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MATERIALS IN NEW GUINEA PIDGIN  
(COASTAL AND LOWLANDS)

by

Don Laycock



Department of Linguistics  
Research School of Pacific Studies  
THE AUSTRALIAN NATIONAL UNIVERSITY

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EDITOR: S.A. Wurm. ASSOCIATE EDITORS: D.C. Laycock, C.L. Voorhoeve.

ALL CORRESPONDENCE concerning PACIFIC LINGUISTICS, including orders and subscriptions, should be addressed to:

The Secretary,  
PACIFIC LINGUISTICS,  
Department of Linguistics,  
School of Pacific Studies,  
The Australian National University,  
  
Canberra, A.C.T. 2600.  
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## EDITORS' PREFACE TO SERIES D

An increasing number of manuscripts and other materials has been made available to the editors for possible publication which do not appear suitable for inclusion in the existing Series A, B and C of *PACIFIC LINGUISTICS*, but which nevertheless constitute valuable materials worthy of publication.

It has therefore been decided to add a new series, named Series D - *Special Publications*, to the established series, and to include in it archival materials, texts, vocabularies, course materials, short technical manuals, and other special types of materials. The previous *Bulletin Series* is superceded by this Series D, and *Bulletins* have been made a part of it.

The Editors

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## INTRODUCTION

### PRELIMINARIES

Books, like cities, and many other human artefacts, grow in many ways. Only sometimes are they planned from start to finish; at other times they grow *ad hoc*, gathering accretions to meet new exigencies. This book is of the latter type. It was never planned as a full course in Pidgin, and some of its shortcomings in this respect may perhaps be forgiven if the course of its development is understood.

The genesis of this book, and of the companion volume on Highlands Pidgin by Professor Wurm, was a manuscript prepared by Professor Wurm for the eliciting of native languages in New Guinea. It was designed for the novice fieldworker, and contained long lists of the vocabulary and sentences which a fieldworker should obtain in order to have a solid core of material on which the basic grammar of the elicited language could be based. The arrangement of the items reflects the original purpose. Pidgin and Motu translations of the items were provided.

In about 1960 or 1961, during one of Professor Wurm's absences, I received a number of requests for teaching materials in Pidgin; at that stage almost nothing was available but the excellent grammar and dictionary of Rev. Francis Mihalic.<sup>1</sup> To fill the gap, I tape-recorded the Pidgin section of the eliciting manual, added a small number of texts in Sepik Pidgin, and sent this off to enquirers with a photocopy of the relevant text. By the time Professor Wurm returned, the requests for this Pidgin material had grown considerably. He prepared tapes of the eliciting material in Highlands Pidgin, and added some dialogues and some typical Highlands texts; we then arranged for the taped material to be mimeographed, and the two texts, with appropriate tapes, were distributed, first by the Department of Anthropology and later by the

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<sup>1</sup>Grammar and Dictionary of Neo-Melanesian, by Rev. Francis Mihalic, S.V.D., Mission Press, Techny, Illinois, 1957 (and later editions, Sydney).

Department of Linguistics, as *Course in New Guinea (Sepik) Pidgin*, and *Course in New Guinea Highlands Pidgin*. The Wurm course was somewhat longer than mine, not only because of the additional dialogues, but also because I had been more ruthless in cutting out repetitions and sentences which were appropriate for the original eliciting purpose, but not for learning Pidgin.

These two courses proved best-sellers, and were distributed widely. Many purchasers were however disappointed with the quality of the tapes, which were often copied hastily, and suffered from distortions and omissions; nevertheless, many people with work to do in New Guinea acquired a useful grounding in Pidgin that they would not otherwise have had.

When the original supply of the mimeographed courses ran out, both Professor Wurm and I were reluctant to reprint them, mainly because we were aware of their somewhat unsatisfactory nature. Also, Professor Wurm was writing an extensive manual of Pidgin (still forthcoming, and further delayed by other work pressures) which was to replace the two original courses.

However, by the end of 1969, the need for the original courses was still apparent, and Professor Wurm and I decided, after all, to revise and reprint the original courses. This volume represents the revision of the Sepik Pidgin course, with the addition of the dialogues from the Highlands course, and an additional text. In the arrangement of material, it still betrays its origin as an eliciting manual, but this is less apparent in this edition than in the older one, because the headings have been altered slightly. New items have been added, the Pidgin has been corrected, and further repetitions have been deleted. The book now contains a wealth of material useful for the speaking of Pidgin in village contexts. Unfortunately, like its predecessor, it is somewhat lacking in vocabulary and sentences useful for the speaking of Pidgin in more Europeanised contexts - giving orders to native servants in the household, or to employees on a labour line, for instance. To have included these would have taken more time than can be currently spared. This is less of a lack, however, when one realises that the vocabulary required in these situations is almost totally derived from English, so that the person who masters Pidgin from this work will have no trouble in adapting his usage to cover any eventuality.

Because of the differences in the original volumes, and the revisions here incorporated, this edition differs even more from the Wurm revision of the Highlands Pidgin course, though the basic format is the same. The introductions also differ. This is somewhat unfortunate, as the two texts were intended to be complementary, so that the purchaser could

choose which variety of Pidgin was more appropriate to his needs. The discrepancies cannot be eliminated at this stage without a great deal of extra work, so we can only recommend to potential purchasers that if they really want to know Pidgin, they should buy both volumes, and forgive us for the unavoidable repetition. Professor Wurm's manual of Pidgin, when available, should incorporate the best from both volumes.

No tapes of this volume have yet been made. The original Sepik Pidgin tapes could be used with it, but will cause inevitable frustrations when the text does not match the tape. It is hoped that tapes will be made later in 1970 by native Pidgin speakers, and purchasers of this volume are welcome to direct their enquiries about these to the publishers.

#### DEVELOPMENT OF NEW GUINEA PIDGIN

The ultimate origins of Pidgin are obscure, less because of the time element involved than because few people ever took the trouble to record languages which were used solely for different cultural and linguistic backgrounds. But we can distinguish the main streams which flow into the Pidgin of today. It has for instance been claimed (by Whinnom (1965)) that all pidgins with a European language as base have a single origin in the pidginised form of Italian and Spanish known as Sabir, and widely spoken in the Mediterranean during the Middle Ages. A Portugese version of this was brought to the Malay archipelago and to Macao. In Macao and Hong Kong, this Portugese pidgin became adapted by the nineteenth-century English settlers of China; the Portugese vocabulary was replaced by English vocabulary, and continued as a practical means of communication for about two hundred and fifty years, into the second half of the twentieth century.

The golden age of this Chinese pidgin was the mid-nineteenth century. Somewhat earlier, versions of this pidgin were taken to the South Seas, by traders in sandalwood and trepang; this language, which is known as Beach-la-Mar (from *bêche-de-mer*, a French name for the trepang), and which is still spoken to some extent in the New Hebrides and Fiji, is the direct ancestor of Melanesian Pidgin, but shows many differences from it.

By about the middle of the nineteenth century two new *motifs* in the development of Melanesian Pidgin make their appearance: the development of Queensland sugar industry, and the appearance of German trading, and, later, colonial interests in the Pacific. The relative importance of these two streams has been argued (by, for example, Salisbury 1967) but it is certain that both played an important part in

the development of New Guinea and Solomon Islands Pidgin. The Queensland sugar industry required large numbers of labourers who could stand tropical conditions and hard work. In the opinion of the time, it was felt that the first condition excluded white Australians, and that the second excluded Australian aboriginals, so, in 1847, the iniquitous system of 'blackbirding' was introduced, although it was not till later that it became a major industry. Natives of coastal regions of Melanesia - principally the Solomon Islands, Fiji, the New Hebrides, the Louisiade archipelago, New Britain, and New Ireland - were cajoled, kidnapped or coerced by 'blackbirders' into working for two years on the Queensland canefields. Perhaps in some cases they already spoke Beach-la-Mar or some other form of pidgin; in any case, a pidginised language grew up very quickly in this artificial Queensland community. Here, too, the present-day pattern of the spread of Pidgin was first established, in that the new language tended to be used more as a means of communication between natives of quite diverse linguistic backgrounds, rather than as the vehicle of commands of white overseers.

During the course of the Melanesian labour system in Queensland, and at the end of it in 1902, natives were repatriated when their time had expired. If they were lucky, they were taken to their home islands; others were dropped at the ships' captains' nearest guess as to where they had come from. But, wherever they ended up, they took Pidgin with them, and spread it through countless villages throughout Island Melanesia and New Guinea.

At the same time - the second half of the nineteenth century - Germany was becoming interested in the Pacific, and German traders were operating out of Samoa as far as New Guinea. Their contact with other Pacific islanders, and the fact that their ship's crews were for the most part from Island Melanesia, and already familiar with Beach-la-Mar, helped spread Pidgin throughout New Guinea, and by the time Rabaul was fully functioning as the German administrative capital in the 1880's Pidgin in the New Britain area had become thoroughly established - a fact which accounts for the large Tolai element in the vocabulary of New Guinea Pidgin.

The Rabaul pidgin became, in the course of time, blended with the pidgin of the returning Queensland labourers, and the new language spread rapidly through German New Guinea, in spite of German efforts to replace it with German. In Papua, the opposition of Sir Hubert Murray to Pidgin, and his efforts at establishing Police Motu as the lingua franca, delayed the spread of Pidgin in Papua for some time, but the extensive population movements during World War II brought many Pidgin

speakers into Papua, and the opening up of new Highlands areas in Papua has relied on Pidgin as a lingua franca, rather than on Motu. In recent years Pidgin has been spreading throughout all parts of Papua and New Guinea. It is now spoken by well over half a million people in the Territory - for the most part indigenes - and is thus far and away the majority language of Papua-New Guinea, with over twice as many speakers as English, and over four times as many speakers as Police Motu or the largest regional language (Population Census 1966).

## LEXICON

Though New Guinea Pidgin is a 'mixed' language, it is in fact somewhat less hybrid in its vocabulary than is English. A count of the vocabulary from Mihalic's dictionary gives the following percentages for the origins of Pidgin words: English 77%, Tolai 11%, other New Guinea languages (principally Austronesian languages of New Britain and New Ireland) 6%, German 4%, Latin 3%, and Malay 1%. No counts have been made for running text, but one can say, impressionistically, that the proportion of English vocabulary may drop as low as 60%, or rise above 90%, depending on the subject of discourse.

Even this does not give a true picture. Less than half the German words, for example, are in common use, and many of these are gradually being replaced by English equivalents. All of the Latin terms are ecclesiastical, and are used only in mission contexts. The total number of words derivable from Malay is only about twenty. And claims that Pidgin has a significant proportion of Portugese, Spanish and Polynesian words are wildly exaggerated. The only Portugese words in Pidgin appear to be *bilinat areca nut*, *pikinini child*, and *save know*, while from Spanish we have only the two words *pato duck* and *kalabus prison*. From Polynesian languages there are less than a dozen words, of which *kanaka native*, *kaikai food*, *lotu church* and *taro taro* are typical. The vocabulary of Pidgin is thus no more 'mixed' than that of any modern European language.

In recent times the influx of English words has increased considerably. It remains to be seen whether Pidgin can survive the continuous influence from English without altogether losing its own identity and becoming a form of 'broken English', such as that spoken by Australian aboriginals.

## ORTHOGRAPHY

Pidgin has been spelt in many ways during the course of its history. Most Europeans originally spelt the words of Pidgin as if they were the English words from which they were derived, so that yumi appeared as *you-me*. Many Europeans still spell Pidgin in this unsatisfactory fashion, but most have long since accepted the principle that Pidgin should be spelt phonetically, with consistent pronunciations given to each letter of the orthography. The mainlines of the spelling used at present were drawn up by the American linguist Robert A. Hall Jr., and most writers on Pidgin do not deviate widely from his recommendations, which are followed in Father Mihalic's dictionary.

The orthography of this volume does not differ markedly from that used by Father Mihalic, or from the new proposed standardised orthography used in the translation of the New Testament<sup>1</sup>; nevertheless, it has not been checked throughout, and some minor differences will occur. In a few cases, these differences reflect the pronunciation of the speakers of the Pidgin I know best, and are therefore an indication of slight disagreement with some aspects of the new orthography, which in any case has not as yet been widely promulgated. The reader will have no difficulty in adapting to the new orthography should he so desire.

## PHONOLOGY

The sounds of Pidgin do not closely resemble those of English, though the phonology of Pidgin is in many ways related to that of English. The principal differences are to be found in the stops p t k b d g, in the continuants s r and l, and in the vowels. These differences are as follows:

- p Always unaspirated<sup>2</sup> - that is, lacking the slight puff of air that follows English p in words like pit; like p in French petit. Pronounced by some native speakers, in some words, as a type of f [ϕ].

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<sup>1</sup>Nupela Testamen bilong Bikpela Jisas Kraist, British and Foreign Bible Society, Canberra-Port Moresby, 1969.

<sup>2</sup>In the pronunciation of almost all native speakers. However, in a few areas, especially in the Southern Highlands, p t and k may be aspirated in all or some positions. This reflects the pattern of the native languages in the area.

- t Always unaspirated<sup>1</sup>, unlike English t in take; like French t in tante. Pronounced with the tongue closer to the teeth (again as in French) than English t. By some speakers pronounced as s, or r between vowels.
- k Always unaspirated<sup>1</sup>, unlike English k in king; like French c in coeur. Pronounced as a fricative [x] (like ch in English loch or German lachen) by some speakers.
- b Often prenasalised (i.e., pronounced as if spelt mb) by native speakers of Pidgin.
- d Often prenasalised, as if nd. May be pronounced as r in some areas.
- g Often prenasalised, like ng in finger.
- s Pronounced with the tongue closer to the teeth than English s. May become t in some areas.
- r Pronounced as a flap [ɾ], *never* like the r in English words, the effect is that of a d pronounced rapidly.
- l Pronounced as a clear flap [ɺ], unlike English l; closely resembles r.

The orthography of Pidgin recognises only five vowel symbols, a e i o u, and in Highlands Pidgin perhaps only five vowels occur in the language. In coastal forms of Pidgin, however, two contrasting pronunciations are often encountered for each written vowel symbol; these are given below. Note that all vowels in Pidgin are short, or at most half-long, and that the differences between them are (with the exception of [a] and [a·]) differences of quality, not quantity.

The following chart sets out the ten vowel distinctions recognisable in coastal varieties of Pidgin. To these, some Pidgin speakers who have learnt English add an eleventh, as a third pronunciation of o. This is [ɔ], as in English court (Pidgin kot). The bulk of Pidgin speakers, however, pronounce this vowel as [o] or [ɒ].

---

<sup>1</sup>See footnote 2 on previous page.

## Examples:

|   |      |         |  |
|---|------|---------|--|
| a | [a]  | in hat  | <i>hot</i> ; similar to Australian English cut     |
|   | [a·] | in hat  | <i>hard</i> ; similar to Australian English heart  |
| e | [e]  | in wet  | <i>wait</i> ; similar to French é in été           |
|   | [ɛ]  | in bet  | <i>bench</i> ; similar to Australian English bed   |
| i | [i]  | in nil  | <i>nail</i> ; similar to French i in pique         |
|   | [ɪ]  | in pis  | <i>fish</i> ; similar to Australian English kiss   |
| o | [o]  | in kol  | <i>cold</i> ; similar to o in French rôle          |
|   | [ɒ]  | in dok  | <i>dog</i> ; similar to Australian English dog     |
| u | [u]  | in susu | <i>breast</i> ; similar to ou in French fou        |
|   | [ʊ]  | in pul  | <i>paddle</i> ; similar to Australian English pull |

The relationship between the sounds of Australian English and those of Pidgin can best be seen in the following table of how the spellings of some English words are adapted into Pidgin spelling:

| English | as in  | becomes Pidgin | as in    |
|---------|--------|----------------|----------|
| p       | pig    | p <sup>1</sup> | pik      |
| t       | tongue | t <sup>1</sup> | tang     |
| k       | key    | k <sup>1</sup> | ki       |
| b       | big    | b              | bikpela  |
| d       | dog    | d              | dok      |
| g       | goal   | g              | gol      |
| m       | mouth  | m              | maus     |
| n       | new    | n              | nupela   |
| ng      | sing   | ng             | singsing |
| ng      | finger | ngg            | pingga   |
| l       | leg    | l <sup>2</sup> | lek      |
| r       | round  | r <sup>2</sup> | raun     |
| s       | soap   | s              | sop      |
| h       | half   | h              | hap      |

---

<sup>1</sup>Unaspirated!

<sup>2</sup>Flapped!

| English | as in       | becomes Pidgin | as in                |
|---------|-------------|----------------|----------------------|
| w       | window      | w              | windua               |
| y       | young       | y              | yangpela             |
| z       | lazy        | s              | les                  |
| ch      | cheque-book | s              | sekbuk               |
| j       | Japan       | s, si          | Siapan               |
| j       | June        | j              | Jun <sup>1</sup>     |
| sh      | shame       | s              | sem                  |
| sh      | shoot       | si             | siut                 |
| th      | think       | t              | tingting             |
| th      | this        | d              | dispela <sup>2</sup> |
| f       | five        | p              | paip                 |
| f       | figus       | f              | fikus <sup>3</sup>   |
| v       | veranda     | v              | veranda <sup>4</sup> |
| v       | liver       | w              | lewa <sup>4</sup>    |
| w       | wait        | w              | wet                  |
| wh      | wheel       | w              | wil                  |
| y       | young       | y              | yang                 |
| x       | six         | kis            | sikis                |
| qu      | queen       | kw             | kwin                 |

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<sup>1</sup>In Pidgin, j is usually pronounced as s, and this is the preferable spelling, except in a few rare words.

