

6.7 THE SCIENTIFIC STUDY OF TOK PISIN: TOK PISIN DICTIONARY MAKING: THEORETICAL CONSIDERATIONS AND PRACTICAL EXPERIENCES

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6.7.1 INTRODUCTION

This chapter is complementary to the remarks made in the chapters on the history of research (2.1), etymologising (2.6) and the lexical system (4.5). Its aims are:

- a) to briefly discuss a number of prominent issues in lexicography;
- b) to highlight some of the practical problems experienced in dictionary making.

A confusion of the terms lexicology and lexicography is still widely found, in spite of the fact that the distinction between these two disciplines of linguistic inquiry is quite fundamental. Lexicology is primarily concerned with the systematic aspects of the lexicon, such as word-formation and lexical fields, and the function of the lexicon in the grammar of a language (cf. Botha 1968). Lexicography, on the other hand, is a term referring to the techniques and principles underlying the making of dictionaries. Because of its heavy reliance on the findings of lexicology it has often been labelled an applied science, and it is widely argued that 'good lexicography is impossible without good lexicology'. Recent years, however, have seen the emergence of theoretical lexicography as a quasi-autonomous field of scholarly research (cf. Zgusta 1971).

Unfortunately, most dictionary making for Tok Pisin has taken little notice of either lexicological studies or recent developments in lexicography, and the value of many excellent observations about Tok Pisin lexical items has been diminished by the generally poor organisation of available dictionaries. With the growing number of academic studies of Tok Pisin and with the emergence of a first generation of Papua New Guinean linguists, this situation is likely to change in the near future.

It is well known among lexicographers that it is impossible to produce a dictionary which is all things to all men. Different groups of users require a different organisation of the dictionary and compromises must be made. The situation for the lexicographer remains that described by Samuel Johnson in *A dictionary of the English language*:

It is the fate of those, who toil at the lower employments of life, to be rather driven by the fear of evil, than attracted by the prospect of good; to be exposed to censure, without hope of praise; to be disgraced by miscarriage, or punished for neglect, where success would have been without applause, and diligence without reward. Among these unhappy mortals is the writer of dictionaries

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Every other author may aspire to praise; the lexicographer can only hope to escape reproach, and even this negative recompense has been yet granted to very few.

6.7.2 THE PRINCIPAL TYPES OF DICTIONARIES

6.7.2.1 Introduction

It is important to keep in mind that very different dictionaries can be found, each of them being most suited to a particular requirement. Specialisation in dictionary making is common with large established languages. In small and relatively minor languages, such as Tok Pisin, it is often difficult to keep different types of dictionaries apart, since manpower and resources are limited.

The main types of dictionaries are:

6.7.2.2 Bilingual and multilingual dictionaries

A number of bilingual and multilingual dictionaries and shorter vocabularies of Tok Pisin are already available, though none of them can be regarded as even a close approximation to the requirements of scientific bilingual dictionaries.

In the past the information contained in most bilingual dictionaries of Tok Pisin was heavily biased towards its expatriate users. As it is becoming one of the languages most commonly used by Papua New Guineans, and with increasing English-Tok Pisin bilingualism, a reorientation of the aims of such dictionaries in terms of the new target group of users would seem to be necessary. The four points outlined by Kilham (1971:35) for dictionaries in Australian Aboriginal languages are also valid for Tok Pisin:

- (a) to help them in the reading, writing and spelling of their own language;
- (b) to provide a defining dictionary of their own language which they can find useful;
- (c) to assist them in comprehending the national language, English, and
- (d) to help foster pride in their own language and culture.

To achieve these aims attention must be given to a number of requirements in dictionary making:

- a) The dictionary should contain information on the spelling, grammar and semantics of both Tok Pisin and English, preferably a contrastive sketch of the two languages.
- b) Because of Tok Pisin's special position, remarks on standardisation procedures, recommended spellings, etc. should be included.
- c) Though the contrastive sketch will have to operate with abstract closed systems, the variability in both Tok Pisin and English should be brought to the attention of the reader.
- d) The dictionary should contain some information on the geographic spread of Tok Pisin and possibly brief notes on the main features it shares with Solomon Islands Pidgin and New Hebridean Bislama.

- e) The entries could be listed in alphabetical order, though it would be a great help to the user if such a listing was preceded by remarks on word-formation and semantic fields. It is important that the organisation should be based on Tok Pisin as used by present-day speakers and reflect their intuitions. Thus *kuap to climb* should not appear as *go up* or a sub-entry of *go to go*, in spite of its etymology.

It would also seem helpful to bring to the attention of the user instances where differences between the present-day meaning and the original source-meaning can cause misunderstandings, as in *baksait back* and not *backside*.

