snake

soim - to show

solwara - ocean

Somare - Somare (the person)

sori - sorry

sospan - (alt. for *sospen*)

sospen - pan; pot

sotpela - short

spak - drunk

spakman - a drunk

spesel - special (urban TP)

spia - spear; arrow

stap - stop

stapim - to stop

statim - to start

stesin - station

stiaim - to lead; steer

stilim - to steal

ston - stone

stori - story

stov - stove (urban TP)

stret - straight

stretim - to straighten

strongim - to strengthen

strongpela - strong

stua - store

sua - sore

suga - (alt. for *suka*)

suka - sugar

supsup - pronged arrow

sut - shoot

sutim - to shoot

swit - sweet

switsim - to switch (urban TP)

taim - time

taipis - typist (urban TP)

taitim - to tighten; get ready

takis - tax

tambaran - ancestral spirit

tambu - taboo

tamiok - axe

tanget - victory leaf

tanim - to turn

tantanim - to turn around

tarangu - poor; miserable

tasol - however

taun - town

tawn - (alt. for taun)

tekewe - remove

Telefomin - Telefomin (the place)

tenpela - ten

tikit - ticket (urban TP)

tingim - to think about

tingting - thought(s)

tisa - teacher

toea - toea

tok - talk

Tok Pisin - Talk Pidgin (the language)

tokaut - talk out

tokim - to talk to

tokples - language

toksave - information

toktok - talk; speech

trabel - trouble

trai - try

traim - to try something

trak - truck

tri - (alt. for *tripela*)

Trinde - Wednesday

tripela - three

tromoi - throw away

tru - true

tu - too; also

tudak - dark

tude - today

tulait - daybreak

tumas - too much

tumbuna - ancestor

tumora - tomorrow

tupela - twi

tuptup - lid

tupur - (the ceremony)

uet - [also *wet*] wait

umben - fish net

viles - village

viniga - vinegar

vot - vote

wanbel - agreement

wanem - what; which

wankain - what kind

wanpis - alone

wantaim - together

wantok - person in common

wantoks - (pl. for *wantok*; urban TP))

wantu - quickly

wanwan - one by one

Wapurei - Wapurei (the person)

wara - water

wari - worry

wasim - to wash something

waswas - bathe

wel - oil

weldok - wild dog

wetim - to wait for

Wewak - Wewak (the place)

wik - week

wil - wheel

winim - to win

wisket - jaw; chin

wokabaut - to travel around

wokim - to make something

wokman - labourer

wokstik - walking cane

ya - (exclamation)

yangpela - young

yanpela - (alt. for *yangpela*)

yesa - yes

yia - year

yis - yeast

yu - you

yumi - we (including the addressee)

yupela - all of you

yupera - (alt. for *yupela*)

Yurop - Europe

yusim - to use something

yutripela - the three of you

yutupela - the two of you



9423/01.98/100
ISBN 9980 0 0493 2