<sup>2</sup>My own feeling is that most Pidgin speakers say tispela, but the spelling with d is standard.

<sup>3</sup>In Pidgin, f is almost always pronounced as p. The spelling and pronunciation f may be retained in rare words, such as *fikus rubber tree* or *profeta prophet*.

<sup>4</sup>In Pidgin, v should be used initially only in very rare words; it is pronounced b in this position by most Pidgin speakers. Between vowels, v is usually pronounced - and spelt - as w.

| English | as in  | becomes | Pidgin | as in   |
|---------|--------|---------|--------|---------|
| a       | anchor | a       |        | anka    |
| a       | bank   | e       |        | benk    |
| a       | card   | a       |        | kat     |
| a       | shake  | e       |        | sekim   |
| e       | belly  | e       |        | bel     |
| e       | where  | e       |        | we      |
| ei      | eight  | e       |        | et      |
| i       | fish   | i       |        | pis     |
| i       | feel   | i       |        | pilim   |
| i       | line   | ai      |        | lain    |
| o       | strong | o       |        | strong  |
| o       | hot    | a       |        | hat     |
| o       | post   | o       |        | pos     |
| o       | more   | o, oa   |        | mo, moa |
| o       | floor  | ua      |        | plua    |
| oa      | boat   | o       |        | bot     |
| u       | pull   | u       |        | pulim   |
| oo      | school | u       |        | skul    |
| ow      | now    | au      |        | nau     |
| oy      | boy    | ol      |        | boi     |
| ew      | news   | iu      |        | nius    |
| eer     | beer   | ia      |        | bia     |
| ere     | here   | ia      |        | hia     |

The above list is of course not complete, and there will be many exceptions. Nevertheless, it provides a useful guide for the adaptation of new words into Pidgin.

### STRESS

Most Pidgin words in isolation are stressed on the first syllable; the most common exceptions tend to be verbs derived from English verbs with the so-called prepositions 'out' and 'up', e.g. *bagarimapim ruin*,

kamaut *exit*. Some words do not follow the stress of the English (or other language) word from which they are derived; the following, for example, are stressed on the first syllable: banana *banana*, kakao *cocoa*, kanaka *native*, pikinini *child*. The following common words have the stress on the second syllable: salat *stinging nettle*, semen *cement*, ating *perhaps*, bilip *belief*, ambrela *umbrella*, Australia<sup>1</sup> *Australia*, Amerika *America*, and a number of ecclesiastical terms borrowed from Latin, e.g. pekato *sin*, kompesio *confession*. This last class of words may have the main stress on syllables other than the first or second, e.g. matrimonio *matrimony*, konsekrasio *consecration*, but the beginner in Pidgin can safely ignore such comparatively rare words (rare outside of mission contexts, that is) for the time being. In general, the less common a word is, the more likely it is to retain the stress pattern of its source. If in doubt, copy the common native habit of stressing the first syllable regardless; this will probably be acceptable, if not correct.

Stress in noun phrases will be dealt with under grammar.

## GRAMMAR

A comprehensive account of Pidgin grammar will not be attempted here; the fullest account is still that to be found in the introduction to Rev. Mihalic's dictionary. Only a few salient points will be covered here.

Pidgin shares with English the major word classes, or 'parts of speech'; of pronoun, noun, verb, adjective, and adverb; but it uses them with greater flexibility, so that the same 'base' may be used as many different 'parts of speech'; thus we have strongpela man *strong man* (attributive adjective), man i strong *the man is strong* (*insistent*) (predicative adjective), rop i no gat strong *the rope has no strength* (noun), strongim pos *strengthen the post* (transitive verb), and tok strong *speak loudly* (adverb). Not all bases can undergo so many changes, however; thus muruk *cassowary* is a noun only, gat *have* is a verb only, and tru *truly* is an adverb only.

In what follows, then, 'noun' will mean a base functioning as a noun, 'verb' will mean a base functioning as a verb, and so on.

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<sup>1</sup>A better spelling of the Pidgin pronunciation would be *Astrelia*.

## PRONOUNS

Pidgin distinguishes, essentially, seven pronouns, three singular and four plural, as follows:

|    |                              |        |                           |
|----|------------------------------|--------|---------------------------|
| mi | <i>I, me</i>                 | mipela | <i>we, us (exclusive)</i> |
|    |                              | yumi   | <i>we, us (inclusive)</i> |
| yu | <i>you</i>                   | yupela | <i>you</i>                |
| em | <i>he, him; she, her; it</i> | ol     | <i>they, them</i>         |

Note that *em* can refer to males or females, or to things - that is, there is no gender distinction in Pidgin pronouns. The form *yu* can only be used when talking to one person; when talking to a number of people, one must say *yupela*.

The distinction of 'inclusive' and 'exclusive' is a feature taken over from Melanesian languages in New Guinea. One must always distinguish in Pidgin whether 'we' includes the person or persons spoken to or not. If the addressee is not included, one says *mipela*; if he is, one says *yumi*. Failure to observe the distinction can lead to misunderstandings; thus, a missionary must say *Jisas i-dai long yumi Jesus died for us* - that is, for Europeans and natives alike; if he said *Jisas i-dai long mipela* it would mean *Jesus died for us (missionaries)* (and not for the congregation).

The basic pronouns given above are often expanded in Pidgin by the addition of numerals specifying exactly the number of people involved in an action; these numerals are added to the singular pronouns, and to *yumi*; thus we have *mi tupela we two (exclusive)*, *yumi tupela the two of us (inclusive)*, *yu tupela you two*, *em tupela they two*. Similarly, one can say *mi tripela we three*, *mi popela we four*, *mi paippela we five*, and so on. The use of such forms is almost obligatory, especially when only two or three people are involved.

For larger numbers, one says *mipela ologeta we all (exclusive)*, *yumi ologeta all of us (inclusive)*, *yupela ologeta you all*, and (less often) *em ologeta they all*. If it is necessary to stress that only one person is involved in the action, *wanpela* is used: *mi wanpela i go tasol only I shall go*; similarly, *yu wanpela you alone* and *em wanpela he alone*.

The pronouns do not change when they are the objects of verbs, in the way that English *I* changes to *me*. However, the third person (*em*) is often not expressed after transitive verbs, it being understood after the transitive verb marker *-im* (see verbs, below); thus, *em i lukim mi he sees me*, but *mi lukim* or *mi lukim em I see him*.

After the two 'prepositional' markers long and bilong, em changes to en, and is written joined to the marker: mi go longen *I go to him*, papa bilongen *his father*. Em may be used in these phrases, but it is then emphatic: mi go long em *I go to THAT man*, papa bilong em *that man's father*.

Interrogative pronouns are treated below, under Interrogatives; demonstrative pronouns are treated under Adjectives.

## NOUNS

Nouns in Pidgin are used without articles, and have no number or gender; thus kapul means *a possum, the possum, possums, the possums, female possum, male possum*, and so on. Sometimes the third person pronouns are used to indicate number, and in these contexts are comparable to the definite article in English: em kapul hia *the possum here*, ol kapul i stap long diwai *the possums in the trees*. The numeral wanpela is often weaker than in English, and may be translated as the English indefinite article 'a' in sentences like wanpela pukpuk i stap long dispela baret *there is a crocodile in this stream*.

Gender may be indicated by qualifying the noun with man or meri; thus, pik man *boar*, pik meri *sow*. As can be seen from these examples, nouns used as adjectives follow the noun they qualify (see Adjectives, below).

## VERBS

General. Just as nouns in Pidgin do not show number, so Pidgin verbs do not in themselves indicate tense - that is, the same basic verb form can be past, present, or future. Tense - and aspect, the grammatical category which specifies the *nature* of an action rather than the *time* (that is, whether the action is uncompleted, completed, intermittent, and so on) - is indicated, where required, by the use of auxiliary particles, or by the use of time adverbs.

Verbs may be transitive (have an object) or intransitive (with no object). The former are, with few exceptions, distinguished by the transitive verb marker -im.

Basic Paradigm. All verbs, and any certain other types of sentence discussed below, require the predicate marker i when the subject is in the third person. After first and second person pronoun forms ending in -pela, the use of i is optional; it is also required when an adjective or adverb separates the subject from the verb (mi tasol i go *only I go*). It is preferable to write this marker as a separate word, and not to join it, whether by hyphen or otherwise, to the preceding or following word.

The negative is formed by placing *no* immediately before the verb, and after the predicate marker. The basic paradigm of an intransitive verb, positive and negative, is then as follows:

## Positive

|  |                                       |
|--|---------------------------------------|
| mi kam <i>I come (came, will come)</i> | mipela (i) kam <i>we (excl.) come</i> |
|  | yumi kam <i>we (incl.) come</i>       |
| yu kam <i>you come</i>                 | yupela (i) kam <i>you come</i>        |
| em i kam <i>he, she, it comes</i>      | ol i kam <i>they come</i>             |

## Negative

|  |   |
|--|---|
| mi no kam <i>I do not come</i>               | mipela (i) no kam <i>we (excl.) do not come</i> |
|  | yumi no kam <i>we (incl.) do not come</i>       |
| yu no kam <i>you do not come</i>             | yupela (i) no kam <i>you do not come</i>        |
| em i no kam <i>he, she, it does not come</i> | ol i no kam <i>they do not come</i>             |

Commands and questions expecting the answer *yes* or *no*, are not always distinguished in form from statements, though the intonation differs. Thus *yupela i go?* means *did you go?*, and *yu kam!* means *you come!* Commands to a group of people are often given in the third person: *ol i go!* (*you*) *all go!* The predicate marker *i* is sometimes used in sharp commands: *yu i go!* *you go!*

Note that answers to negative questions differ from those of English. To the question *masta i no stap?* *is the master not at home?* The answer *yes* means *yes, it is true, he is not at home*, and *no* means *no, what you say is false, he is at home*. This feature of Pidgin gives rise to many misunderstandings among beginners in the language.

As mentioned above, the borderline between noun, verb and adjective in Pidgin is not always clear. This explains why sentences involving adjectives or nouns, of the sort where we would use 'is' in English, are expressed in exactly the same way as the basic verb paradigm. Thus we have sentences with nouns and adjectives like: *em i man he is a man*; *mi no dewel I am not a spirit*; *yu kaunsila? are you the councillor?*; *muruk i no pisin the cassowary is not a bird*<sup>1</sup>; *mi sik I am sick*;

<sup>1</sup>In our terms, of course, the cassowary *is* a bird; but in many regions of New Guinea, the cassowary is regarded as being in a special class by itself, because it is large, and does not fly.

diwai i hevi *the tree is heavy*; yupela orait? *are you all right?*, ol meri i kros *the women are angry*.

The number of verbs which are never transitive, and which cannot be used as adjectives, is quite small. The most common are the following: amamas *be delighted with*, dai *die*, driman *dream*, go go, kam *come*, les *be tired*, lukluk *look*, resis *race*, ronewe *run away*, sekan *meet*, shake hands, sindaun *sit*, spik *utter*, stap *stay*, live, stori *narrate*, singsing *dance*, sing, toktok *converse*.

Transitive Verbs. The transitive verb suffix -im can be attached to a number of bases. It can transform a 'passive' concept into an 'active', as we see in the pair bruk *broken*/brukim *to break*; or else it can be regarded as a 'causative' marker, as also in the preceding pair (*cause to become broken*), and in pairap *explode* (intr.)/pairapim *cause to explode*, *blow up*. Typical transitive verbs (which never occur without the suffix -im) are as follows: haskim *ask*, bekim *return*, dilim *distribute*, harim *hear*, karim *carry*, kilim *hit*, kisim *get*, mekim *do*, painim *find*, peim *pay for*, pilim *feel*, planim *bury*, putim *place*, salim *send*, soim *show*, siubim *push*, tanim *turn*.

With some verbs, the transitive verb suffix -im can be regarded as equivalent to the use of long after an intransitive form of the same verb; there may be a slight difference in meaning, however - compare English *I hit him* and *I hit at him*. Typical verbs of this group are bilipim/bilip long *believe (in)*, goapim/goap long *climb*, grisim/gris long *flatter*, potoim/poto long *photograph*, singautim/singaut long *call*, tokim/tok long *tell*, wetim/wet long *await*. Sometimes the distinction may resolve an ambiguity; thus wasim can mean *watch* or *wash*, but was long can only mean *watch*.

A small number of common transitive verbs never occur with the suffix -im in their basic meanings; these are gat *have*, kaikai *eat*, plei *play*; save *know* (and compounds luksave *recognise by sight* and smelsave *recognise by smell*, pekpek *excrete*<sup>1</sup>, pispis *urinate*<sup>1</sup>, tekewe *clear (table)*, and tring *drink*. Two of these verbs, kaikai and tring, may occur with -im in slightly different meanings; kaikaim means *bite*, and tringim *swallow* or *suck*.

Virtually all remaining Pidgin verbs can be transitive or intransitive, the former taking the marker -im and the remainder lacking it. Examples of verbs of this type are: bilas *be decorated*/bilasim *decorate*,

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<sup>1</sup>In the expressions pekpek wara *excrete water (have diarrhoea)* and pekpek blut *excrete blood (have dysentery)*; pispis blut *urinate blood*.

hait *be hidden*/haitim *hide*, kamap *arrive*/kamapim *cause to arrive*, lus *lose out, be lost*/lusim *lose, undo*, ron *run*/ronim *chase*, sem *be ashamed*/semim *abash*, skul *learn*/skulim *teach*, tambu *forbidden*/tambuim *forbid*, wok *work*/wokim *make*.

Where a verb has two objects, a direct object and an indirect object, the indirect object is expressed by the use of the preposition long, but the decision as to which is the direct and which is the indirect object is not always made in the same way as in English; compare mi gipim wanpela pik long dispela man *I give a pig to this man* with mi skulim tis-pela man long tok pisin *I teach Pidgin to this man* (but note also English *I instruct him in Pidgin*). Other verbs which take two objects are bekim *give back*, soim *show*, and tokim *tell*. With the verbs gipim, soim, and tokim, the preposition long may be omitted, and the two objects then occur in the same order as in English (indirect object first): em i gipim mi pik *he gives me pork*, mi soim yu banara bilong mi *I show you my bow*, and ol i tokim mi wanpela gutpela samting *they told me something good*.

Aspect. Aspect has been mentioned above as one of the characteristics of Pidgin, independent of tense. Two common aspect markers are i stap for continuous action, and pinis for completed action; these markers usually follow the verb directly, but i stap may precede the verb, and both markers may be separated from the verb by the direct or indirect objects, or both. Examples: em i go i stap *he is (was, will be) going*; em i stap kaikai *he is (was, will be) eating*; ol i raunim pukpuk i stap *they are (were, will be) hunting a crocodile*; em i gipim kiau long mi pinis *he gave (has given, had given, will have given) me an egg*; ol i kamautim kaukau pinis *they (have, had, will have) pulled up the sweet potato*.

Habitual action is expressed by means of the auxiliary verb save, which in other contexts means *know*: ol man bilong wok long masta ol i save hatwok tumas *the men who work for Europeans work very hard*; bipo mipela save behainim rot bilong tumbuna *in the old days we used to conform to the ways of the ancestors*.

Two additional markers for continuous action, which yield different meanings from that expressed by i stap, are the adverbs nau and yet. The first of these refers to actions just having started, or just about to start, while the second expresses actions that have been going on for some time (and that one would expect to have finished); the usage is most clearly seen when the actions expressed are related to some other action. For example: ol i raunim pik; raunim nau, na wanpela man i lukim rot bilongen *they hunted a pig; they had just started the hunt*

when one man saw its tracks; ol i kaikai nau, bai yumi i go they are just about to start eating, so we shall leave; ol i kaikai yet, yumi wet long ol they are still eating, we shall wait for them; mipela painim kapul; painim yet, painim yet, bikpela ren i kam wasim mipela we were hunting possums; while we were still looking, we were caught by a heavy downpour.

Another unusual aspect marker in Pidgin is the adverb nating, used to express actions which are undertaken in vain, or for no obvious purpose: yu kam bilong wonem? mi kam nating why have you come? I haven't come for anything; mi siutim nating spia i go antap I fired an arrow into the air; mi gipim yu nating I give it to you for nothing (gratis). Note also the special uses of mi stap nating I am not married (or: I am naked, cr: I am here for no purpose) and mi wokabout nating I go round naked (or: I take a stroll).

Closely related in usage to the above aspect markers are the directional markers i kam and i go (more common in Highlands Pidgin than in Lowlands Pidgin), which indicate whether a verb of motion describes an action which approaches the speaker or which goes away from him. Examples: em i siutim spia i go (or em i siutim i go spia) he fires an arrow (away); ston i tantanim i kam stone rolls towards us.

The marker i go may also be used to denote continuous action, even when movement is not involved: ol i kaikai i go they go on eating (contrast ol i kaikai i stap they are eating). It is somewhat more common in this usage with nouns than with verbs: tok i go, na wanpela man i kirap nogut the talk continued, and one man became angry; wok i go the work goes on.

Very complex aspectual situations can be expressed by the use of two or more of these markers simultaneously, as in em i toktok i go i stap pinis he finished talking away.

Tense. Tense in Pidgin is commonly expressed by the use of time adverbs with the verb - em i kam tumara he will come tomorrow; em i kam aste he came yesterday - but, in addition, clear past and future tense forms are found. The past is commonly formed by using the aspect marker pinis, but one also finds the use of the auxiliary verb bin in this context: ol i bin siutim pik they shot a pig; em i bin dai long naintin-pipti he died in 1950. The most general future is expressed by bai (a contraction of baimbai, also heard), which always immediately precedes or follows the subject: bai ol man i kamap singsing the men will come and dance; dispela meri bai haptumara i marit this woman will get married the day after tomorrow; dispela diwai bai i pundaun this three will fall down. Where the subject is mi or yu, the predicate marker i is used when bai follows the subject: bai mi go, but mi bai i go; bai yu go, but yu bai i go.