- f) Information about grammatical and semantic properties should be given with each entry, preferably not only in the Tok Pisin-English part but also in the English-Tok Pisin section. Such information would include data on the derivational status of lexical items (lexical base vs. derived item), some semantico-syntactic features which are relevant to the correct syntactic operation of such items, and statements about certain idiosyncratic properties. The use of lexical entries should be illustrated with examples from natural conversation rather than with unimaginative and contrived sample sentences.
- g) Each entry should also contain such information as its sociolectal status, geographical distribution, differences in meaning in different geographical areas and stylistic uses. The failure to provide such information is one of the main drawbacks of currently available dictionaries.
- h) The grammatical description and the list of entries could be supplemented with certain encyclopaedic information such as appendices on kinship terms, colour terminology, forms of address, or remarks on magic. Other appendices could include standardised lists of technical terms not yet widely in use in Tok Pisin but likely to be so in the near future (e.g. chemical elements or terms used in parliamentary procedure).
- i) Because of the continuous expansion of Tok Pisin's functions, remarks on the mechanisms used in the introduction of new lexical material (loans, loan-translation, word-formation, etc.) should also be included. In other words, the information to be given in a good Tok Pisin dictionary should enable its users to make extrapolations from the items listed by pointing out some of the generative powers found in the language's lexicon.

An excellent discussion of the problems facing the compiler of bilingual dictionaries in the Pacific is given by Laycock (1974) whilst a critical account of actual dictionary making in New Guinea (including Tok Pisin dictionaries) is given by the same author in a later paper (Laycock 1977c).

Whereas the priorities in dictionary making for Tok Pisin clearly lie in the provision of a comprehensive bilingual Tok Pisin-English dictionary, other types of dictionaries must be mentioned as potential areas of future lexicographical work.

6.7.2.3 Encyclopaedic dictionaries

Proposals for an encyclopaedic dictionary of Tok Pisin have been made by Balint (1973:2-31), a project which he proposes to bring to completion almost single-handed in a comparatively brief period. It seems likely that this project will never appear in print, however, since the lexicographical practice employed by Balint fails to do justice to the basically sound theoretical proposals made by the same author. Laycock (1977c:177) has warned that the proposed encyclopaedic dictionary:

... promises to display a host of idiosyncratic neologisms and a high degree of ignorance of existing Pidgin lexemes, to such an extent that the dictionary is likely to serve more as a source of Pidgin amusement than as a workable dictionary for Niuginians.

To this criticism must be added that Balint appears to be ignorant of the considerable work carried out in the area of encyclopaedic dictionary making by Dahmen (1957), whose combined bilingual-encyclopaedic dictionary of Tok Pisin unfortunately never appeared in a printed form.

In contrast with other dictionaries, encyclopaedic dictionaries are:

... primarily concerned with the denotata of lexical units (words): They give information about the extra-linguistic world, physical or non-physical, and they are only arranged in the order of the words (lexical units) by which the segments of this extra-linguistic world are referred to when spoken about. (Zgusta 1971:198)

To this, some special considerations resulting from the nature of Tok Pisin and the prospective audience of an encyclopaedic dictionary of this language should be added. The central purpose of a Tok Pisin encyclopaedic dictionary appears to be to enable a maximum number of speakers to consolidate their knowledge of the language and to cope with the many recent innovations of English origin. In addition, a small number of planned neologisms for special fields of discourse might be worthy of inclusion.

In view of such rather modest aims one cannot expect the size of an encyclopaedic dictionary of Tok Pisin to be comparable to a similar project for a major language such as English. Given Tok Pisin's principal function as a bridge between European and traditional culture, such a dictionary should help to reinforce this function rather than try to incorporate the totality of knowledge contained in both cultures.

6.7.2.4 Historical dictionaries

Whereas bilingual and encyclopaedic dictionaries are primarily concerned with the communicative needs of the population of Papua New Guinea, a historical dictionary of Tok Pisin would be of interest mainly to linguists and, in particular, those studying pidgin languages.

The distinction between synchronic and diachronic dictionaries parallels that between synchronic and diachronic linguistics, though, traditionally, etymological and other diachronic information has never completely disappeared from synchronic dictionaries. Within the class of diachronic dictionaries there is a further distinction between historical and etymological dictionaries:

Historical dictionaries focus their attention on the changes occurring both in the form and in the meaning of a word (lexical unit) within the period of time for which there is historical (usually textual) evidence at hand. Etymological dictionaries focus their interest on the origin of the words (lexical units); and as it happens that a good part of the words of any language known to-day came into existence before the beginning of the textual tradition, the etymological dictionaries can be said to deal largely with the pre-history of words. (Zgusta 1971:200)

It is obvious that, in the case of Tok Pisin, the distinction between etymological and historical description is gradual rather than abrupt and that, in view of its very short history, a strict separation of the two in the compilation of a diachronic dictionary would be difficult to maintain. Furthermore, compilers of historical dictionaries should be aware of the fact that a strict distinction between synchronic and diachronic aspects of Tok Pisin makes little sense, since virtually all temporal changes are still found synchronically in different regional, social or stylistic varieties of this language.

Another important point concerns the area(s) covered by such a dictionary. Because the varieties of Pidgin English spoken in the south-western Pacific (cf. Mühlhäusler, Bennett and Tryon 1979) share much of their history, the optimal solution would be to cover the lexical history of all these languages in a single volume.

The problems relating to the compilation of historical information on Pacific Pidgin English lexical items are the scarcity of information, the unreliability of early texts and the inaccessibility of many older sources. Thus, a great amount of preparatory research is needed before such a task can be meaningfully executed. Entries would have to include at least the following historical documentation:

- a) present-day form and meaning and variations thereof;
- b) earlier attested forms and meanings;
- c) information about the date of usage, race of speaker and location of earlier usages.

It is hoped that one day a diachronic dictionary of Tok Pisin similar to the *Dictionary of Jamaican English* (Cassidy and Le Page 1967) will be available. A study of this work and of the articles discussing the theoretical and practical problems experienced during its compilation (Cassidy and Le Page 1961:17-36) could be of great help to future lexicographers.

6.7.2.5 Notional dictionaries

In contrast with the dictionaries discussed earlier, notional dictionaries deviate from the standard procedure of representing lexical items in alphabetical order. Instead, semantically-related words are grouped into semantic fields and further subarranged into more restricted domains of meaning. They typically deal with terminological sets in particular branches of human activities.

The making of such dictionaries serves a number of purposes. For those interested in the purely linguistic side of Tok Pisin, notional studies could provide insights into the relative density of lexical material in certain restricted semantic areas and thus help to decide the question of referential inadequacy.

6.7.2.6 Other types of lexical studies

None of the lexicographical work mentioned in the previous sections has been adequately dealt with to date and, given the small number of professional linguists studying Tok Pisin, it is unlikely that much will be achieved in the near future.

It is here that mechanised lexicography may come in handy. Frequency counts and concordances could then be done with relatively little effort. Otherwise it may be advisable to study small areas at a time before attempting really comprehensive lexicographical accounts of Tok Pisin.

6.7.3 DICTIONARY MAKING FOR TOK PISIN: A CASE STUDY

6.7.3.1 Introduction

I would like to conclude this chapter on a more personal note, i.e. a discussion of my own experiences gathered during a planned revision of Mihalic's 1971 *The Jacaranda dictionary and grammar of Melanesian Pidgin*.

This dictionary was first published in 1957 as *Grammar and dictionary of Neo-Melanesian*, being an extensive revision of Schebesta and Meiser's *Dictionary of Bisnis English* (1945). Whilst the 1957 edition reflects a conservative pre-war Tok Pisin, the many changes in society and language in the postwar years were taken into account in the 1971 edition.

Whilst the dictionary exhibits a number of shortcomings in its organisational and linguistic aspects, it has been a tremendously useful book over a long period of time and is quite rightly referred to as "asbuk bilong Tok Pisin" *the fundamental book on Tok Pisin* by some Papua New Guineans. The main need for a revision arose not out of its shortcomings but out of changed social circumstances and the rapid linguistic development of Tok Pisin. The main reasons for a revision include:

- a) The independence of Papua New Guinea brought with it drastic changes in society and technology.
- b) Considerable research of a lexicological kind had been carried out in the meantime (Mühlhäusler 1979c) and significant progress had been made in the investigation of the origin of lexical items borrowed from languages around the Gazelle Peninsula (Mosel 1980).
- c) The potential readership of the dictionary had shifted from a mainly expatriate to a mainly indigenous one.
- d) Considerable interest in Tok Pisin had been shown by theoretical linguists.

These considerations were dealt with as follows:

6.7.3.2 Changes in post-independence society

Whereas in colonial days most Papua New Guineans remained at the bottom of the social hierarchy, a rapid increase in social mobility followed independence in 1976. At the same time, tertiary education had become available to significant numbers of the indigenous population and many areas of knowledge which had

been spesel samting bilong masta *something special of concern to 'masters' (Europeans)* now attracted indigenous specialists. The main areas of lexical growth include:

- a) political and administrative vocabulary
- b) technical vocabulary
- c) urban slang
- d) names for consumer goods

For similar reasons, a number of lexical items had become inappropriate or obsolete, particularly those bearing connotations of racial discrimination. Examples are:

boi	<i>indigenous male in European employment</i>
masta	<i>European male</i>
mis	<i>European female</i>
mankimasta	<i>personal servant, valet</i>
doktaboi	<i>indigenous medical orderly</i>

Inappropriate connotations were found not only with lexical entries in Mihalic's (1971) dictionary but also with the sentences given to illustrate their use, such as *boi i hangamap long masta the boy is dependent on his master* found with the entry *hangamap to depend on*, or the explanation with the entry *han hand, arm, forelegs*, natives picture animals like men, as having arms and legs. Again, instead of expressions reflecting colonial attitudes or missionary moral judgements, such as *yumi mas lotu long sande on Sundays we must worship* (under the entry *lotu to worship*), value-neutral sample sentences were preferred.

As regards urban slang, in particular the use of double talk and metaphorical expressions, many common examples of *tok piksa metaphorical talk* and *tok bokis secret talk* were included.

6.7.3.3 Incorporation of recent etymological findings

A substantial number of etymologies were found to be in need of revision. Research by Mosel (1980) has made it possible, in many instances, to trace words back to individual languages rather than general language groups. Thus, instead of simply giving *Gaz.* (Gazelle Peninsula) as the origin for a word such as *diwai tree*, Mosel's research provides the more detailed information:

Tolai:	<i>dawai</i>
Mioko:	<i>divai</i>
Molot:	<i>divai</i>
King:	<i>duai</i>

Such etymologies could help those investigating the geographic origin of the language (in particular the role played by Mioko and the Duke-of-York Islands) to get a more accurate picture than has been possible hitherto.