Other future forms with aspectual overtones are expressed by the auxiliaries *ken* and *laik*; the former is the normal way of expressing the future in Highlands Pidgin. Examples: *tumara mipela ken i go long ples bilong yupela* (or *tumara bai mipela i go long ples bilong yupela*) *tomorrow we shall go to your village*; *balus i laik pundaun nau the plane is about to land*<sup>1</sup>.

The adverb *klosap* *nearly* is often used in sentences translatable by an English future tense: *dispela diwai klosap i pundaun this tree is falling (will soon fall)*.

Tense and aspect markers can be combined in various ways to express subtleties of meaning that cannot be dealt with fully here - for example *bai ol dispela man klosap i laik mumuim pik nau these men are just on the point of roasting the pig*.

**Reflexive and Reciprocal.** The most usual way of forming reflexive verb forms is by the addition of *yet* to the pronoun object of the verb: *mi lukim mi yet long glas I see myself in the mirror* (contrast *mi yet mi lukluk long glas I myself look in the mirror*).

Reciprocal action is expressed by the 'distributive' *wanpela wanpela each other; one at a time*: *tupela i lukim wanpela wanpela they two see each other*; *ol i paitim ol, wanpela wanpela they are hitting each other*.

**Other Verb Usages.** Ability to carry out an action is expressed by the auxiliary verb *inap*; usage varies as to whether the linking element to the following verb should be *i* or *long*. For example: *mi no inap i* (or: *long*) *karim I cannot carry it*; *husat i inap long* (or: *i*) *save? who would know?*

Emphasis in verbs is usually indicated by repetition of the verb, or by the addition of the adverb *tasol* *only*: *mipela i wok i stap, wok i stap, wok i stap, orait, na mipela les pinis we have been working and working and working, and now we are tired*; *em i go go go go go, i go, na behain em i kamap long ples he kept on going until eventually he arrived at the village*; *em i wok long giaman tasol he does nothing but tell lies*. In spite of the fact that a small number of Pidgin verbs are reduplicated (*haphapim* *share*, *kaikai* *eat*, *lukluk* *look*, *pekpek* *defecate*, *pispiis* *urinate*,

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<sup>1</sup>Note the use of *i* after *ken*, and its absence after *laik*, in this usage. Many Pidgin speakers appear to distinguish *ken i/laik* (future markers) from *ken be able/laik i want to*: *yupela ken i go you will go*, but *yupela ken go you can go*; *mipela laik go we are about to go*, but *mipela laik i go we want to go*. This usage is however not yet standardised, but is recommended.

singsing *dance*, tantanim *roll*, tingting *think*, toktok *converse*), new verbs cannot be reduplicated, and there is no use of reduplication to express emphasis or repeated action<sup>1</sup>.

Note that there are three ways of translating the English auxiliary verb *can* in Pidgin, depending on exactly which meaning is intended: yupela ken wokim haus *you can (= may) build the house*, yupela inap i wokim haus *you can (= are able to) build the house*, and yupela save wokim haus *you can (= know how to) build the house*.

## ADJECTIVES

Adjectives in Pidgin may be divided into a number of subclasses, according to the way they are used. Most basic descriptive adjectives precede the noun, and do not take the primary stress - that is, the primary stress of the phrase remains with the noun; however, a small number of common adjectives follow the noun, and take primary stress. Most monosyllabic adjectives of this class take *-pela* when they precede the noun (are used attributively); these can be further subdivided according to whether or not the *-pela* is dropped when they are used predicatively. Usage fluctuates somewhat in this, but the following lists are fairly representative of the usage of good Pidgin speakers:

1) Adjectives which usually retain *-pela* in predicative position:

bikpela *big*, blakpela *black*, *dark blue*, blupela *blue*, braitpela *wide*, braunpela *brown*, draipela *large*<sup>2</sup>, grinpela *green*, *light blue*, gutpela *good*, naispela *attractive*, olupela *old*, raunpela *round*<sup>3</sup>, retpela *red*, siotpela *short*, strongpela *strong*<sup>4</sup>, wetpela *white*, yangpela *young*; also, all numerals, and demonstratives such as dispela *this*, narapela *another*, and sampela *some*.

2) Adjectives which usually drop *-pela* in predicative position:

draipela *dry*<sup>2</sup>, hatpela *hard*, *hot*, klinpela *clean*, kolpela *cold*,

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<sup>1</sup>This may not be true of all Pidgin speakers. I have, on rare occasions, heard Buin speakers (whose own language makes frequent use of reduplication as a tense marker) use phrases like *em i karkarim i go he carries it away*.

<sup>2</sup>Note the contrast of *pik i draipela the pig is large*, and *pik i drai the pig is dry*.

<sup>3</sup>Note the contrast of *hai i raunpela eye is round*, and *hai i raun eyes spin (= be giddy)*.

<sup>4</sup>Note contrast between *man i strongpela the man is strong*, and *man i strong the man insists, remains firm*.

patpela *fat*, sappela *sharp*, stretpela *straight*, taitpela *tight*, yelopela *yellow*.

3) Adjectives which precede the noun but do not take *-pela*<sup>1</sup>: kranki *odd*, *wrong*, lapun *old* (of people), liklik *small*, longlong *crazy*, longwe *distant*, nambatu *second*<sup>2</sup>, nambawan *first*<sup>2</sup>, narakain *different*, rabis *poor*, wail *wild*, wankain *same*.

4) Adjectives which follow the noun: daun *low*, hait *hidden*, kais *left*, kaki *khaki*, kela *bald*, klia *clear*, malomalo *soft*, marit *married*, mau *ripe*, nating *empty; used for no purpose*, nogut *bad*, tambu *forbidden*, tarangu *unfortunate*, tru *real*, and all adjectives of nationality or religious affiliation: Ingglis *English*, Siaman *German*, Siapan *Japanese*, katolik *Catholic*, popi<sup>3</sup> *Catholic*, talatala *Protestant*, Sewende *Seventh-Day Adventist*, and so on. Nouns used as adjectives fall into class 4, and perhaps the items listed in class 4 could all themselves be regarded as nouns, although there seem a few structural pressures against this. Examples of nouns used as adjectives are: haus sik *hospital*, bokis ain *iron box (patrol box)*, pikinini man *male child*, buk beten *prayerbook*, and so on.

Nouns or adjective bases may also be compounded with nouns; in these cases they precede the noun which they qualify, and are written as one word with it, and take the primary stress. Examples: bíkbarata *elder brother*, bíksi *high seas*, háiwara *flood*, *high tide*, skulboi *schoolboy*, wántok *friend*. Note the distinction in meaning and stress of such pairs as haus kúk *kitchen*/háuskuk *house-cook*, haus bói *servants' quarters*/ háusboi *domestic servant*. Sometimes the compounded form can be exactly equivalent to a two word phrase: nílpis/pis níl (or pis i gat nil) *spiny fish*.

Often regarded as different classes of adjectives are numerals (of which a list is given on page 1 of the text), and demonstrative and indefinite adjectives such as dispela *this*, diskain *this kind of*,

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<sup>1</sup>All adjectives in this class, with the exception of wail, have more than one syllable, just as all adjectives in the first two classes have one syllable (in the base form) only, with the exception of yelo.

<sup>2</sup>Like nambatu are nambatri *third*, nambapo *fourth*, and so on. When nambawan, nambatu and so on follow the noun, they mean *first-rate*, *second-rate*, and so on.

<sup>3</sup>Often, but not always, in an insulting sense.

narakain *different*, narapela *another*, ologeta *all*, planti *many*, sampela *some*, and wankain *same*. However, the only real difference is that these adjectives can precede other adjectives: dispela blakpela pik *these black pigs*, planti bikpela diwai *many big trees*, sampela lapun meri *some old women*. If the third person pronoun ol is used as an 'article', it may precede or follow adjectives of this class: ol dispela liklik manki or dispela ol liklik manki *these small boys*. If the pronoun em is used, it precedes only: em dispela kranki skulmeri *this odd schoolgirl*.

In Pidgin, there are no comparative and superlative forms of adjectives, though the usages with mo approximate to them; varying degrees of a quality are usually expressed by the use of adverbs with the verb. The following sentence shows the approximate relationship of the different degrees of size expressible, though it must be remembered that differences of emphasis can change order shown somewhat:

|   |  |
|---|--|
| <p>dispela i bikpela; orait, na dispela i bikpela liklik, na dispela i bikpela pinis; dispela i bikpela ologeta, dispela i bikpela mo, na dispela i bikpela mo yet; dispela i bikpela stret, dispela i bikpela tumas, dispela i bikpela tru, dispela i bikpela tumas tru, na dispela i bikpela tumas tru ologeta; na dispela i bikpela bilong winim ol.</p> | <p><i>this one is big; now this one is fairly big, and this one is quite big; this one is very big, this one is bigger, and this one is bigger still; this one is pretty big, this one is extremely big, this one is really big, this one is really very big, and this one is really enormous; and this one is the biggest of all.</i></p> |
|---|--|

Comparison may also be expressed by mo... long, mo... olosem, by juxtaposition of two statements, or by the use of win(im): dispela haus i mo strongpela long (or: olosem) narapela *this house is stronger than the other one*; dispela haus i strong, na narapela i no strong *this house is strong, but the other is not*; dispela haus i winim narapela long strong *this house surpasses the other in strength*. For the strongest of all, one says strongpela bilong ol, or strongpela bilong winim ol.

#### ADVERBS

Most adjectives in Pidgin can be used as adverbs without any modification, or by simply dropping -pela if they belong to class 2 above: win i kamap nupela *the wind rises anew*, ol i singaut strong *they call loudly*, mi tok tru *I speak truly*, em i paitim kundu kranki *he beats the drum wrongly*. Similarly, nouns and noun phrases can be used as adverbs, especially of time or place: long Sande mi lotu *I go to church on*

*Sunday*, em i go insait *he goes inside*, em i lukluk antap *he looks up*. Only a small number of words can be regarded as being primarily adverbial in their function, and even some of these have been discussed previously, in other contexts; the common ones are aste *yesterday*, bek *back*, bihain *later*, bipo *previously*, baimbai *eventually*, gen *again*, hariap *hurriedly*, isi *slowly*, klosap *almost*, hia *here*, klostu *nearby*, kwik, kwiktaim *quickly*, nau *now*, soon, olosem *thus*, pas, pastaim, pas-lain *first*, tasol *only*, tede *today*, tru *truly*, tumas *greatly*, yet *still*, tumara *tomorrow*.

Adverbs can modify adjectives as well as verbs; for examples, see the text illustrating degrees of adjectives, above.

### PREPOSITIONAL PHRASES

In Pidgin, there are only two words which really correspond to English prepositions: long and bilong. The second of these is used when the relationship between two objects is intimate or permanent. It is thus used to translate possessive phrases: gaten bilong papa bilong mi *my father's garden*, papa bilong dok i go sindaun long haus bilong ol *the owner of the dog has gone to sit down in their house*. It is also used where the relationship between objects is one of purpose or customary behaviour: haus bilong waswas *laundry*, rum bilong slip *bedroom*, man bilong giaman *liar*. In these latter constructions bilong can often be omitted, and the result is a noun-noun attributive phrase as described above (under Adjectives): haus waswas, rum slip, man giaman.

In the same way, bilong can link a noun to a verb or verb phrase: basket bilong kisim pis *trap for catching fish*, bros bilong brumin haus *broom for sweeping the house*, meri bilong wokim gutpela kaikai *woman who prepares good food*, man bilong toktok olotaim *chatterbox*.

The preposition long on the other hand is used mainly for spatial relationships between objects, and relationships where the connexion is less intimate than is the case with bilong: haus long bus *a house in the bush*, pipia long graun *rubbish on the ground*, wok long gaten *work in the garden*, rum long kuk *a room for cooking* (contrast wok bilong gaten *work in the garden*, rum bilong kuk *kitchen*).

To express exact location, long is compounded with nouns indicating location: antap long *on top of*, above, ananit long *underneath*, below, arare long *beside*.

In various kinds of verb constructions, long may take on a number of different meanings, as the following examples show: mi karim long sol *I carry it on my shoulder*, mi sore long yu *I am sorry for you*, and so on.

The use of long to replace the transitive marker -im has been mentioned above (under Verbs), but there are often shades of meaning expressed in this way, as for example mi tokim yu *I tell you*/mi tok long yu *I talk to you*; mi bilipim Got *I believe God*/mi bilip long Got *I believe in God*.

Note that with the verbs stap *stay*, go *go* and kam *come*, the preposition long is usually omitted before a noun of place, especially when it is a proper name: mi stap Ambunti *I live in Ambunti*, mi go Rabaul *I go to Rabaul*, mi kam Sepik riwa *I come from the Sepik river*. (But: mi stap long haus *I am in the house*, mi go long rot *I walk on the road*, mi kam long Rabaul *I came to Rabaul*.) For long and bilong in purpose clauses, see below (Subordinate Clauses).

### INTERROGATIVES

As mentioned in the section on Verbs, certain types of question - those expecting the answer 'yes' or 'no' - do not differ from statements, except by intonation. However, there exist in Pidgin four basic interrogative words - noun, pronoun, adjective, or adverb, according to their usage - for asking other types of question requiring more specific answers. A fifth interrogative word (watpo) is discussed below.

The four basic interrogative words - haumas *how much*, *how many*, husat *who*, *we where*, and wonem *what* - are used just like any other words in Pidgin, and no special question intonation is used: haumas bai yu gipim mi? *how much will you give me?* husat i kamap *who is coming?* wonem i kam? *what is coming* yu lukim wonem? *what do you see?* ol bai ol i go we? *where will they go?*

All these interrogatives, except we, may be used as adjectives: haumas pe yu bin gipim longen? *how much pay did you give him?* husat man i sanap i stap wantaim yu? *who is the man standing beside you?* wonem samting yu lukim? *what is it you see?* wonem meri i kukim kaukau? *which woman cooked the sweet potato?* wonem kain pasin bilong yu? *what sort of behaviour is that?* The interrogative does not necessarily come first in the sentence, especially if it is the object (direct or indirect) of a verb: yu lukim wonem samting? *what is it you see?* yu gipim sol long haumas man? *how many men did you give salt to?* Where the interrogative is the subject of the sentence, the sentence can be broken into two phrases, especially where the item being questioned is a long phrase: man i kamap, em husat? *the man coming, who is he?* dispela samting mi lukim long ples bilong yu, i olosem bikpela anka, em wonem samting? *this thing I saw in your house, like a big anchor, what is it?*

The interrogative wonem is used in other phrases to form other common interrogatives: (long) wonem taim (at) *what time, when*, (long) wonem hap

*in what place, where, whereabouts, bilong wonem for what, why, and olosem wonem like what, how: wonem taim bai yu go? when will you go? bilong wonem yu no singautim mi? why didn't you call me? yu sapim naip olosem wonem? how do you sharpen a knife?*

Interrogatives are also used in phrases with the prepositions long and bilong (apart from the special use of bilong wonem in the preceding paragraph): *yu sindaun i stap long wonem (samting)? what are you sitting on? dispela haus bilong haumas man? how many men own this house? dispela pik bilong husat? whose pig is this? dispela lain man ol i bilong we? where does this group of men come from?* The interrogative we is rarely preceded by long, perhaps because of possible confusion with longwe *distant*; thus, for *yu raunim pik long we? whereabouts were you hunting the pig?* one is more likely to hear *yu raunim pik long wonem hap?*

Somewhat idiomatic is the use of we in the phrase we stap: *we stap kaunsila bilong dispela lain? where is the councillor of this village?* In all other uses, we follows the main verb: *yu kam we? where have you come from?*

An interrogative of a somewhat different type is watpo *why*; it is used only in angry or aggressive questions: *watpo yu no lukautim gut dok bilong mi? why didn't you take good care of my dog?*

#### AUXILIARY VERBS

Auxiliary verbs - for want of a better term - are those which enter into close-knit constructions with other verbs; they are linked to the second verb either directly, or by use of the predicate marker i. Some of these verbs have been mentioned above (under Verbs-Tense and Verbs-Aspect), but are repeated here for clarity. These verbs do not usually occur in conjunction with each other, unless the second verb is mekim.

1) Auxiliary verbs linked directly to the following verb: bin 'past tense marker'<sup>1</sup>, ken *be able to*, laik *be about to*, mas *have to*<sup>1</sup>,

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<sup>1</sup>bin and mas are irregular verbs, in that they never, or at best very rarely, occur without another verb following. They could perhaps be regarded as adverbs in a full analysis of Pidgin grammar.

mekim *cause to*<sup>1</sup>, save *know how to*, *be accustomed to*, stap *stay*<sup>2</sup>.

Examples: mi bin krosim ol *I abused them*, ol i ken kaikai, na nau bai mi laik kirap i go *you can eat*, *I am just about to go*, mi mas hatwok long dispela taim *I have to work hard at present*, mi save mekim dai man *I know how to kill people*, mi stap sapim spia *I am sharpening a spear*.

2) Auxiliary verbs linked by i: inap<sup>3</sup> *be able to*, ken *be about to*, laik *want to*, mekim *cause to*. Note that three of these occur in the previous group, but two of them with different meanings. Examples: mi inap i halpim yupela *I can help you*, wonem taim yupela ken i go? *when will you go?* ol i laik i kisim pe nau *they want to get their pay now*, putim kapiak long graun na mekim pik i kam put *breadfruit on the ground and make the (pig) come*.