That Samoa played an important part in the formation of Tok Pisin was not realised when Mihalic's dictionary appeared and consequently insufficient attention is given to vocabulary items of either Samoan or Samoan Plantation Pidgin origin. Some such items are:

Tok Pisin	from Samoan	gloss
kamda	tamuta	<i>carpenter</i>
malolo	malolo	<i>to rest, relax</i>
taro	taro	<i>taro</i>
popi	popi	<i>Catholic</i>
mumu	mumu	<i>(to bake in an) earth oven</i>

It seemed justified to give Samoan as the origin of kamda *carpenter* in spite of its ultimate English origin, since the sociohistorical context of Tok Pisin's development also favours such an interpretation.

Finally, numerous changes were made in the case of lexical items of German origin. In a number of instances such items had been wrongly assigned to another language. Thus, Mihalic (1971) gives a Gazelle origin for pui *naked*, though no cognate could be found by Mosel (1980). Instead, Z'graggen's suggestions (personal communication 1975) that it should be related to German pfui *exclamation of disapproval or disgust* seems plausible. Other allegedly German words turned out to be errors. Senkelboi *unmarried man living off the community* appears to be related to English *single* rather than German *schicken* *to give, present with*.

As has been shown in the chapter on etymologising, many problems remain, and future revisions of this dictionary will no doubt lead to further changes in the etymologies provided for lexical entries.

Lexicological research on word-formation accounts for a number of additional changes, including:

- a) The addition of many recently formed compound and derived lexical items.
- b) A better motivated order in the listing of lexical items, the practice in the revised dictionary being that, in the case of multiple grammatical class membership, the lexical base appears first and the derived forms afterwards. Thus, we get

brum

1. *broom*

2. *to sweep*

but

hepi

1. *to be happy, to celebrate*

2. *happiness*

As an exhaustive description of Tok Pisin word-formation was readily available elsewhere (Mühlhäusler 1979c), it was decided not to include a chapter on word-formation in the revised dictionary.

6.7.3.4 Changes in the readership

Because of the limited number of potential buyers of a Tok Pisin dictionary, the ideal solution, to have a number of volumes, each for one of the principal functions discussed above, appeared out of the question. Instead, the revision continues to be a compromise solution, hoping that this will appeal to Papua New Guineans as well as expatriates, non-linguists as well as linguists. Its main characteristics are:

- a) It is primarily a bilingual dictionary. In contrast with the 1971 edition, the English-Tok Pisin part was enlarged considerably and now includes the 1,000 most frequent words of English, a number of concepts central to Papua New Guinean culture, as well as the original entries chosen by Mihalic.
- b) The historical (etymological) information was revised. A new aspect is that numerous multiple etymologies are given (e.g. *bel* from Tolai *bala belly* and English *belly*).
- c) Additional encyclopaedic information was included, mainly for the benefit of expatriates and New Guinea Highlanders learning a coastal version of Tok Pisin. Encyclopaedic definitions were restricted to the Tok Pisin-English part, as monolingual English encyclopaedic dictionaries are readily available.
- d) Sociolinguistic information was given for individual entries wherever possible, in particular whether items were restricted to urban or rural users, colloquial, rare, regionally restricted and, a very important aspect, prone to causing misunderstanding.

As a result of these changes the dictionary has grown by about one third in size. The result is still very much a compromise but one which, I hope, will prove useful for some time to come, if it gets published in this or an even more drastically revised form, which seems increasingly likely.

APPENDIX

Sample pages from some existing and proposed dictionaries of Tok Pisin

The following is an illustration of the differences between Schebesta and Meiser 1945, Balint 1973, Mihalic 1971 and some pages from the latter as revised by P. Mühlhäusler.

(a) Schebesta and Meiser 1945

- A interj. 1. Exclamation of surprise, astonishment; Ah, look at this; that's it! 2. Exclamation of understanding; ah or ah, so! A so, nau mi save! *Oh, I know it!* The Japanese took over the expression and made a soska out of it; in a question, a soska-ne? These expressions were frequently used by the natives. 3. Exclamation of fury, esp. by children and women. 4. a, in connection with o, or else alone, is used by boys and men as an exclamation to irritate girls and women; these letters stand for the male and female private parts. When working the boys will call out "o-a, o-a". O stands for kok, a for kan.
- interrog. p. 1. a, indicating a question, is placed at the end of a sentence. Yu-a? *Is that you?* Papa i kam finish a? *Has father come?* 2. a, often serves to emphasize the meaning of the preceding sentence. Asede (asde) yu no work liklik! A! Yu slip tasol! A! *Yesterday you did not work a bit! that's true! You slept the whole day! That is true, too!*

ABAUT (E. *about*) (gen. colloq. ebaut, nabaut, nambaut.), adv., Disfelo Flaur i kamap about, ebaut, etc. *This flower grows everywhere.*

ABERIS, cf. abrus.