Verbs of motion (go go, kam come, kamap arrive) may be joined to other verbs either directly or by the use of i, and verbs of state (sindaun sit, sanap stand) may be joined to other verbs directly. Examples: ol i go lukim bilas bilong ol *they go to see everyone's decorations*, em i kam long nait stilim kaikai *it comes in the night to steal food*, em i sindaun kaikai *he is sitting eating*, ol i sanap luk-luk nabaut *they stood looking around*.

Verbs joined to verbs in other ways are treated below (Co-ordinate Clauses and Subordinate Clauses).

#### CO-ORDINATE CLAUSES

Co-ordinate clauses in Pidgin are usually linked by na *and*, o<sup>4</sup> *or*, or tasol *but*, used in much the same way as in English. Co-ordinate

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<sup>1</sup>Occurs directly linked to the following verb usually only in the common phrases mekim dai *kill*, *extinguish* and mekim save *teach a lesson*. In other phrases the construction with i is more acceptable: mekim i krai! *make it (the drum) sound!* This construction can also be used as an alternative of mekim dai, but not of mekim save: mekim (i) dai paia *extinguish the fire*.

<sup>2</sup>stap may also be followed by long, in which case the following verb is to be regarded as a verbal noun: mi stap ritim buk *I am reading the book*, but mi stap long ritim buk *I am engaged in reading the book*.

<sup>3</sup>inap may also be treated as an adjective, in which case it is followed by long: mi inap long halpim yupela *I am able to help you*. Compare this with phrases like mi hapi long halpim yupela *I am ready to help you*, and mi redi long kirapim singsing *I am ready to start the dance*.

<sup>4</sup>Sometimes no; but the use of this form appears to be on the wane.

clauses may also be linked without any conjunction, but this is a device more commonly employed for subordinate clauses (for which see below); thus, *mi go, mi lukim* can mean *I go and see it*, but it can also mean *if I go, I shall see it*, or *when I go, I shall see it*. Examples with conjunctions are as follows: *em i go, na em i lukim dispela pukpuk, na em i raunim em he went and saw the crocodile, and started chasing it, yu go o yu stap? are you going or not? mi laik kam long yu long nait, tasol mi poret long papa bilong mi I should like to come to you at night, but I am afraid of my father.*

The conjunction *na* is often, in narrative texts, translatable as *then*: *em i siutim pik, na i kam bek, na i putim long sospen, kukim na kaikai he shot a pig, then he came back and put it in the saucepan, cooked it, then ate it.*

If actions connected by *na* are not simultaneous, or if they are not intimately connected, then the subject is usually repeated: *mi go na lukim I went and saw it*, but *mi go na mi lukim I went and (then) I saw it*; also *mi sindaun na kaikai I sat down and ate*, but *mi sindaun na mi kaikai I sat down and started eating*. Also: *mi wokabout long rot na mi wisil I was walking on the road and whistling, mi singaut na mi pundaun I gave a cry and fell down.*

Sentences involving a number of choices of action (*whether... or... or*) are translated in Pidgin simply by the repetition of *o*: *em i go, o em i stap, mi no save I do not know whether he went or not, yu katim pik pastaim, o bai yu kukim pastaim, o bai yu rausim gras bilongen which will you do first: cut the pig, or cook it, or peel off the bristles?* With questions expecting a yes/no answer, it is usual to express the alternative answer, or add *o nogat or not* at the end: *em i dai pinis o em i stap? is he dead or alive? yu lukim em o nogat? did you see him or not?*

#### SUBORDINATE CLAUSES

Many types of subordinate clauses in Pidgin, especially relative clauses, time clauses, and conditional clauses, may be expressed without the use of any subordinating conjunctions whatever, by rewriting the clauses as statements, with their relationship to the rest of the sentence being understood by context; nevertheless, various subordinating conjunctions are present in Pidgin, and are being increasingly used. Both kinds of usage are given below. Note that conditional clauses and time clauses in Pidgin normally precede the main clause, so that we do not say *she'll be coming round the mountain when she comes*, but *when she comes, she'll be coming round the mountain* (*taim em i kam, bai em i raun arare long maunten*).

Relative Clauses. These are expressed, without any relative pronoun, as two sentences, usually with repetition of the subject in the form of a pronoun: *dispela man i kam aste, em i papa bilong mi this man who came yesterday is my father, wanpela diwai i stap klostu long rot, em i pundaun pinis a tree growing near the road has fallen down, ol manmeri i stap long haus ol i slip pinis the men and women who are in the house are asleep.*

Words like *whichever* and *whoever* are expressed by *wonem* or *husat*: *wonem (or: husat) man i laik i go, em i mas kam tokim mi pastaim whichever man wants to go must come and tell me first, husat i inap long wokim banis, em yet i mas wokim whoever is able to make a fence must be the one to make it.*

'Place' clauses are also expressed as relative clauses, by the use of such expressions as *long (wonem) ples in what village, long (wonem) hap in what location*, and so on: *yu mas kam long ples mi stap longen you must come to where I am living, long wonem hap bai mi go, bai yu mas kam painim mi wherever I go to, you must come and find me there.*

Time Clauses. Without a conjunction, these are just expressed by two sentences loosely linked (with or without the coordinating conjunction *na and*): *mi raun long painim pik na mi lukim kapul long diwai; lukim pinis, mi go kisim banara when I was out looking for pigs, I saw a possum in a tree; after I had seen it, I went to get my bow.* When the conjunction *when* is expressed *taim* (or, more rarely, the fuller forms *long taim, wonem taim, long wonem taim*): *taim mi stap Rabaul, wanpela meri i kam skrapim mi when I was in Rabaul, a woman made advances to me; long taim mi wok yet long gaten, bikpela ren i kamap at the time when (= while I was working in the garden, heavy rain started; (long) wonem taim bai em i kam, bai mi redi I shall be ready, whatever time he comes.* When the time clause follows the main clause, and contains *yet still*, the meaning expressed is *while*: *ol i kaikai pinis, taim mi wok yet long gaden they had finished eating while I was still in the garden.* The reverse order is, however, also possible: *taim mi kam yet long rot, ol i, was long mi while I was coming up the road, they were watching me.*

The exact time can be expressed by *stret long taim*: *stret long taim mi laik siutim kapul, rop bilong banara i bruk just when I was about to shoot the possum, my bowstring broke.* Repeated time (*whenever*) is expressed by *ologeta taim*: *ologeta taim telipon i kraik, mi stap long haus waswas every time the telephone rings I am in the bathroom.*

Manner Clauses. These are usually expressed by the use of *olosem*: *yu mas wokim olosem mi bin soim yu you must make it as I showed you, olosem kru bilong diwai i krum, olosem bikpela diwai bai i gro as the shoot is*

*bent, so the tree will grow.* How in subordinate clauses is *olosem wonem*, as it is in questions: *mi ken i soim yu olosem wonem mi katim pik I can show you how to butcher a pig.*

Conditional clauses. The usual indication of a conditional clause in Pidgin is *sapos if*, but it may be omitted: (*sapos*) *yu kam tumara, bai yu kam wantaim meri bilong yu if you come tomorrow, come with your wife, sapos Gavman i no harim tok bilong mipela, bai i gat bikpela trabel if the Government does not listen to our claims, there will be great trouble.*

Clauses with *whether... or* are best expressed by the use of *maski*, a word meaning roughly *despite*: *maski yu wok o yu no wok, i wankain, Gavman i kam kisim takis whether you work or not, the Government nevertheless collects tax, ren i stap o nogat, maski, yumi bai i go whether it is raining or not, we shall still go.*

Causal Clauses. *Because* in Pidgin is expressed by *long wonem*, *bilong wonem*, or (more rarely) by *bikos*: *mi paitim em, long wonem em i tok nogut long mi I hit him because he slandered me, ol i hanggri, bilong wonem, ol i no kaikai tede they are hungry, because they did not eat today, ol i mas behainim rot bilong Got, bikos sapos ol i no behainim, ol i ken lus long ples paia all must follow God's way, because, if they do not, they will be doomed to hell.*

Purpose and Result Clauses. Purpose clauses (*in order to*) are expressed by *long* or *bilong*; the difference is one of degree of purpose, as discussed above (under Prepositional Phrases)<sup>1</sup>: *ol i mas hatwok tumas long rediim rot all must work hard to prepare the road, ol bikpela man mas lukautim gut ol pikinini bilong ol i no ken pundaun long maunten the adults must look after the children well so that they do not fall over the cliff.* This second sentence is similar to 'result' clauses, which may be expressed by *olosem*: *ol i save sambai long pasin bilong ol masta, olosem baimbai ol i ken save as bilong kamapim kago i kam they observe the ways of Europeans, so that they can know how to make the cargo come.*

Negative result or purpose may be expressed in the above ways with the negative marker *no* in the sentence, or by the use of *nogut* in the sense of *lest*: *maski troimwe pipia klostu long haus, nogut pik i kam paulim graun bilong yumi don't throw the rubbish away near the house, lest pigs should come and mess up our ground.*

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<sup>1</sup>Note the slight shades of meaning in the following sentences: *mi go lukim I go see, mi go na lukim I go and see, mi go na mi lukim I go and then see, mi go long lukim I go to see, mi go bilong lukim I go in order to see.*

Reported Speech. Reported speech may be direct (quoting exactly the words spoken), or indirect; the former is clearer when the sentence is complex, and often preferred in Pidgin. Direct speech is usually introduced by *i tok*, or *i tok i spik*. Examples: *em i tokim mi aste em i laik kamap long ples bilong mi tede he told me yesterday he would come to my village today*, *em i tokim mi aste, em i tok: 'mi laik go long ples bilong yu tumara' he said to me yesterday: 'I should like to go to your village tomorrow'*, *orait, na dispela pis i kirapim tok, i tok i spik: 'yu no ken siutim mi, mi tambu' this fish spoke, saying: 'You cannot kill me, I am sacred'*.

### STYLE AND IDIOM

Something of the style of Pidgin sentences in isolation can be seen from the sentences that have been quoted so far. In connected discourse, whether stories or conversation, a number of stylistic features are apparent, principally ellipsis, repetition, the summation of complex subjects by pronouns, and the common use of *orait* as an introduction, or as a summation of previous events.

Ellipsis requires little elaboration. Elliptical sentences are those which are not full sentences, for the most part exclamations or comments; they are common in English as well as in Pidgin. Repetition may be of two kinds: repetition of verbs to indicate continued or repeated action, and repetition of the main verb of the previous sentence, as a stylistic device for linking events in a narrative. The remaining features need no further comment. All are exemplified in the following (invented) narrative text and conversational text:

#### I. Narrative

Orait, stori bilong baibel. Stori olosem. Ol dispela lain man, na meri, na ol pikinini, husat ologeta i stap long ples, ol i laik lusim ples nogut nau. Ples ol i stap ananit bilong ol Isipt ol i bosim. Orait, na ol man bilong Isipt i tok: 'I orait, yupela ken i go'. Orait na ol i go, i go i go i go i go, ol i kamap long wanpela bikpela wara. Bikpela wara olosem Sepik riwa. Ol i laik brukim, tasol ol i no inap. Na wanpela bilong ol,

*A bible story, as follows: A group of people, women and children too, all of them, wanted to leave a bad place, where they were in subjection to the Egyptians. The Egyptians said: 'Yes, you can go'. So off they went, a long way, and came to a large body of water, as big as the Sepik river. They wanted to cross, but they*

nem bilongen Moses, em i singaut long Got. Singaut pinis, na Got i harim. I harim, na em yet, olosem Got, em i brukim wara long namel. I brukim, na em i tanim bek wara bilongen, na long namel graun i drai. Orait, ol dispela lain man, ol i kolim Yudaman, ol i kirap i go brukim nau. Ol i go namel long wara, long graun i drai. Orait, ol i go, brukim pinis, na ol i kamap long hapsait. Ol i kamap long hapsait pinis, orait, ol sampela bilong Isipt ol i laik behainim nau. Ol i laik behainim, tasol dispela wara Got em i tanim bek na mekim graun bilong wara i drai, em i kirap bek gen na i kam olosem bikpela haiwara. Haiwara i kam, na ol man bilong Isipt i lus long wara. Orait, na ol Yudaman i stap long hapsait na ol i lukim. Orait, pinis nau.

## II. Conversation

A. Yu kam, a?

B. Yes, mi kam.

A. Gutpela. Yu sindaun kaikai.

B. Bai yu go long bung?

A. Yes, bai mi go. Na mi kros liklik.

B. Olosem wonem?

A. Mi no laikim dispela nupela takis.

B. Oloboi, mi haumas tok? Mi yet planti taim mi bin sakim tok long dispela.

A. Tasol ating yu no inap.

B. Maski, mi inap. Bai mi go kirapim tok i go long ol.

*could not. One of them, called Moses, called on God. He called and God heard him. God heard him and broke the water in the middle, turning back the water, so that the middle was dry. Now all the people (called Jews), they went and crossed. They went through the midst of the water, on the part that was now dry. They crossed and arrived on the opposite bank. Now some of the Egyptians tried to follow. But the waters that had been turned back by God to make the riverbed dry rose up again like a flash flood. The flood came and the Egyptians were drowned in the water. Now all the Jews on the opposite bank saw them. That is the end.*

A. Here you are, eh?

B. Yes, here I am.

A. Good. Sit down and eat.

B. Will you go to the meeting?

A. Yes, I shall go. And I am rather annoyed.

B. Why?

A. I don't like this new tax.

B. Well, what did I tell you? I have spoken out about it many times.

A. But I don't think you can do anything.

B. You'll see that I can. I will tell them all something.

- |   |   |
|---|---|
| <p>A. Tru, a? Ating bai ol i bungim<br/>yu long tok.</p> <p>B. Maski long ol. Sampela wantok<br/>bilong mi bai i strongim mi<br/>long tok. Na yu wantaim,<br/>ating?</p> <p>A. Ating.</p> <p>B. Pasin bilong ol kaunsil, long<br/>kirapim nupela takis nating.</p> <p>A. Tru tumas.</p> | <p>A. <i>Is that right? I think they<br/>will all gang up on you.</i></p> <p>B. <i>So much for them. Some<br/>friends of mine will back<br/>me up. Will you?</i></p> <p>A. <i>Probably.</i></p> <p>B. <i>Councils are always asking<br/>for new contributions,<br/>for nothing.</i></p> <p>A. <i>Very true.</i></p> |
|---|---|

It has been the purpose of this introduction to provide a wide variety of Pidgin usages. The reader, armed with the vocabulary and material in the pages to follow, should now be able to go on and discover ways of expressing anything he wishes in Pidgin. My best wishes go with him or her.



## MATERIALS IN NEW GUINEA PIDGIN

### NUMERALS

|                                       |             |
|---------------------------------------|-------------|
| wanpela                               | one         |
| tupela                                | two         |
| tripela                               | three       |
| popela                                | four        |
| paippela                              | five        |
| sikispela                             | six         |
| sewepela                              | seven       |
| etpela                                | eight       |
| nainpela                              | nine        |
| tenpela                               | ten         |
| wanpela ten wan (elewen) <sup>1</sup> | eleven      |
| wanpela ten tu                        | twelve      |
| tupela ten (olosem twenti)            | twenty      |
| tripela ten                           | thirty      |
| popela ten                            | forty       |
| paippela ten                          | fifty       |
| wan handet                            | one hundred |

### NOUNS

|              |                |
|--------------|----------------|
| man          | (native) man   |
| meri         | (native) woman |
| lapun man    | old man        |
| lapun meri   | old woman      |
| manki        | young boy      |
| pikinini     | child          |
| pikinini man | male child     |

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<sup>1</sup>With some Pidgin words it is often helpful to add an explanation or synonym if the context does not make clear what is meant. These explanations are added here in parentheses after the item.

|  |  |
|--|--|
| pikinini meri                                      | female child                             |
| yangpela man, i no marit<br>(singgelman)           | young unmarried man                      |
| yangpela meri, i no marit<br>(singgelmeri)         | young unmarried woman                    |
| papa   | father                                   |
| mama   | mother                                   |
| tumbuna man  | grandfather                              |
| tumbuna meri                                       | grandmother                              |
| bikbarata (bikpela; nambawan<br>barata; nambawan)  | elder brother (sister) <sup>1</sup>      |
| liklik barata (liklik; nambatu<br>barata; nambatu) | younger brother (sister)                 |
| biksusa (nambawan susa) <sup>2</sup>               | elder sister (brother)                   |
| liklik susa (nambatu susa)                         | younger sister (brother)                 |
| pikinini bilong                                    | child of...                              |
| pikinini man bilong mi                             | my son                                   |
| pikinini meri bilong mi                            | my daughter                              |
| meri bilong mi                                     | my wife                                  |
| man bilongen                                       | her husband                              |
| kantire  | mother's brother                         |
| tambu  | affines, in-laws, relatives              |
| smolpapa   | father's brother, guardian               |
| smolmama   | mother's sister, guardian                |
| waspapa  | guardian, stepfather, adoptive<br>father |
| wasmama  | guardian, stepmother, adoptive<br>mother |
| man bilong mekim poison                            | sorcerer                                 |
| manmeri, meriman                                   | people                                   |
| hai  | eye                                      |
| nus  | nose                                     |
| yau  | ear                                      |
| tis  | tooth                                    |

<sup>1</sup>The term *barata* really means 'sibling of the same sex', and *susa* 'sibling of the opposite sex'. Thus, with reference to a woman, these terms will refer to her sisters and brothers respectively. Note also that Pidgin terms for kinship reflect native kinship classifications, and may be applied to more distant relatives; e.g. *barata* may mean 'cousin', and *papa* 'uncle' (father's brother, mother's sister's husband).

<sup>2</sup>One also hears *susa* pronounced as *sista* or *sister*, but this latter form is best reserved for the meaning 'ecclesiastical sister, nun; cf. also *pater* 'Father, priest'.

|                              |                               |
|------------------------------|-------------------------------|
| tang                         | tongue                        |
| maus                         | mouth                         |
| usket (asket)                | chin                          |
| pes                          | forehead                      |
| het                          | head                          |
| gras bilong het              | hair                          |
| pes ologeta                  | face                          |
| gras bilong usket            | beard                         |
| gras bilong maus             | mustache                      |
| gras bilong hai              | eyebrow, eyelash <sup>1</sup> |
| wara bilong hai              | tears                         |
| nek                          | neck, throat                  |
| baksait bilong nek           | nape of neck                  |
| sol                          | shoulder                      |
| han                          | arm, hand, palm of hand       |
| han antap                    | upper arm                     |
| skru bilong han              | elbow                         |
| han daunbelo                 | lower arm                     |
| pingga                       | finger                        |
| liklik pingga                | little finger                 |
| pingga hia                   | this finger (ring finger)     |
| longpela pingga <sup>2</sup> | middle finger                 |
| bikpela pingga               | thumb                         |
| kapa bilong pingga           | finger nail                   |
| paipia                       | fist                          |
| bros                         | chest                         |
| susu bilong meri             | female breast                 |
| bel                          | belly                         |
| baksait                      | back                          |
| as bilong sindaun            | buttocks                      |
| mit bilong lek               | thigh                         |
| skru bilong lek              | knee                          |
| baksait bilong lek           | calf                          |
| bun bilong lek               | shinbone                      |

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<sup>1</sup>Where a term for a part of the body has more than one meaning, it is necessary to point to the item in question if precision is desired. It is customary also, in many contexts, to point to parts of the body spoken of even when there is no ambiguity.

<sup>2</sup>The index and ring fingers do not have commonly accepted names in Pidgin, and must be shown for precision. Note that the virtually universal method of counting on the fingers in New Guinea is to start with the open hand, and close one finger for each digit - starting with the little finger, as here.

|   |                                       |
|---|---------------------------------------|
| lek ologeta   | leg                                   |
| ananit bilong lek (ples bilong wokabaut long lek)                                   | sole                                  |
| pingga bilong lek   | toe                                   |
| kapa bilong lek   | toe nail                              |
| skin  | skin                                  |
| gras bilong skin  | body hair                             |
| blut  | blood                                 |
| bun   | bone                                  |
| banis   | ribs                                  |
| klok  | heart                                 |
| liwa  | intestines                            |
| blakliwa  | liver                                 |
| wetliwa (bilong pulim win)  | lungs                                 |
| gris  | fat (body fat)                        |
| liklik hul long bel, mama i katim   | navel                                 |
| kok (samting bilong man)  | penis                                 |
| bol   | testicle, scrotum                     |
| kan (bokis bilong meri, sem bilong meri)  | vulva                                 |
| sua   | sore                                  |
| susu bilong sua   | pus                                   |
| wara bilong sua   | lymph                                 |
| dewel bilong man i dai pinis  | ghost                                 |
| masalai   | natural spirit                        |
| tambaran  | ancestor spirit                       |
| tumbuan   | carving (usually of ancestral figure) |
| dewel bilong man, bilong diwai, long graun (olosem long taim san i stap em i kamap) | shadow                                |
| driman  | dream                                 |
| san   | sun                                   |
| san i kamap   | sun rises                             |
| san i godaun  | sun sets                              |
| san i stap long namel   | sun stays in the zenith, it is noon   |
| mun   | moon                                  |
| mun i kamap   | moon rises                            |
| mun godaun (mun i dai pinis)  | moon sets (has set)                   |
| raunpela mun, bikpela mun   | full moon                             |
| nupela mun  | new moon, first quarter               |
| star (liklik mun)   | star                                  |
| hewen   | sky                                   |
| klaut   | cloud                                 |

|  |   |
|--|---|
| sno (i go pas long maunten)  | fog, mist   |
| klaut i pairap   | thunder   |
| klaut i lait   | lightning   |
| renbo (lait olosem banara long hewen; ren i pinis, na lait olosem i kamap) | rainbow (the light on the sky after rain that looks like a bow) |
| ren  | rain  |
| ren i kandaun  | it rains  |
| tudak (olosem narapela hap ol i kolim nait)                                | night   |
| tulait   | day; dawn   |
| moningtaim   | morning   |
| abinun   | evening   |
| taim bilong san i stap long namel (belo)                                   | noontime  |
| belo bek   | one p.m. (bell for returning to work)                           |
| biknait  | midnight  |
| smok bilong paia   | smoke (of fire)   |
| sit bilong paia  | ashes   |
| wetpela sit bilong paia  | white ashes   |
| blakpela sit bilong paia   | black ashes   |
| retpela sit bilong paia (i hat liklik, i no dai yet)                       | cinders   |
| brus   | native tobacco, 'twist' tobacco                                 |
| smok (sigaret, siga)   | cigarette   |
| rot  | road, path  |
| kaikai   | food  |
| diwai  | tree  |
| han bilong diwai   | branch  |
| lip bilong diwai   | leaf  |
| het bilong diwai   | crown of tree, treetop  |
| namel bilong diwai (olosem stik bilong diwai)                              | trunk   |
| as bilong diwai  | bottom of tree, tree stump                                      |
| rop bilong diwai (long graun)  | root  |
| rop bilong diwai (i hangap long diwai)                                     | vine, liana   |
| huk bilong diwai   | forked branch   |
| pikinini bilong diwai  | fruit   |
| skin bilong diwai (skin diwai)   | bark  |
| plaua  | blossom, flower   |
| kunai  | (sword) grass, alang alang grass                                |
| ples kunai   | grassland   |
| suga   | sugarcane, sugar  |

|  |                                       |
|--|---------------------------------------|
| pitpit   | cane grass (edible Saccharum sp.)     |
| tiktik   | wild cane grass (Saccharum sp.)       |
| pitpit bilong wokim haus   | cane grass for making walls of houses |
| pitpit bilong wokim banis  | cane grass for making fences          |
| pitpit bilong kaikai, em i closem suga                               | cane grass, edible                    |
| mambu  | bamboo                                |
| kanda  | rattan cane                           |
| rop i gat nil  | lawyer cane                           |
| rop ndaka  | betel pepper vine                     |
| saksak   | sago                                  |
| morota   | sago leaves (used for thatch)         |
| panggal  | leaf (of palm)                        |
| kaukau   | sweet potato                          |
| hatwara (olosem sup)   | sago broth                            |
| taro   | taro                                  |
| yam  | yam (long)                            |
| mami   | yam (short)                           |
| banana   | banana                                |
| karoka (aran)  | pandanus palm                         |
| kokonas  | coconut                               |
| drai   | ripe coconut                          |
| kulau  | green coconut for drinking            |
| wara   | water, river                          |
| riwa   | river                                 |
| baret  | tributary, drain, gutter              |
| raunwara   | pond, lake                            |
| tais   | swamp                                 |
| tait long wara   | tide, current                         |
| wara i tait  | the river has a strong current        |
| solwara  | sea                                   |
| si   | wave, swell                           |
| biksi  | large waves, surf; open sea           |
| haiwara  | high water                            |
| draiwara   | low water                             |
| graun  | ground, earth                         |
| ston   | stone                                 |
| graun i gat wara (olosem graun i malomalo, ples malomalo, ples tais) | mud, soft ground, swampy ground       |
| wetsan   | sand                                  |
| nambis   | beach                                 |

|  |  |
|--|--|
| ailan  | island   |
| pasis  | passage  |
| sua (olosem hap bilong wara)                               | shore  |
| maunten  | mountain   |
| kil bilong maunten   | ridge of a mountain  |
| ples daun (olosem hap namel long<br>tupela maunten)        | valley   |
| graun i stret (olosem ples balus,<br>olosem ples singsing) | level ground (like airfield, like<br>singsing ground, plain) |
| bus  | bush, forest   |
| bikbus   | jungle, deep forest  |
| gaten  | garden   |
| banis  | fence  |
| ples seksek  | dry ground   |
| win  | wind   |
| wind i kirap   | wind rises   |
| win i kamap  | wind is blowing  |
| bikwin   | high wind  |
| buswin   | night wind from the interior (on<br>coast)                   |
| bunim  | north wind from sea (only used on<br>north coast)            |
| taleo  | N.W. monsoon   |
| lai  | S.E. trade wind  |
| taim bilong san  | dry season   |
| taim bilong ren  | wet season   |
| ples bilong san i kamap                                    | east   |
| ples bilong san i godaun                                   | west   |
| hap bilong bunim   | north  |
| paia   | fire, firewood   |
| paiauwut   | firewood   |
| kumu   | green vegetables   |
| buai   | betel nut; betel chew  |
| bilinat  | betel nut  |
| kamban   | lime   |
| skin kamban  | lime gourd   |
| stik kamban  | lime spatula   |
| sol (bilong kaikai)  | salt   |
| kasang (bilinat)   | peanut   |
| galip  | Canarium nut   |
| bin  | bean   |
| anien  | onion  |
| kapiak   | bread fruit  |
| muli   | lemon  |

|                              |   |
|------------------------------|---|
| hebsen                       | pea   |
| rais                         | rice  |
| grinlip, tulip, epika, sayor | vegetables, greens (varieties)                        |
| gras nogut                   | weed  |
| blut bilong diwai            | sap   |
| kon                          | corn  |
| tanket                       | cordyline   |
| kapok                        | kapok tree  |
| lombo                        | capsicum  |
| manggro                      | mangrove  |
| wail saksak                  | nipa palm   |
| limbun                       | areca palm  |
| wail limbun                  | black palm  |
| kwila                        | ironwood  |
| papai                        | mushroom  |
| talinga (masrum)             | edible mushroom                                       |
| popo                         | pawpaw  |
| salat                        | stinging nettle, poison oak                           |
| tapiok                       | cassava   |
| dok                          | dog   |
| pik                          | pig   |
| tel bilong dok               | dog's tail  |
| gras bilong dok              | dog's fur   |
| pisin                        | bird  |
| han bilong pisin             | wing  |
| gras bilong pisin            | feather   |
| nus bilong pisin             | beak  |
| tel bilong pisin             | bird's tail   |
| kiau bilong pisin            | egg   |
| haus bilong pisin            | nest  |
| sikau                        | wallaby   |
| kapul                        | possum, cuscus; often, any<br>marsupial or any animal |
| muruk                        | cassowary   |
| sikau bilong antap           | tree kangaroo   |
| mumut                        | bandicoot   |
| rat                          | rat   |
| blakbokis                    | flying fox  |
| liklik blakbokis             | bat   |
| balus                        | pigeon  |
| guria                        | goura pigeon  |
| kanai                        | seagull   |

|   |  |
|---|--|
| koki  | cockatoo                               |
| kotkot  | crow                                   |
| kokomo  | hornbill                               |
| kakaru  | fowl, hen                              |
| longpela nek  | crane                                  |
| taranggau   | hawk, eagle                            |
| pato  | duck                                   |
| kakaru bilong bus                                       | wild fowl, scrub turkey                |
| kumul   | bird of paradise (with red bushy tail) |
| taranggau bilong nait                                   | owl                                    |
| kalanggal   | parakeet                               |
| snek  | snake                                  |
| moran (bikpela snek)                                    | python, carpet snake                   |
| pukpuk  | crocodile                              |
| palai   | lizard                                 |
| bikpela palai (nambatu bilong pukpuk)                   | goanna                                 |
| snek i gat gip, olosem i gat pait, i save mekim dai man | venomous snake                         |
| rokrok (prok)   | frog                                   |
| pis   | fish                                   |
| pis nil   | perch, any spiny fish                  |
| maus gras   | catfish                                |
| malio   | eel                                    |
| sak   | shark                                  |
| sopis   | swordfish                              |
| gramsel   | clam shell                             |
| girigiri  | small cowrie shell                     |
| lalai   | trochus shell                          |
| tambu   | Nassa shell                            |
| torosel   | turtle                                 |
| taul  | conch shell                            |
| skin bilong torosel                                     | turtle shell                           |
| grinpela torosel  | green turtle                           |
| pislama   | trepan                                 |
| kina  | oyster                                 |
| skin kina   | oyster shell                           |
| kuka  | crab                                   |
| kindam  | crayfish, prawn lobster                |
| binatang  | insect (often used for butterfly)      |
| bembe (bataplai)  | butterfly                              |
| lang  | fly                                    |
| blulang   | March fly                              |

|  |                                   |
|--|-----------------------------------|
| natnat   | mosquito                          |
| anis   | ant                               |
| korakum  | red ant                           |
| liklik snek bilong graun   | worm                              |
| binen  | bee                               |
| ninik  | wasp                              |
| plantihan (olosem narapela nem<br>bilongen handethan, na sandavet) | centipede, millipede              |
| kokoros  | cockroach                         |
| laus   | flea, louse                       |
| ngosngos   | louse                             |
| musmus (ngosngos)  | bedbug                            |
| grasop   | grasshopper                       |
| snek bilong tringim blut   | leech                             |
| spaida   | spider                            |
| anis bilong kaikai haus  | termite                           |
| haus   | house                             |
| ples   | village                           |
| banis bilong haus  | wall                              |
| dua  | door                              |
| het bilong haus  | roof                              |
| pos (diwai bilong haus)  | post                              |
| pos i sanap  | vertical post                     |
| pos i slip   | horizontal post                   |
| rigel  | rafter                            |
| graun bilong haus (plua)   | floor                             |
| pilo bilong kanaka   | head rest                         |
| basket bilong slip   | sleeping basket                   |
| ples bilong paia   | fireplace                         |
| supia bilong troim long han  | spear                             |
| banara   | bow                               |
| supia bilong banara (olosem<br>supia bilong siut)                  | arrow                             |
| supia i gat huk  | barbed arrow/spear                |
| supia mambu  | bamboo arrow/spear                |
| supia pitpit   | pitpit arrow                      |
| supsup   | three-pronged fish spear or arrow |
| rop bilong banara  | bow string                        |
| stik bilong pait   | club                              |
| plang bilong pait  | shield                            |
| rop  | string, rope                      |
| pislain  | string, fishing line              |
| bikpela rop  | rope                              |

|   |  |
|---|--|
| bilum bilong man                        | man's netbag   |
| bilum bilong meri                       | woman's netbag   |
| basket                                  | basket   |
| laplap bilong kanaka                    | male dress   |
| paspas bilong bel                       | belt   |
| pulpul                                  | variegated plant leaves used for decoration or perfume |
| pulpul bilong meri                      | female dress, grass skirt                              |
| laplap                                  | loincloth  |
| mal                                     | genital covering                                       |
| kam                                     | shell as penis covering                                |
| akis                                    | axe  |
| tamiok                                  | tomahawk   |
| akis bilong kanaka                      | stone axe  |
| akis bilong skrapim saksak              | sago axe   |
| naip                                    | knife  |
| longpela naip                           | bush knife   |
| liklik naip                             | small knife  |
| bris (bilong pasim kanu)                | jetty  |
| bris (bilong brukim wara)               | bridge   |
| bris kanda                              | rope bridge  |
| kundu                                   | drum   |
| skin bilong kundu (olosem skin palai)   | tympanum, skin of drum (lizard skin)                   |
| garamut                                 | signal drum  |
| singsing                                | singsing, dance, feast                                 |
| kanggal                                 | large singsing ornament                                |
| bilas                                   | ornament   |
| paspas bilong han                       | arm band   |
| bilas bilong yau                        | ear ornament   |
| paspas bilong lek                       | anklet   |
| pin bilong nus                          | nose peg   |
| bilas bilong nus                        | nose ornament  |
| paspas bilong pes                       | head band  |
| bis (olosem smolbis)                    | pearls   |
| wel (bilong grisim skin)                | fat (for greasing body)                                |
| stori                                   | story  |
| kanu                                    | canoe (dugout)   |
| sel                                     | sail   |
| mas                                     | mast   |
| pul bilong kanu                         | paddle   |
| angka                                   | anchor   |
| angka (bilong hangimapim pis long haus) | hanging hook   |

umben bilong pis  
 huk bilong pis  
 basket bilong pis  
 trap

fish net  
 fish hook  
 fish trap  
 trap

## ADJECTIVES

bikpela  
 liklik  
 longpela  
 siotpela  
 gutpela  
 nogut  
 sik  
 mi sik (mi gat sik)  
 mi orait (mi no sik)  
 mi hanggri  
 mi hanggri long wara  
 mi les pinis  
 mi les  
 mi les (oltaim mi no wok)  
 hai bilong mi i raun  
 retpela  
 wetpela  
 blakpela  
 yelopela  
 grinpela  
 hat  
 i hat, san i kukim mi  
 mi hat (skin bilong mi i hat)  
 mi kol (skin bilong mi i kol)  
 ples i kol (kol i pait)  
 skru bilong mi i lus, mi no save  
 wokabout gut  
 hai pas  
 hai bilong mi i pas  
 wanpela hai i pas tasol  
 (matakiau)  
 wanpela hai bilong mi tasol i pas  
 (mi matakiau)  
 yau pas  
 yau bilong mi i pas  
 maus pas  
 maus bilongen i pas

big  
 small  
 long  
 short  
 good  
 bad  
 sick  
 I am sick  
 I am well, I am not sick  
 I am hungry  
 I am thirsty  
 I am tired out  
 I am tired  
 I am lazy (I do not work)  
 I am dizzy  
 red  
 white  
 black, blue  
 yellow  
 green, pale blue  
 hot  
 it is hot, the sun is burning me  
 I am hot  
 I am cold  
 it is cold  
 I am lame, I cannot walk  
 blind  
 I am blind  
 one-eyed  
 I am one-eyed  
 deaf  
 I am deaf  
 dumb  
 he is dumb

|   |                                   |
|---|-----------------------------------|
| mi sore                                     | I am sorry (emotionally affected) |
| pulap                                       | full                              |
| stap nating                                 | empty                             |
| yu kam kwiktai (yu kam hariap)              | you come quick!                   |
| mi kam isi                                  | I come slowly                     |
| nupela haus                                 | new house                         |
| olpela haus                                 | old house                         |
| haus i sting                                | rotten house                      |
| malomalo                                    | soft                              |
| strongpela (olosem ston)                    | hard (like stone)                 |
| strongpela man                              | strong man                        |
| man i malomalo                              | weak man                          |
| raithan (han siut)                          | right hand                        |
| han kais <sup>1</sup>                       | left hand                         |
| draipela (olosem pik)                       | fat, big (pig)                    |
| draipela (olosem man)                       | fat, big (man)                    |
| i gat gris, olosem pik                      | it is fat (pig)                   |
| meri bun nating                             | thin woman                        |
| bel i hat                                   | angry                             |
| bel bilong mi i hat (mi kros)               | I am angry                        |
| yangpela (olosem yangpela dok)              | young (dog)                       |
| em i yangpela                               | it is young                       |
| wetpela gras                                | grey hair(ed)                     |
| gras bilong mi i wetpela                    | I have grey hair                  |
| meri i gat bel                              | the woman is pregnant             |
| bikpela long namel (olosem hap diwai)       | thick (of things) (stick)         |
| liklik long namel                           | thin (of things)                  |
| antap                                       | high                              |
| daun  | low                               |
| slek (olosem rop)                           | loose (rope)                      |
| seksek (olosem pos)                         | shaky, not firm (post)            |
| stret (olosem pos i stret)                  | straight (post)                   |
| stret (olosem tok i stret)                  | right, correct (speech)           |
| krunggut (kruketimnabaut, krum, i no stret) | wrong, crooked, incorrect         |
| hevi  | heavy, difficult                  |
| i no hevi                                   | not heavy, light                  |
| doti  | dirty                             |
| mi doti, skin bilong mi i doti              | I am dirty                        |