ABRUS, adv. 1. To be apart from. Em i stop abrus long ol. *He stands apart from the rest.* 2. Alongside. Putim disfelo divai abrus long aderfelo. *Put this trunk alongside the other.*

- v.i. to pass (one another). Yu wokebaut abrus long mi long rod, tasol yu no lukim mi. *You passed close by me on the road, but you did not see me.* To move near one, to evade, to repel, to keep away from. Mi abrus long ol man nogud. *I stay away from all bad men.* Yu mast (or mas) abrus long olgeder traiim belong em. *You must repel all his temptations, or: you should avoid all his temptations.*

ABRUSIM, v.t. 1. To dodge. Mi abrusim spir. *I dodged the spear.* Mi abrusim ren. *I dodged the rain.* 2. To evade, avoid artfully. Kokonat i fuldaun, tasol mi abrusim em. *A coconut fell down but I evaded it (by a sudden shift).* 3. To avoid carefully. Abrusim olgeder traiim belong disfelo man. *Avoid carefully all the temptations of this man.* 4. General meaning: all things which should not be seen, heard, done, known, touched, etc. Things to be stayed away from. Abrusim ol disfelo samting. Abrusim fashin belong stil. *Keep away from stealing.* Yu laik go long Australia, yu abrusim plenti ailand. *On the way to Australia you pass many islands.* Mifelo ken abrusim sik, tasol mifelo no ken abrusim indai. *We may avoid sicknesses, but we cannot avoid death.* Mi abrusim disfelo man. *I do not like to meet this man.* Mi abrusim olkaind snek. *I keep clear of all sorts of snakes.*

ABUS, n. 1. Primary sense: pork, since abus (pig, pigmeat, pork) is the most common meat among the natives. Abus bulmakau beef. 2. Enlarged sense: fish, crabs, anything that may be eaten in a minor portion with other things in a larger portion, such as sago, taro or yams. Vegetables may therefore be called abus when dished out in small quantities with sago, etc. 3. Metaph.: everything that is very much liked, or liked as much as meat. Yu laik rais? *Do you like rice?* Yes, em abus belong mi! *Yes, that's meat to me!* - a strong tribe uses it in speaking of a weaker tribe, because they kill, devour them like a morsel of meat. Ol i abus belong mifelo. *They are our meat.*

- Abus is anything that fits in another thing and though a minor part, is necessary to complete it. Thus a shoe string may be called abus belong shu. A small lump (stone or wood) put under a stand to keep it in balance may be called abus. The main idea is, a small thing that helps to give a larger thing its last and final perfection.

ABUSIM, (cf. abus), v.t. To dish out (meat with the rest of the food). Abusim kaikai long meat. *Put a little meat with my food.* Abusim bred long buter. *Put butter on the bread.* Abusim taro long kokonat. *Put some coconut with the taro.* - v.t. & i. Ol bulmakau na bigbel abusim wantaim. *The cattle and the buffaloes are all mixed up.* Mi abusim ol meme wantaim ol shipship long wanfelo haus. *I brought the goats and the sheep together in one room.* Disfelo man i abusim nambaut ol tok. *This man mixes up the words of different languages.* Em i abusim ol tok. *He always gives another story about the same thing. He talks nonsense.*

ADERFELO, (E. other fellow) (colloq. narafelo, onarafelo, arafelo), n. Others, other. Ol aderfelo. *All the others.* With other words it forms compound words, such as aderfelo-mama *another mother, a woman who is a mother, or like a mother to me*; also called smol-mama, small-mama. This may be an aunt, step-mother, foster-mother. Likewise, aderfelo-papa. - adj. Other, else, different, second, next. Mi laikim aderfelo klos. *I want the other dress.* Em gudfelo man, aderfelo i nogud. *He is a good man, the other is not good.*

ADERKAIND, (E. *other kind, another kind*) (colloq. narakain, arakin, arken), adj. Other kind, a different kind, differently fashioned, made, done, fancifully attired. Em i aderkaind olgeder. *He is altogether different.* Mi laikim aderkaind klos. *I want a different dress, an other kind.* N.B. Aderfelo points to difference in number; aderkaind to difference in quality. - n. Ol i aderkaind-man. *A different type of man*; different in character or shape or fancy make-up. - adv. Differently. Aderkaind as adj. and adv. may have a comparative, which is formed by doubling the word. Disfelo stor i aderkaind aderkaind tru. Nau yu tok aderkaind aderkaind olgeder. As an adj. aderkaind may also have the meaning of a superlative of any adj. Mi lukim plenti haus finish, tasol haus belong Master, man, em i aderkaind! *I have seen many houses, but the Master's house, my word, that's different!* For the natives, aderkaind in this connection has the force of a superlative, either in a good or in a bad sense.