<sup>1</sup>Left-handed people may use *kais* to refer to their right hands.

|   |                          |
|---|--------------------------|
| i gat pipia                                 | there is rubbish         |
| klinpela                                    | clean                    |
| switpela (olosem suga)                      | sweet (sugar)            |
| i gat pait (olosem muli)                    | sour (lemon)             |
| i gat pait (olosem sol; swit<br>olosem sol) | bitter, acrid (salt)     |
| i dan pinis (olosem kaukau)                 | cooked (sweet potato)    |
| i no dan (i amat)                           | raw, uncooked            |
| mau pinis (olosem banana)                   | ripe (banana)            |
| i no mau                                    | unripe                   |
| i gat wara (i no drai)                      | wet                      |
| draipela (olosem i no gat wara)             | dry                      |
| wel pinis (olosem rot)                      | slippery (road)          |
| rabis (olosem rabisman)                     | poor, impoverished (man) |
| man i gat planti kago                       | rich man                 |
| meri i marit                                | married woman            |
| i no marit                                  | unmarried, single        |
| longlong                                    | insane, mad              |
| kranki                                      | stupid, wrong            |
| em i kranki                                 | he is stupid             |
| wankain                                     | same, identical, alike   |
| tupela samting i wankain                    | two things are alike     |
| tupela samting i narakain<br>narakain       | two things are different |
| raunpela                                    | round                    |

## SENTENCES WITH VERBS

|                     |                               |
|---------------------|-------------------------------|
| mi kaikai           | I eat                         |
| yu kaikai           | you eat                       |
| yu kaikai?          | do you eat?                   |
| em i kaikai         | he eats                       |
| mi tupela kaikai    | we two eat (I and he)         |
| yumi tupela kaikai  | we two eat (I and you)        |
| yu tupela kaikai    | you two eat                   |
| yu tupela kaikai?   | do you eat?                   |
| em tupela i kaikai  | they two eat                  |
| yumi tripela kaikai | we three eat (I and you two)  |
| mi tripela i kaikai | we three eat (I and they two) |
| yu tripela kaikai   | you three eat                 |
| yu tripela kaikai?  | do you three eat?             |
| em tripela i kaikai | they three eat                |
| yumi kaikai         | we eat (I and you all)        |

|   |   |
|---|---|
| mipela kaikai   | we eat (I and they all)   |
| yupela kaikai   | you all eat   |
| yupela kaikai?  | do you all eat?   |
| ol i kaikai   | they eat  |
| mi no kaikai  | I do not eat  |
| yu no kaikai  | you do not eat  |
| yu no kaikai?   | do you not eat?   |
| bai mi kaikai   | I shall eat later   |
| mi kaikai nau (olosem nau mi ken<br>i kaikai)   | I shall eat immediately   |
| klosap mi ken i kaikai  | I shall eat soon  |
| nau   | now, immediately  |
| behain  | later   |
| tumara  | tomorrow  |
| haptumara   | day after tomorrow  |
| aste  | yesterday   |
| hap aste  | day before yesterday  |
| tede  | today   |
| bipo  | formerly  |
| longtaim bipo   | long ago  |
| ol taim   | always  |
| pastaim   | (at) first  |
| gen   | again   |
| tumara bai mi kaikai  | I shall eat tomorrow  |
| haptumara bai mi kaikai   | the day after tomorrow I shall eat                              |
| mi kaikai pinis   | I have eaten  |
| bipo mi kaikai pinis  | I ate formerly  |
| tede mi kaikai (pinis)  | I ate today   |
| aste mi kaikai  | I ate yesterday   |
| hapaste mi kaikai   | I ate the day before yesterday                                  |
| longtaim bipo mi kaikai   | I ate a long time ago   |
| mi kaikai iet   | I am eating   |
| sapos mi tok 'yu kaikai!', mi ken<br>makim kolim olosem wonem long<br>tok ples bilong yu?       | if I say 'eat!', how do I say that<br>in your language?         |
| yu kaikai behain!   | eat later!  |
| nogut yu kaikai! (yu no ken i<br>kaikai!)   | don't eat!  |
| sapos mi tok 'em i ken i kaikai<br>nau!', mi ken holim olosem<br>wonem long tok ples bilong yu? | if I say 'he should eat!', how do I<br>say it in your language? |
| larim em kaikai!  | let him eat!  |
| mi paitim yu  | I hit you   |

mi paitim yu tupela  
em i paitim mi  
mi paitim dok bilong yu  
mi lukim pik bilongen

I hit you two  
he hits me  
I hit your dog  
I see his pig

#### SENTENCES WITH SEVERAL VERBS

mi sindaun na mi kaikai  
mi wokabaut long rot na mi smok,  
na mi pulim brus  
mi stap na mi toktok  
mi sanap na mi toktok  
mipela sindaun long paia na  
mipela toktok  
mi wokabaut longtaim na mi les  
pinis  
mi kaikai pinis na mi laik i go  
slip  
pastaim mi kaikai, behain mi ken  
i go  
pasim maus na kaikai!  
nogut yu toktok, yu kaikai!  
mi wok longtaim nau mi laik i  
kaikai  
mi wok pinis na mi les pinis  
  
mi wok pinis na mi les pinis,  
mi laik i go slip  
mi brukim paiawut pinis na mi  
sindaun  
mi kam na mi lukim yu  
mi kam pastaim, na nau mi lukim  
yu  
mi toktok na yu harim  
mi sindaun na yu kaikai  
yu sanap i stap, mi lukim yu  
mi lukim yu, yu sanap i stap  
long hap  
mi paitim yu na yu krai  
mi soim<sup>1</sup> yu banara bilong mi, yu  
lukim  
yu soim mi banara bilong yu, mi  
ken i lukim  
mi putim kaikai na yu kaikai  
mi gipim yu kaikai, yu ken i  
kisim

I sit down and eat  
I walk on the road and smoke  
  
I stand and talk  
I stand up and talk  
we are sitting at the fire and  
talk  
I have walked for a long time  
and now I am tired  
I have finished eating and shall  
go to sleep  
I eat first, then I shall go  
  
stop talking and eat!  
don't talk, but eat!  
I have worked for a long time and  
want to eat now  
I have finished working and am  
tired  
I am finished working and am tired,  
I want to go to sleep  
I have finished breaking the fire-  
wood, and sit down  
I come and see you  
I came earlier, and I see you  
(now)  
I talk and you listen  
I sit down while you eat  
you are standing, I can see you  
I see you, you are standing there  
  
I hit you and you cry  
I show you my bow, look at it  
  
yes, you show me your bow, I'll  
look at it  
I put food down, you eat it  
I give you food, take it

<sup>1</sup>Pronounced (sowénim) by many Sepik speakers of Pidgin.

em i kam iet na mi go nau  
 em i go pinis na mi kaikai nau  
 mi wokim banara bilong yu, i  
 pinis  
 mi laik i go nau, tasol pastaim  
 mi laik i lukim kundu bilong yu,  
 bringim i kam na soim mi, mi  
 lukim na mi go  
 taim yu kam isi, mi kaikai pinis,  
 na yu kam

he is coming, I'll go now  
 he has gone, I'll eat now  
 I have made a bow for you, it is  
 finished  
 I want to go now, but first I  
 should like to see your drum,  
 bring it and show it to me, I'll  
 have a look at it, and shall then  
 go  
 while you were coming, I finished  
 eating, and now you have come

#### CONDITIONAL FORMS

|  |   |
|--|---|
| yu daunim tispela maresin; sapos<br>yu no daunim, yu ken i dai                                 | take this medicine; if you do not<br>take it, you will die                        |
| narapela man i bekim tok na i<br>haskim: sapos mi no daunim mi<br>ken i dai?                   | the other man answers and asks:<br>if I do not take this medicine<br>shall I die? |
| sapos yu daunim tispela maresin,<br>yu orait   | if you take this medicine, you<br>will be all right                               |
| sapos yu lukim em, yu ken i gipim<br>akis bilongen   | if you see him give him an axe  |
| sapos yu kam tumara, yu ken i<br>kisim kaikai  | if you come tomorrow, you will<br>receive food                                    |
| sapos mi paitim yu, yu ken i krai  | if I hit you, you'll cry  |
| sapos yu paitim dok bilong mi,<br>mi ken i paitim yu   | if you hit my dog I shall hit you   |
| narapela man i bekim tok na i<br>toktok: sapos mi paitim dok<br>bilong yu bai yu paitim mi?    | the other man answers: if I hit<br>your dog, you will hit me?                     |
| sapos yu kam tumara bai mi gipim<br>yu kaikai  | if you come tomorrow, I shall give<br>you food                                    |
| sapos yu kukim kaukau, bai mi<br>kaikai  | if you cook sweet potatoes, I shall<br>eat  |
| sapos yu kukim kaukau behain, mi<br>ken i kaikai behain  | if you cook sweet potatoes, I shall<br>eat  |
| sapos em i gat banara mi ken i<br>kisim longen   | if he has a bow, I shall take it<br>away from him                                 |
| sapos aste mi gat banara pinis,<br>mi inap long gipim yu pinis                                 | if I had had a bow (yesterday) I<br>would have given it to you                    |
| sapos aste em i gat banara pinis,<br>mi inap i kisim longen                                    | if he had had a bow (yesterday) I<br>would have taken it from him                 |
| sapos aste mi wokim banis pinis,<br>tede pik i no inap long<br>bagarapim gaten bilong mi pinis | if I had made a fence (yesterday),<br>the pig would not have ruined my<br>garden  |

#### VERB LIST

|                 |                 |
|-----------------|-----------------|
| em i kaikai     | he eats         |
| em i tring wara | he drinks water |
| em i sanap      | he stands up    |

|  |   |
|--|---|
| em i sanap i stap  | he is standing                            |
| em i sindaun   | he sits down                              |
| em i sindaun i stap  | he is sitting                             |
| em i kirap   | he gets up                                |
| em i dai pinis   | he dies                                   |
| em i toktok  | he talks                                  |
| em i singaut   | he calls                                  |
| em i ron i go  | he runs (away)                            |
| em i wokabaut  | he walks                                  |
| em i kisim i kam   | he brings                                 |
| em i kisim i go  | he takes (away)                           |
| em i kisim   | he takes                                  |
| em i gipim mi  | he gives me                               |
| em i gipim yu  | he gives you                              |
| em i gipim em  | he gives him                              |
| em i paitim  | he hits                                   |
| em i brukim  | he breaks (something)                     |
| em i pundaun   | he falls down                             |
| em i slip  | he sleeps, lies                           |
| em i slip long graun (olosem em<br>i lindaun)                            | he lies on ground                         |
| em i lukim   | he sees                                   |
| em i lukluk i stap (em i wasim,<br>olosem em i was long narapela<br>man) | he watches (a man)                        |
| em i harim   | he hears                                  |
| em i sing sing   | he dances, sings                          |
| em i krai  | he cries                                  |
| em i stilim  | he steals                                 |
| em i kukim kaukau  | he cooks sweet potatoes                   |
| em i haskim  | he asks                                   |
| em i bekim tok   | he answers                                |
| em i winim paia  | he blows fire                             |
| em i goap long diwai (em i kirap<br>long diwai)                          | he climbs tree                            |
| em i kalap   | he jumps                                  |
| em i kalapim diwai   | he jumps over a tree                      |
| em i lap   | he laughs                                 |
| em i poret (olosem em i poret<br>long dok)                               | he is afraid (he is afraid of the<br>dog) |
| em i skrapim skin  | he scratches skin                         |
| em i skrapim saksak  | he scrapes sago                           |
| em i troim   | he throws                                 |
| em i troimwe   | he throws away                            |

|  |                           |
|--|---------------------------|
| em i salim                             | he sends                  |
| em i krosim                            | he scolds                 |
| em i harim smel                        | he smells (something)     |
| em i siubim wara (em i swim)           | he swims                  |
| em i waswas                            | he washes                 |
| em i wasim pikinini                    | he washes child           |
| em i painim                            | he looks for              |
| em i painim pinis                      | he finds                  |
| em i lukautim sikman                   | he looks after sick man   |
| em i mumuim                            | he looks in earth oven    |
| em i pasim mumu                        | he closes earth oven      |
| em i rausim mumu                       | he opens earth oven       |
| em i pasim dua                         | he closes door            |
| em i opim dua                          | he opens door             |
| em i wetim man                         | he waits for a man        |
| em i wet i stap                        | he is waiting             |
| em i giaman, olosem i toktok<br>giaman | he tells a lie            |
| em i wokim supia                       | he makes an arrow         |
| em i wokim haus                        | he builds a house         |
| em i wokim banis                       | he makes a fence          |
| em i wokim bilum                       | he makes a net bag        |
| em i go                                | he goes                   |
| em i go antap                          | he goes up                |
| em i go daunbelo                       | he goes down              |
| em i kam                               | he comes                  |
| em i tanim                             | he turns (around)         |
| em i tanim samting                     | he turns something        |
| em i soim mi                           | he shows me               |
| em i soim yu                           | he shows you              |
| em i soim em                           | he shows him              |
| mi soim yu banara bilong mi            | I show you my bow         |
| em i hait                              | he hides                  |
| em i haitim kaikai                     | he hides food             |
| em i lusim (i no save painim<br>pinis) | he loses (cannot find it) |
| em i lusim i stap                      | he leaves behind          |
| em i lusim ples bilongen               | he leaves his village     |
| em i behainim mi                       | he follows me             |
| em i behainim yu                       | he follows you            |
| em i behainim em                       | he follows him            |
| em i karim long sol                    | he carries on shoulder    |
| mi tupela bung long rot                | we two meet on the road   |

|  |                                 |
|--|---------------------------------|
| em i go pas  | he passes by                    |
| em i siubim i go   | he pushes                       |
| em i pulim i kam   | he pulls                        |
| ston i tantanim i go   | stone rolls (away)              |
| pisin i plai   | bird flies                      |
| em i siutim  | he shoots                       |
| em i siutim popaia (olosem em i<br>siutim kranki, i no siut stret) | he misses (in shooting)         |
| em i kikim   | he kicks                        |
| dok i kaikaiim lek bilong mi                                       | dog bites my leg                |
| em i wisil   | he whistles                     |
| em i winim mambu   | he plays flute                  |
| em i traut   | he vomits                       |
| em i kus   | he coughs, sneezes              |
| em i guria (olosem skin bilongen<br>i guria)                       | he shivers, trembles            |
| em i lindaunim diwai   | he bends down a tree            |
| em i katim diwai   | he cuts wood                    |
| em i brukim diwai (olosem i<br>brukim paia)                        | he breaks wood (firewood)       |
| em i sakim diwai   | he shakes tree                  |
| em i lusim tingting  | he forgets                      |
| em i ting longen   | he remembers him                |
| em i wokabaut nating (olosem i<br>lilimbut)                        | he takes a stroll (walks about) |
| em i sotwin  | he rests (gets his breath)      |
| em i malolo  | he rests (takes a long rest)    |
| em i pekpek  | he defecates                    |
| em i pispis  | he urinates                     |
| em i hangamapim  | he hangs up                     |
| em i liptimapim  | he lifts up                     |
| em i kamautim kaukau   | he pulls up a sweet potato      |
| em i pulapim mambu long wara                                       | he fills bamboo with water      |
| em i kapsetim  | he pours out                    |
| em i sanapim pos   | he erects a post                |
| em i bekim pik   | he returns a pig                |
| em i klinim naip   | he cleans a knife               |
| em i rausim pipia  | he throws out rubbish           |
| em i brumim haus   | he sweeps house                 |
| em i makim graun   | he marks ground                 |
| skin i solap   | skin swells up                  |
| tupela meri i pait   | two women quarrel               |
| em i putim bilas (em i bilasim<br>em iet)                          | he decorates himself            |