ADERSAID, (E. *other side*) (colloq. arasaid, narasaid), n. Other side, the reverse side. Tanim, lukim adersaid belong moni. *Turn it over and look at the other side of the coin.* Go long adersaid belong river. *Go over to the other side of the river.* More common than adersaid is the expression aderfelo hap. (cf. haf). Aderfelo hap (haf) belong moni; belong river. - adv. Putim adersaid. *Lay it on the other side.* Kanu i stop long adersaid. *The canoe is on the other side of the river.*

ADERTAIM, (E. *other time, another time*) (colloq. arataim, narataim), adv. some other time, at another time. Yu kam adertaim, mi no gat time nau. *You come at another time, I have no time for you now.* Long aderfelo taim is often used instead of adertaim.

ADERWE, (E. *other way, another way, the other way*) (colloq. arawe, narawe), adv. the other way, in another manner. Yu no tanim olsem, tanim aderwe. *Do not turn it like that, turn it the other way.* In this case it would also be correct to say Yu no tanim olsem, tanim aderkaind. Yu no pasim rop olsem, pasim aderwe. *Do not tighten the knot that way, do it in another manner.*

ADERWE, (E. *other where*), adv. elsewhere (cf. wer). Yu no putim divai hir, putim aderwe. *Don't put the trunk here, put it somewhere else.* Yu no kam hir, yu go aderwe. *Do not come here, go somewhere else.* But note that mi go aderwe, yu go aderwe can have two meanings: *I shall go one way and you will go another way*; or: *I shall go somewhere and you will go somewhere.*

ADORIM, (E. *adore*), v.t. to adore. Mifelo adorim God tasol. *We adore only God.*

ADRES, (E. *address*), n. address. Nau yu raitim adres long paus. *Now you have to write the address on the envelope.* (This word is not well known.)

ADRESIM, v.t. to address. Adresim peper long frend belong mi. *Address this letter to my friend.* Mi adresim disfelo peper olsem wotnem? *What address shall I write on this letter?*

(b) Balint 1973

A, a [a] namba wan leta bilong Pisin alfabet; long raitim tok "anas" yu mas raitim leta "a" pastaim.

A mlapk long bihainim kwesten o tokstrong taim man i askim kwesten o mekim tokstrong i laik kisim tokbek olsem "yes" long man i harim [equivalent of "question tag"]; Yu laik kam, a?; Ramram, em i lusman tru, a?

ABRIS (long) *bpn* 1. long sait long [*beside*]; putim buk + long arapela.
2. longwei long [*away/far from*]; em i stap + long ol poroman bilong em.

ABRISIM *tt* (wpt abris long) 1. go han kais o han sut long a) [*pass by*]; sip i + ailan b) [*miss*]; naip i + em. 2. kalap longwei long samting nogut [*jump clear of*]; + spia. 3. i stap longwei long ol samting o man nogut [*avoid*]; + hotel long Praide; yumi mas + trink.

ABRUS = abris.

ABUS *n* 1. kaikai olsem mit o pis o kumu i go wantaim as kaikai bilong peles.
2. giaman kaikai bilong grisim pis na pulim [*baît*]; painim + bilong putim long huk. 3. ol wel animal man i save painim long bus na kilim bilong kaikai [*game*]. 4. samting man i laikim tumas (long holim o mekim) [*hobby*]; soka em i + bilong mi.

ABUSIM *tt* putim as kaikai wantaim arapela kaikai [*mîx*].

A.D. [*eidi*] *stf* bihain long taim Jisas i bon.

ADRES *n* nem bilong peles man i stap [*address*]; wonem + bilong yu?; + bilong olgeta taim + bilong man i stap longpela taim long wanpela peles; + bilong salim pas nem bilong peles na bokis namba bilong man yu salim pas; + bilong wok nem bilong peles bilong wok.

ADRESIM (pas) *tt* raitim nem bilong man wantaim nem bilong peles na (bokis) namba bilong em [*address*].

ADVAISA *n* man gavman i baim long givim gutpela skultok bilong ol kain save o wok bilong gavman [*adviser*].

AFRIKA *n* kontinen i stap namel long Amerika na Asia, as peles bilong planti blakman, i hat olgeta taim [*Africa*].

AGEI *ktk* nois man i save mekim taim em i hamamas tru o i gat bikpela pein [*wow or ouch*].

AI *n* 1. ap bilong ol man na animal i save iusim long lukluk [*eye*]; + bilong em i raun man i sik o spak na i nonap lukluk stret; + bilong man i hevi man i laik silip turu; + bilong man i kamaul man i gat bikpela sori tumas na em i karai; + i pas a) + bilong man i bagarap, b) man i no save em i mekim wonem; hap + i pas lapun turu; + bilong man i ret man i koros; brukim + pasim + kwiktaim na opim gen; lukim long wan hap + tasol lukim hariap na lusim. 2. + bilong botol/daram hat i pasim maus bilong botol/daram [*cap/head*]; + bilong haus pes bilong haus [*front*]; + bilong nil bilong samap hul bilong supim teret [*eye*]; + bilong pensil [*point*]; + bilong sua namel bilong sua [*head*].