|   |   |
|---|---|
| em i paitim garamut   | he beats slitgong   |
| em i haphapim kaikai long ol<br>(olosem em i skelim kaikai<br>bilang oi)                              | he distributes food   |
| em i stap   | he stays  |
| he, yu stap!  | hey, you stop!  |
| em i pasim man (olosem em i hoim<br>pas)  | he stops (arrests) a man  |
| tupela man i tok plei   | two men joke, make fun  |
| em i putim baksait long diwai (em<br>i lin long diwai)  | he leans against tree   |
| diwai i seksek  | tree shakes   |
| em i go insait long haus  | he enters house   |
| em i go autsait   | he goes outside   |
| pisin i sindaun antap long haus   | a bird is sitting on the house  |
| dok i slip ananit long haus   | a dog is sleeping under the house   |
| man i sanap i stap arare long<br>haus   | a man is standing beside the house  |
| man i sanap i stap klostu long<br>diwai   | a man is standing near the tree   |
| rausim tispela man!   | throw this man out!   |
| man i dai pinis   | a man has died  |
| em i planim man   | he buries a man   |
| man i dai pinis, yupela planim<br>yupela planim pinis?  | a man has died, you bury him<br>have you buried him already?                          |
| mipela i no planim pinis, mipela<br>i ken i planim tumara tasol                                       | we have not yet buried him, we<br>shall bury him tomorrow                             |
| mipela planim pinis longtaim bipo   | we buried him a long time ago   |
| em i brukim graun   | he digs ground  |
| em i wokim hul  | he makes a hole   |
| em i maritim meri (olosem em i<br>kisim meri)   | he marries a woman  |
| skin i wara (tuhat i kamap long<br>skin)  | he perspires  |
| em i daunim   | he swallows   |
| em i lapim (olosem dok i lapim<br>han bilong mi, na mi lapim skin<br>bilang banana bilong wokim brus) | he licks (as a dog licks my hand<br>and as I lick banana skin to make<br>a cigarette) |
| laplap i bruk   | the loincloth is torn   |
| em i soimapim   | he sews it up   |
| laplap i bruk, yu soimapim  | the loincloth is torn, you sew it<br>up   |
| em i rausim gras bilong pisin   | he plucks feathers  |
| em i taitim bun (olosem em i<br>taitim skin)  | he stretches himself  |
| em i katim rop  | he cuts rope  |
| em i katim pik  | he cuts up pig  |

|  |                                   |
|--|-----------------------------------|
| em i sapim naip                                      | he sharpens a knife               |
| em i pasim rop                                       | he ties rope                      |
| em i pulimapim wara                                  | he draws water                    |
| em i grisim man (long toktok)                        | he flatters a man                 |
| em i skul long tokples                               | he learns a native language       |
| em i lainim kaikai (long singsing)                   | he displays food (as at singsing) |
| ol i bung  | they gather, come together        |
| ol i bungim kaikai                                   | they collect food                 |
| ol i putim olo kaikai wantaim                        | they put all the food together    |
| em i klirim graun                                    | he clears ground                  |
| em i laikim man                                      | he likes a man                    |
| em i poretim wanpela man                             | he frightens a man                |
| em i smok (olosem em i pulim brus, em i kaikai brus) | he smokes (tobacco)               |
| em i sekan   | he shakes hands                   |
| em i pulim kanu                                      | he paddles                        |
| kanu i kapset  | canoe capsizes                    |
| em i kolim nem                                       | he says name                      |

## INTERROGATIVES

|   |  |
|---|--|
| yu huset?                                       | who are you?                             |
| yu lukim huset i stap long hap?                 | whom do you see over there?              |
| yu gipim kaukau long huset?                     | to whom did you give the sweet potatoes? |
| yu go long huset?                               | to whom do you go?                       |
| yu kam long huset, olosem yu lusim huset i kam? | from whom do you come?                   |
| yu go wantaim huset?                            | with whom do you go?                     |
| yu sanap i stap klostu long huset?              | you are standing close to whom?          |
| em wonem samting?                               | what is this?                            |
| wonem meri i kukim kaukau pinis?                | which woman cooked the sweet potatoes?   |
| wonem diwai i pundaun pinis?                    | which tree fell down?                    |
| wonem pik i bagarapim gaten bilong mi?          | which pig destroyed my garden?           |
| wonem banara i bruk pinis?                      | which bow broke?                         |
| wonem wara i gutpela bilong tring?              | which water is good for drinking?        |
| haumas man i kamap?                             | how many men have come?                  |
| haumas haus i stap?                             | how many houses are there?               |
| haumas supia i stap?                            | how many arrows are there?               |
| haumas wara i stap?                             | how much water is there?                 |
| tupela mambu i pulap i stap                     | there are two bamboo tubes full          |
| yu gipim haumas sol longen?                     | how much salt did you give him?          |

mi gipim wanpela mambu i pulap  
 longen  
 yu kam we?  
 mi kam Rabaul  
 yu go we?  
 mi go Wewak  
 yu stap we?  
 mi stap Aitape  
 wonem taim yu kam long tispela  
 ples?  
 wonem taim bai yu laik i go bek  
 long ples?  
 o, aste abinum mi kam pinis  
 tumara long moningtaim bai mi go  
 yu kam bilong wonem?  
 mi kam bilong tokim yu  
 bilong wonem yu siutim pik bilong  
 mi  
 em i brukim banis bilong mi na em  
 i bagarapim gaten bilong mi  
 bilong wonem tispela man hia em i  
 paitim tispela dok?  
 dok i kaikai lek bilongen  
 wonem samting em i paitim dok  
 longen?  
 em i paitim dok long stik  
 papa bilong dok i kamap na i  
 toktok: yu no ken paitim dok  
 bilong mi  
 sapos yu paitim dok bilong mi, mi  
 ken i paitim yu  
 yu kam long tispela ples olosem  
 wonem? (olosem yu kam long  
 maunten, yu kam long rot, yu kam  
 long wara?)  
 mi kam long maunten, mi brukim  
 bus i kam  
 mi kam long wara  
 behain yu katim pik olosem wonem?  
 mi ken i katim pik long tispela  
 longpela naip  
 mi ken i katim long sewenpela  
 bikpela hap tasol  
 yu taitim banara olosem wonem?  
 yu soim mi  
 mi ken i soim yu, mi pasim rop  
 long banara olosem, yu lukim  
 tispela pik hia bilong huset?

I gave him one bamboo tube full  
 where do you come from?  
 I come from Rabaul  
 where do you go?  
 I go to Wewak  
 where do you live?  
 I live at Aitape  
 when did you come here?  
 when will you go back home?  
 I came here last night  
 I will go tomorrow morning  
 why have you come?  
 I have come to talk to you  
 why have you shot my pig?  
 it has broken through my fence and  
 ruined my garden  
 why is this man hitting that dog?  
 the dog has bitten his leg  
 what is he hitting the dog with?  
 he is hitting the dog with a stick  
 the dog's owner comes and says:  
 'you must not hit my dog' (or:  
 'don't hit my dog!')  
 if you hit my dog, I'll hit you  
 how did you come here? (by mountain,  
 road or water?)  
 I came over the mountain, through  
 the bush  
 I came by water  
 how will you cut up the pig?  
 I shall cut up the pig with this  
 long knife  
 I shall cut up the pig into seven  
 large pieces  
 how do you fasten a bowstring?  
 show me  
 I'll show you: I fasten a bowstring  
 like this, look  
 whose pig is this?

|   |  |
|---|--|
| tispela pik hia em i bilong papa<br>bilong mi   | this pig belongs to my father                    |
| tispela pik hia em i bilong<br>kantire bilong mi                                      | this pig is my mother's brother's<br>pig         |
| tispela pik em i bilong wantok<br>bilong mi   | this pig is my friend's                          |
| tispela pik em i bilong tupela<br>barata bilong mi                                    | these pigs belong to my two<br>brothers          |
| tispela pik em i bilong bikbarata<br>bilongen   | this pig belongs to his elder<br>brother         |
| tispela tupela pik bilong huset?  | whose are those two pigs?                        |
| tispela tupela pik em i bilong<br>papa bilong mi                                      | these two pigs belong to my father               |
| tispela pik i bilong huset?   | whose pig is this?                               |
| tispela pik hia em i bilong<br>tispela man  | this pig belongs to that man                     |
| tispela pikinini bilong huset?  | to whom does this child belong?                  |
| tispela pikinini em i bilong<br>tispela man na tispela meri,<br>bilong tupela wantaim | this child belongs to this man and<br>that woman |
| tispela bilum hia bilong huset?   | to whom does this net bag belong?                |
| tispela bilum hia em i bilong<br>mama bilong mi                                       | this net bag belongs to my mother                |
| tispela haus bilong huset?  | whose house is this?                             |
| tispela haus em i bilong<br>tispela man   | this house belongs to this man                   |
| em i bilong tispela tupela man  | it belongs to these two men                      |
| em i bilong papa bilong mi  | it belongs to my father                          |

## POSSESSION PHRASES

|  |   |
|--|---|
| tispela haus em i bilong tispela<br>man  | this house belongs to this man  |
| tispela haus i no bilong tispela<br>man  | this house does not belong to this<br>man   |
| sapos yu haskim wanpela man,<br>'tispela haus i bilong tispela<br>man hia?' yu kolim wonem long<br>tokples?    | if you ask a man: 'does this house<br>belong to this man?' how do you<br>say it in your language?     |
| sapos yu haskim wanpela man,<br>'tispela haus i no bilong<br>tispela man hia?' yu kolim wonem<br>long tokples? | if you ask a man: 'does this house<br>not belong to this man?' how do<br>you say it in your language? |
| tispela kiau bilong wailpaul   | this egg belongs to a wild fowl   |
| tispela haus bilong pisin i stap<br>antap long diwai, em i bilong<br>taranggau                                 | this nest on the tree belongs to a<br>hawk  |
| tispela gras bilong kumul  | this feather belongs to a bird of<br>paradise   |
| tispela skin em i bilong kapul   | this skin is a possum skin  |

|   |   |
|---|---|
| tispela han bilong diwai em i<br>bilong yal                   | this branch is from a casuarina<br>tree         |
| tispela lip em i bilong tanket                                | this is a cordyline leaf                        |
| tispela bun bilong muruk                                      | this bone is a cassowary bone                   |
| tispela banis i bilong gaten<br>bilong mi                     | this fence belongs to my garden                 |
| tispela gras i bilong nambatu<br>barata bilong mi             | this hair belongs to my younger<br>brother      |
| tispela blut i stap long graun em<br>i bilong tispela man hia | this blood on the ground belongs<br>to this man |
| pik bilong huset i brukim banis<br>bilong mi                  | whose pig broke my fence?                       |
| pik bilong papa bilong mi i brukim<br>banis bilong yu         | my father's pig broke your fence                |
| bilum bilong huset i pundaun<br>pinis long paia?              | whose net bag has fallen into the<br>fire?      |
| bilum bilong mama bilong mi i<br>pundaun pinis long paia      | my mother's net bag has fallen<br>into the fire |
| haus bilong huset i paia pinis?                               | whose house has burnt down?                     |
| haus bilong bikbarata bilong mi<br>i paia pinis               | my elder brother's house has burnt<br>down      |
| kiau bilong wailpaul i pundaun<br>long graun na i bruk pinis  | the wild fowl egg fell down and<br>broke        |

## EQUATION STATEMENTS

|   |   |
|---|---|
| tispela diwai i kapok   | this tree is a kapok tree                                 |
| tispela pisin i taranggau   | this bird is a hawk                                       |
| tispela pikinini i pininini man                                   | this child is a boy                                       |
| tispela wara i stap long hap em<br>i raunwara                     | that water over there is a pond                           |
| tispela graun i stret i ples<br>malomalo                          | this plain is a swamp                                     |
| tispela rot hia em i rot bilong<br>Maprik                         | this road is the road to Maprik                           |
| tispela man i man bilong mekim<br>poisin                          | this man is a sorcerer                                    |
| tispela haus i haus man   | this house is a men's house                               |
| tispela haus i haus tambaran                                      | this house a spirit house                                 |
| tispela tupela haus, wanpela i<br>haus man na wanpela i haus meri | these two houses are a men's house<br>and a women's house |
| tispela ologeta man i wanlain                                     | these men are one (working) group                         |
| tispela tupela diwai i kapok                                      | these two trees are two kapok trees                       |
| tispela diwai i no kapok  | this tree is not a kapok tree                             |
| tispela man i wanpinis bilong mi                                  | this man is of the same totem as<br>myself                |
| yu papa bilong mi?  | are you my father?  |

olosem, wanpela man i kamap long  
tudak na mi no inap lukim pes  
bilongen na mi haskim: 'yu papa  
bilong mi?'

man i bekim tok, na i toktok: 'mi  
no papa bilong you'

mi tokim em: 'yu papa bilong mi'

tupela man i kamap long nait na  
mi haskim tupela: 'yu tupela  
bikbarata bilong mi?'

tupela man i bekim tok na i  
toktok: 'mi tupela barata bilong  
yu'

mi tokim tupela: 'yu tupela yu no  
barata bilong mi'

planti manki i kamap long nait na  
mi haskim ol: 'he, yupela liklik  
barata bilong mi?'

ol manki i bekim tok na i toktok:  
'mipela no liklik barata bilong  
yu'

man i sanap long hap na mi haskim  
tispela man hia: 'em i wantok  
bilong yu?'

na man i bekim tok na i toktok:  
'i no wantok bilong mi'

mi tokim tispela man hia: 'em i  
no wantok bilong yu'

tupela man i sanap long hap na mi  
haskim tispela man hia: 'he, em  
tupela i kantire bilong yu?'

na man i bekim tok na i toktok:  
'em tupela i kantire bilong mi'

na mi tokim tispela man hia: 'em  
tupela i no kantire bilong yu'

planti man i sanap i stap long  
hap, na mi haskim tispela man  
hia: 'ol i pren long yu?'

na man i bekim tok: 'tru, ol i  
pren long mi'

na mi tokim tispela man hia: 'ol  
i no pren long yu'

yu luluai? olosem mi haskim yu  
yu tultul?

man i bekim tok: 'mi no luluai,  
mi tultul tasol'

a man comes during the night, and  
I cannot see his face, so I ask  
him: 'are you my father?'

the man answers and says: 'I am not  
your father'

I say to him: 'you are my father'

two men come at night and I ask  
them: 'are you two my elder  
brothers?'

the two men answer and say: 'we are  
your two brothers'

I say to them two: 'you two are not  
my brothers'

many young boys come at night and I  
ask them: 'are you all my younger  
brothers?'

all the young boys answer and say:  
'we are not your younger brothers'

a man is standing over there and I  
ask this man here: 'is he your  
friend?'

this man answers and says: 'he is  
not my friend'

I say to this man here: 'he is not  
your friend'

two men are standing over there and  
I ask this man here: 'are they two  
your mother's brothers?'

this man answers and says: 'they  
two are my mother's brothers'

I say to this man here: 'they two  
are not your mother's brothers'

many men are standing over and I  
ask this man here: 'are they your  
friends?'

this man answers and says: 'they  
are my friends'

I say to this man here: 'they are  
not your friends'

are you the luluai? (I ask you)

are you the tultul?

the man answers: 'I am not the lulu-  
ai, I am the tultul'