AIAI *n* 1. Longpela liklik diwai i gat planti liklik han. I gat tupela kain. Wanpela kain i stap olgeta taim long Papua Nu Gini na pikinini bilong en i sotpela na braitpela mo long pikinini bilong arapela kain we i kam long Polinisia. 2. pikinini bilong diwai + i ret antap na grin dambelo; pikinini bilong + bilong Papua Nu Gini i sot na brait, i gat ol liklik lip olsem grile i stap antap na man i mas rausim ol pastaim long ol i orait long kaikai. Pikinini bilong + i kam long Polinisia i longpela na brait nating na i nogat liklik lip olsem grile antap.

AIBIKA *n* liklik diwai i gat lip bilong kaikai olsem liklik lip bilong popo.

AIDIA *n* tingting i kamap insait long het bilong man [*idea*]; em i bin + bilong kaunsil long wokim rot; + bilong yu long statim stua i gutpela tasol yumi mas i gat mo moni pastaim.

AIDIN *n* wara marasin ol i wckim long garas bilong solwara bilong stopim blut i kamaut taim man i katim sikin na bilong kilim i dai jem sapos i stap long arere bilong sua [*iodine*].

AIGALAS *n* tupela galas antap long nus i halivim man i lukluk gut [*spectacles*].

AILAN *n* 1. giraun wara i stap raun long en long san i kamap na san i godaun [*island*]. 2. adres man bilong bikpeles i save iusim taim em i adresim man i kam long sampela + [*islander*] ; Sepik i bungim Manus: "Apinun, +!"

AIAN *n* 1. samting man i tekemautim long giraun long wokim kar, haus, bris na planti samting mo [*iron*]. 2. samting bilong stretim ol kolos [*iron*].

AINANGA *n* liklik pis tru olsem kol bilong kaikai o bilong putim long huk na pulim bikipela pis [*whitebait*].

(c) Mihalic 1971

A

- 1) This is an exclamation of astonishment or surprise
Yu, a? = *You, huh?*
Tru, a? = *Is that right? You don't say! So that's true, huh?*
- 2) An exclamation of interrogation
Yu no sem, a? = *Aren't you ashamed of yourself?*

ABRUS, ABRIS (Mel.)

- 1) to be apart from
sanap abrus long ol = *to stand apart from them*
- 2) alongside
Putim dispela plang abrus long arapeia. = *Put this plank alongside the other one.*
- 3) to pass by, to miss
Spia i abrus long mi. = *The spear missed me, passed me by.*
- 4) to keep away from, keep clear of, to evade, to avoid
abrus long ol man nogut = *to keep away from evil doers*

ABRUSIM, ABRISIM

- 1) to get out of the way of something, to evade, to avoid something
abrusim spia = *to dodge a spear*
abrusim samting nogut = *to avoid something harmful*
- 2) to pass by something, to bypass something
abrusim ailan = *to pass by an island, to bypass an island*

ABUS (Gaz)

- 1) a side dish consisting mainly of pork, meat, fish, or sea foods
Mipela i no gat abus. = *We do not have any meat.*
abus bilong huk = *bait*
- 2) a tidbit, something much liked, a delight
Singsing em i abus bilong mi. = *Dancing is my delight.*
- 3) a shim
Putim abus aninit long lek bilong tebol. = *Put a shim under the leg of a table (to make it level).*
- 4) an easy mark
Ol kanaka bilong hap i olsem abus bilong mipela. = *The natives over there are our "meat", (i.e. we can defeat them at will).*

ABUSIM

- 1) to garnish, to season
 abusim saksak long pis = *to garnish sago with fish*
 abusim taro long kokonas = *to season the taro with a little coconut*
- 2) to mix, to mix up
 abusim nabaut ol tok = *to mix words of several languages*
 abusim ol paul wantaim ol pato = *to get the ducks and chickens all mixed up, intermixed*

ADRES (E)

address

ADRESIM

to address a letter or parcel

AFRIKA

Africa

ol man bilong Afrika = *the Africans*ol Afrika = *the Africans*ol Afrikaman = *the Africans*

AI (E)

- 1) an eye
 Ai bilong mi i slip. = *I am sleepy, drowsy; I doze off.*
 Ai bilong mi i hevi. = *I am sleepy.*
 Ai bilong em i tudak. = *He is blind. He is jealous.*
 Ai bilong mi i raun. = *I am dizzy; I feel giddy.*
 lukim long wan ai tasol = *to look at quickly, superficially*
 sanap long ai bilong ol = *to stand where all can see you; to stand in view of everyone, before everyone's eyes.*
 brukim ai = *to wink*
 Ai i ret. = *He is angry.*
- 2) a lid, tip, opening
 ai bilong botol = *the lid or cover of a bottle*
 ai bilong dram = *the head of a drum, the bung of a drum*
 ai bilong haus = *the gable of a house*
 ai bilong kokonas = *the sprout hole of a coconut shell*
 ai bilong pensil = *a pencil point*
 ai bilong sospen = *the lid of a pot*
 ai bilong sua = *the head of a sore or abscess*
 ai bilong taro = *a taro bud*

AIAI (Mel)

- 1) the Malay apple fruit and tree (*Yambosa malaccensis*)
- 2) a kind of hardwood (*Eugenia malaccensis*)

AIBIKA (Gaz)

a plant with edible leaves (*Abelmoschus manihot*)

AIDIA (E)

idea

AIDIN (E)

iodine

AIGLAS (E)

eyeglasses, spectacles

also known as: glas bilong ai

AILA (Gaz)

a tree with edible fruit (*Inocarpus fagiferus*)

AILAN (E)

island

ailan Kairiru = *Kairiru Island*

AIN (E)

iron

- 1) iron, steel, metal

ain bilong wokim kanu = *a canoe adze*

ain tru = *steel*

ain bilong skrapim saksak = *a sharpened piece of pipe used for shredding the pith of the sago palm while processing it*

ain bilong tamiok = *an axe head*

- 2) of iron, of metal

bokis ain = *metal box*

- 3) a spear with an iron head

sutim long ain = *to shoot something with an iron-headed spear*

- 4) the pressing iron

AINANGA (Gaz)

whitebait, small fish

(d) The same pages from Mihalic 1971 with revisions by P. Mühlhäusler

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A-A

yes (coll.)

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- 4) to keep away from, keep clear of, to evade, to avoid

abrus long ol man nogut = *to keep away from evil doers*

- 5) overtaking

i gat bikpela tambu long dispela abrus = *there is a strict rule against such overtaking*

ABRUSIM, ABRISIM

- 1) to get out of the way of something, to evade, to avoid something

abrusim spia = *to dodge a spear*

abrusim samting nogut = *to avoid something harmful*

- 2) to pass by something, to bypass something

abrusim ailan = *to pass by an island, to bypass an island*

ABUS

- 1) animal (possibly E; animals) edible land animal
man ya i go lukautim abus long bus = *this man is going to hunt animals in the bush*
- 2) side dish consisting mainly of pork, meat, fish or sea foods
Mipela i no gat abus. = *We do not have any meat.*
abus bilong huk = *bait*
- 3) tidbit, something much liked, delight
Singsing em i abus bilong mi. = *Dancing is my delight.*
- 4) shim (rare)
Putim abus aninit long lek bilong tebol. = *Put a shim under the leg of table (to make it level).*
- 5) easy mark
Ol kanaka bilong hap i olsem abus bilong mipela. = *The indigenes over there are our "meat". (i.e. we can defeat them at will)*
Abus bilong tumbuna kandare (= kok) = (Tok Bokis) *she suits my sexual desires.*

ABUSIM

- 1) to garnish, to season
abusim saksak long pis = *to garnish sago with fish*
abusim taro long kokonas = *to season the taro with a little coconut*
- 2) to mix, to mix up
abusim nabaut ol tok = *to mix words of several languages*
abusim ol paul wantaim ol pato = *to get the ducks and chickens all mixed up, intermixed*
abusim solwara wantaim wara = *to bring both good and bad news*

ADMINISTRETA see: etministreta

ADRESIM (E, Urb.)

to address a letter or parcel
(Rur. raitim nem)

ADRES (Urb.)

address
(Rur. nem na asples)

AFRIKA (E)

Africa
ol man bilong Africa = *the Africans*
ol Afrika = *the Africans*
ol Afrikaman = *the Africans*

AGAI

ouch!

AI (E)

- 1) an eye
aiklia = *to be informed*
ainogut = *to have bad eyesight*
aipas = *to be blind*
airaun = *to be dizzy, dazed*
aislip = *to be very tired*
Ai bilong mi i slip. = *I am sleepy, drowsy; I doze off.*
Ai bilong mi i hevi. = *I am sleepy.*
Ai bilong em i tudak. = *He is blind. He is jealous.*
Ai bilong mi i raun. = *I am dizzy; I feel giddy.*

Ai bilong mi i sol. = *I am sick.*
 lukim long wan ai tasol = *to look at quickly*
 sanap long ai bilong ol = *to stand before everyone's eyes*
 brukim ai = *to wink*
 Ai i ret. = *He is angry.*
 Long ai bilong mi. = *In my opinion, view.*

- 2) a lid, tip, opening
- ai bilong botol = *the lid or cover of a bottle*
 - ai bilong dram = *the head of a drum, the bung of a drum*
 - ai bilong haus = *the gable of a house*
 - ai bilong kokonas = *the sprout hole of a coconut shell*
 - ai bilong pensil = *a pencil point*
 - ai bilong sospen = *the lid of a pot*
 - ai bilong sua = *the head of a sore or abscess*
 - ai bilong taro = *a taro bud*

AI (int.)
 wow!

AI SIT (vul.)
 shit!

- AIAI (Mel.)
- 1) the Malay apple fruit and tree (*Yambosa malaccensis*)
 (SM. "The so-called New Guinea apple. In some districts also called laulau. In other districts again there is a difference made between aiai and laulau. Aiai is an egg-shaped apple; and laulau a round-shaped apple. There are other fruits, white, red and yellow, shaped like a small bell; these fruits are also called aiai, resp. laulau.")
 - 2) a kind of hardwood (*Eugenia malaccensis*)

AIBIKA (Tolai: ibika)
 a plant with edible leaves (*Abelmochus manihot*)

AIDIA (E, Urb.)
 idea
 (Rur. tingting)

AIDIN (E)
 iodine