#### REFLEXIVE FORMS

mi paitim mi iet

I hit myself

aste mi katim diwai, na mi paitim  
mi iet long akis

I was chopping wood yesterday and I  
hit myself with the axe

mi lukluk long wara na mi lukim  
mi iet

I look into the water and see  
myself

#### RECIPROCAL FORMS

tupela man i pait, na em tupela i  
paitim wanpela wanpela, olosem i  
bekim bek

two men are fighting, they are  
hitting each other

planti man i pait, na ol i paitim  
ol

many men are fighting, they are all  
hitting each other

mi lukim yu, na yu lukim mi, na  
mi tupela lukim mi tupela  
wanpela wanpela

I see you, and you see me, we both  
see each other

#### APPLICATIVE FORMS

yu wokim banara bilong mi

you make a bow for me

man i bekim tok na i tok: 'orait,  
mi ken i wokim banara bilong yu'

the man replies: 'yes, I can make a  
bow for you'

yu wokim banara bilong mi tupela

make a bow for us two

man i bekim tok, na i tok: 'mi no  
ken i wokim banara bilong yu  
tupela'

the man replies: 'I cannot make a  
bow for you two'

yu pulimapim wara bilong mi

you draw water for me

orait, mi ken i pulimapim wara  
bilong yu

all right, I'll draw water for you

yu go long gaten na kamautim  
wanpela kaukau bilong mi

go into the garden and pull up a  
sweet potato for me

yu katim tispela paiawut bilong  
mi

cut this firewood for me

yu go daun long wara na kisim  
pis bilong mi

go down to the river and catch a  
fish for me

mi kilim wanpela mumut bilong  
dok bilong mi

I killed a bandicoot for my dog

mi kisim lang bilong koki bilong  
mi

I shall catch a fly for my cockatoo

mi painim kaikai bilong muruk  
bilong mi yet

I am looking for food for my casso-  
wary

mi wokim banis bilong ologeta  
pik bilong mi

I make a fence for all my pigs

mi wokim pen bilong supia bilong  
mi

I make a dye for my arrow

mi wokim rop bilong banara  
bilong mi

I make a bowstring for my bow

mi painim pislain bilong bilum  
bilong mi

I am looking for a string for my  
bag

mi wokim yet stik bilong akis  
bilong mi

I am making a handle for my axe

mi tupela wokim banara bilong yu  
yet

we two make a bow for you

balus i kisim lang long pikinini  
bilongen

the bird catches an insect for its  
young

|   |   |
|---|---|
| koki i stilim kaikai long piki-nini bilongen  | the cockatoo steals food for its young                                      |
| mi ken i kukim tispela ologeta kunai bilong yu (nogut yu yet i kukim)                 | I shall burn all this grass for you (you should not burn it)                |
| mi rausim bilong yu skin bilong kaukau  | I have peeled the sweet potato for you                                      |
| mi ken i karim i go tispela diwai bilong yu (nogut yu yet i karim, yu malomalo tumas) | I shall carry this tree for you (you should not carry it, you are too weak) |
| mi ken i brumim haus bilong yu  | I shall sweep the house for you   |
| mi ken i siutim pisin bilong yu   | I shall shoot a bird for you  |
| mi ken i brukim paiawut bilong yu   | I shall break firewood for you  |
| mi ken i mekim paia bilong yu   | I shall make a fire for you   |
| mi ken i mumuim pik bilong yu   | I shall cook a pig for you in the earth oven                                |
| mi ken i kisim i kam kaikai bilong yu   | I shall bring food for you  |
| mi ken i rausim gras bilong pisin bilong yu   | I shall pluck a bird for you  |
| mi ken i putim pen long supia bilong yu   | I shall paint this arrow for you  |
| mi ken i sapim tispela naip bilong yu   | I shall sharpen this knife for you  |
| mi ken i katim tispela pik bilong yu  | I shall cut up this pig for you   |
| mi ken i taitim tispela kundu bilong yu   | I shall put a skin on this drum for you                                     |

#### FORMS INDICATING COMPETENCE AND INCOMPETENCE IN CARRYING OUT AN ACTION

|  |  |
|--|--|
| yu save wokim banara?                  | can you (i.e. do you know how to) make an arrow? |
| mi no save wokim banara                | I cannot make a bow                              |
| yu save sapim tispela naip?            | can you sharpen this knife?                      |
| mi save sapim tispela naip             | I can sharpen this knife                         |
| yu save katim tispela pik?             | can you cut up this pig?                         |
| mi no save katim tispela pik bilong yu | I cannot cut up this pig for you                 |
| yu save wokim gaten?                   | can you make a garden?                           |
| mi save wokim gaten                    | I can make a garden                              |
| yu save kukim kaikai bilong mi?        | can you cook food for me?                        |
| mi no save kukim kaikai bilong yu      | I cannot cook food for you                       |
| yu save plei susap?                    | can you play the Jew's harp?                     |
| mi no save plei susap                  | I cannot play the Jew's harp                     |
| yu save mekim paia?                    | can you make a fire?                             |
| mi save mekim paia bilong yu           | I can make a fire for you                        |

yu save taitim tispela kundu  
bilong mi?  
mi no save taitim tispela kundu  
bilong yu  
yu save putim pen long tispela  
supia bilong mi?  
mi save putim pen long tispela  
supia bilong yu

can you put a skin on this drum  
for me?  
I cannot put a skin on this drum  
for you  
can you paint this arrow for me?  
I can paint this arrow for you

## DIALOGUES

### DIALOGUE 1

dispela wonem?  
man hia husat?  
tispela man husat?  
kolim nem bilong yu  
yu go we?  
yu kam we?  
yu stap we?  
yu laik wonem samting?  
yu kam bilong wonem?  
yu kam mekim wonem?  
mekim wonem yu kam?  
watpo yu kam?  
mi laik i kisim pe bilong mi  
haumas yu kisim?  
gipim mi sampela brus na pepa  
mi no gat planti, mi no inap  
gipim yu  
singautim wantok bilong yu i kam,  
em i ken i gipim yu  
ol wantok bilong mi i go pinis  
long ples  
gipim tispela pas long masta  
bilong stoa, em i ken i gipim  
yu pokona  
yu no ken i kisim, em i bilong  
mi  
yu bringim paia pinis?  
sapos yu bringim i kam gutpela  
paia yu ken i kisim brus  
yu kam long mi na stap long mi  
yu kam long mi  
yu kam wantaim mi tupela  
yupela kisim ologeta kago i kam;  
mipela i go nau  
bringim ologeta kago bilong mi  
long haus bilong masta Rota

what is this?  
who is this?  
say your name  
where are you going?  
where do you come from?  
where do you live?  
what do you want?  
why have you come?  
why have you come? (indignant and  
emphatic question)  
I want my pay  
how much do you get?  
give me some tobacco and paper  
I have not much, I cannot give you  
any  
call your friend, he will give you  
some  
all my friends have gone home to  
the village  
give this letter to the white man  
in charge of the store, he will  
give you bully beef  
you must not take it, it is mine  
have you brought firewood?  
whenever you bring good firewood  
I'll give you tobacco  
come here to me  
come to me  
you come with me  
take all the loads and let us go  
take all my things to Mr Roger's  
house

rausim ologeta kago i stap long  
kar na putim long graun  
lukaut gut long tispela bokis,  
em i save bruk  
nogut samting i bruk nisait  
longen

take everything out of the car and  
put it on the ground  
watch this case, it is breakable  
nothing in it must break

## DIALOGUE 2

yu save haus kiap i stap we?  
masta mi no save  
husat i save?  
masta mi ken i soim yu, yu  
behainim mi  
nambawan kiap i no stap? Yesa  
nogat, i stap  
kiap i go pinis  
em i kam bek long wonem taim?  
belo pinis, ating em i go long  
haus bilongen bilong kaikai  
singautim draiwaboi i kam  
yu kirapim sip na behainim  
tispela rot  
tispela rot i go we?  
pastaim i go long ples balus,  
behain i tanim i go long haus  
tring  
yu ken i pasim sip nau  
pasim sip!  
sip i bagarap; ating bai yumi  
inap long statim gen, o nogat?  
nogat, em i bagarap pinis  
sip bilong mi i pas pinis long  
rot, singautim planti man i  
kamap kwiktaim bilong siubim em  
i go  
yu tripela man kisim spet<sup>1</sup> bilong  
i brukim na rausim graun ananit  
long sip na paslain long wil  
bilongen  
orait, yupela ol i siubim strong  
nau  
hauskuk, yu ken i wokim kaikai  
lainim tebol long tripela masta  
dilim kaikai

do you know where the administrative  
office is?  
I don't know  
who knows it?  
I'll show you, follow me  
is the senior officer not in? No.  
oh yes, he is in  
the officer has left  
when will he come back?  
it is after 12 o'clock, he may have  
gone home to eat  
call the driver  
start the car and drive down this  
road  
where does this road lead to?  
first it leads to the airstrip,  
then it turns and leads to the  
hotel  
stop here  
pull up (emergency)!  
the car has broken down; do you  
think we can start again or not?  
no, it has broken down for sure  
my car is stuck on the road, call  
many men to come quick and push  
it  
you three take spades and dig out  
the soil from under the car and in  
front of the wheels  
now, all of you push strongly  
cook, prepare the meal  
lay the table for three  
bring the food

<sup>1</sup>or: *save*l.

tispela abus i no dan pinis,  
tekewel<sup>1</sup>, bringim narapela  
kolwara i kam  
nogut yu kapsetim kopi  
mipela kaikai pinis, tekewe tebol  
na rausim pipia  
mekim bet long tispela tupela  
masta, em tupela i slip long  
haus bilong mi nau, tumara bai  
tupela i go

this meat is not well cooked, take  
it out and bring other meat  
bring drinking water  
don't spill the coffee  
we have finished eating, clear the  
table and throw the scraps out  
prepare beds for these two  
Europeans, they will sleep in my  
house and will leave tomorrow

## DIALOGUE 3

masta i kam we?  
mi kam Australia  
tru! masta i lukim New Guinea  
bipo?  
mi no lukim, mi kam nau nambawan  
taim tasol  
masta i save gut long tok pisin,  
kisim tok pisin olosem wonem?  
mi gat wantok i stap long ples  
bilong mi, em i lukim New Guinea  
pinis, em i lainim mi pinis  
masta i wok long gavman?  
nogat, mi kam bilong painautim as  
bilong pasin bilong ol kanaka:  
mi skul long tokples bilong ol  
tru! masta i laik mekim tispela  
bilong wonem?  
planti man bilong mipela wetman  
ol i nogat save long ol samting  
bilong yupela, na mi laik raitim  
long buk bilong ol i ken save.  
Tingting bilong mi olosem, nogut  
ol tispela pasin bilong bipo i  
lus ologeta  
em i stret. Masta i gutpela  
masta tru  
nogat, wok bilong mi tasol i na  
laik bilong mi tasol  
masta, mi painim wok. Mi laik  
i wok long yu olosem mankimasta.  
Mi save bilong mipela, mi ken i  
tokim yu. Na tu mi save kuk,  
wasim klos, wonem kain samting  
bilong lukantim haus, mi save.  
Mi laik wok long yu  
sore tumas, mi gat mankimasta i  
wok i stap long mi

where do you come from?  
I come from Australia  
really! Have you been to New  
Guinea before?  
no, this is my first visit  
you speak Pidgin well, how did you  
learn it?  
I have a friend at home who has  
been to New Guinea. He has taught  
me  
do you work for the Administration?  
no, I have come to study the  
customs of the natives; I am  
learning your languages  
really! Why do you want to do this?  
many of my people do not know about  
your customs, so I shall write them  
in a book so that they can know.  
It is my opinion that it is not a  
good thing for all the old ways to  
be totally lost  
that is true. You are very good  
not really; it is just my work, and  
I enjoy doing it  
I am looking for work. I should  
like to work for you as personal  
servant. I know all about our  
customs. I can tell you about them.  
I can cook, wash clothes; I know all  
about house work. I should like to  
work for you  
sorry, I have a personal servant who  
works for me

<sup>1</sup>Not rausim, which would mean 'throw it away'.

yu wok long wanpela masta bipo?

yesa, mi gat pas bilongen em i  
gipim mi pinis; masta i lukim

haumas taim yu wok longen?

mi wok longen sikispela mun

bilong wonem yu lusim em i go?

masta i go pinis long ples  
bilongen

yu marit?

nogat masta, mi stap nating, mi  
wanpela tasol

orait, mi stap long tispela ples  
wanpela mun. Yu ken i wok long  
mi olosem mankimasta. Wanpela  
mun i dai pinis yu ken i lusim  
mi i go

masta mi laik i go wantaim yu

sore, wanpela mun pinis mi lusim  
New Guinea i go pinis

o, sore tru

#### DIALOGUE 4

mi laik i go long wara. Yupela  
i gat planti kanu, sipos yupela  
gipim mi wanpela nau, mi ken i  
go long Ambunti na salim i kam  
bek

mipela planti man long ples,  
mipela nogat planti kanu tumas.  
Mipela no inap i gipim yu

tasol mi lukim planti kanu i stap,  
em i bilong husat?

em i bilong planti man ol i kamap  
lukim wantok bilongen i stap  
long ples bilong mipela

orait, mi ken i haskim ol, ating  
wanpela i laik i go wantaim mi  
long Ambunti. Mi gat mota bilong  
pulim kanu, man i save les

barata bilong mi i kamap pinis,  
em i ken i go wantaim yu

#### DIALOGUE 5

bensin bilong sip i pinis  
wanpela masta i slip<sup>1</sup> klostu?

have you worked for a European  
before?

yes, I have a letter of recommenda-  
tion of his which he gave me; have  
a look at it

how long did you work for him?

I worked six months for him

why did you leave him?

he went home (i.e. left New Guinea)

are you married?

no, I am single, not married

right. I'll stay here for one  
month. You can work for me as a  
personal servant. After a month  
you will have to leave me

I should like to go with you (when  
the month is up)

sorry, after one month I shall  
leave New Guinea

o, that is a pity

I should like to go to ... by the  
river. You have many canoes. If  
you give me one, I shall go to  
Ambunti and send it back

we are many men here and we have  
not very many canoes. We cannot  
give you one

but I can see many canoes over  
there. To whom do they belong?

they belong to many men who came  
here to visit their friends who  
live at our village

all right, I can ask them. Perhaps  
one of them would like to go with  
me to Ambunti. I have an outboard  
motor and the man can idle

my brother has arrived, we will go  
with you

the jeep has run out of petrol  
does a European live nearby?

<sup>1</sup>Better than *stap*, which could mean that the European was there only temporarily.

haus bilong masta Pret i stap  
klostu

masta i stap longen?

i stap

yu ken i kisim i go tispela pes  
longen bringim i kam bokis bensin  
masta bai em i gipim yu?

sipos yu bringim i kam yumi tupela  
ken i go wantaim long Maprik

kaunsila i stap?

i no stap, luluai bilong bipo  
tasol i stap

orait, singautim luluai i kam  
abinun, luluai!

mi laik i slip longtaim long ples  
bilong yupela

masta, mipela i no gat gutpela  
haus bilong masta i slip longen;  
mipela kanaka tasol

i no gat haus kiap long ples  
bilong mipela

maski, yupela inap long wokim  
haus bilong mi

masta i laik i kam i stap long  
wonem taim?

mi laik i kam i stap haptumara,  
yupela inap i wokim haus kwik-  
taim? Mi laik i paim gut

ologeta manmeri i wok long gaten  
i stap, mipela i no inap wokim  
haus kwiktaim

sipos yupela wokim haus kwiktaim,  
yu ken i kisim wanpela gutpela  
akis, na mi gipim pe long  
ologeta

orait masta, mi ken i salim manki  
hia bilong singautim ol manmeri  
i kamap

aiting ol i no harim tok bilong  
manki, sipos yu iet i singautim  
ol, ol i harim i kam

mipela wokim haus we? Masta i  
ken i makim graun

sipos yupela putim long hap hia; i  
orait?

yupela wokim closem: wokim  
wanpela rum slip longen, wan-  
pela rum sindaun, na putim rum  
waswas. Putim haus pekpek long  
arare bilongen, haus kuk i ken  
i stap long hap hia

Mr Fred's house is nearby

is he at home?

yes

will you take this letter to him  
and bring the can of petrol he will  
give you?

if you bring it, you can go with me  
(in the jeep) to Maprik

is the councillor here?

no, only the former luluai is here

call the luluai

greetings, luluai!

I should like to stay at your vil-  
lage for a long time

we have no house good enough for a  
European to stay in; we are only  
bush natives

there is no rest-house in our  
village

never mind, you can build a house  
for me

when will you come to stay?

I shall come to stay the day after  
tomorrow. Can you build a house  
quickly? I shall pay well

all the men and women work in the  
gardens now, we cannot build a  
house quickly

if you build the house quickly, you  
will receive a good axe, and I will  
pay all the others

all right, I shall send this boy to  
call all the men and women

perhaps they will not listen to the  
boy, if you yourself call them  
they will all listen and come

where should we build the house?  
Specify the place

would it be all right if you build  
it there?

build it in the following manner:  
have a bedroom in it, a sitting  
room, and include a washroom. Build  
the toilet beside the house. The  
kitchen may be built over there

orait, pininini bilong mi i save  
lukautim masta, em i save kuk  
na i save wasim klos

singautim ol meri long brumin  
graun long arare bilong haus;  
nogut pik i kam kaikai pipia

masta i laik i baiim kaikai?

singautim ol long bringim i kam  
kaikai i kam, na bringim paia  
na wara, mi laik i baiim

masta i gat baket bilong pul-  
imapim wara?

orait, yu kisim pe bilong ol, yu  
sigerimautim

yu ken i singautim tenpela  
kagoboi i kamap bilong karim  
kago bilong mi. Mi laik i go  
long Dreikikir

my son will look after you, he can  
cook and wash clothes

ask the women to sweep the ground  
around the house, lest the pigs  
should come and eat the rubbish

do you want to buy food?

ask everybody to bring food, fire-  
wood and water, I should like to  
buy it

have you got a bucket for drawing  
and bringing water?

I give you everybody's pay, you  
share it out

call ten carriers to carry my  
things. I want to go to Dreikikir

#### USEFUL SENTENCES

kiap, wanpela man i paitim mi,  
na mi kam bilong tokim you  
olosem

kiap i bekim tok na i haskim:  
huset i paitim yu?

man hia em i paitim mi

wonem taim em i paitim yu?

em i paitim mi aste long abinun

wonem samting em i paitim yu  
longen, long stik, long akis, o  
long naip?

em i paitim mi long han tasol

em i paitim yu we, long het, long  
bros o long han?

em i paitim mi tripela taim long  
baksait

bilong wonem yu tupela i pait?

longtaim bipo mi gipim pik  
longen, na em i no bekim

mi tupela i kros, na em i paitim  
mi

tispela haus i sting, yumi wokim  
nupela

ol man na manki i go katim morota  
na kisim i kam

behain yumi man, yumi go long bus  
bilong katim diwai na wokim pos

Patrol Officer, a man has beaten me,  
now I have come to you to tell you

the Patrol Officer answers and  
asks: 'who beat you?'

that man hit me

when did he beat you?

he beat me yesterday afternoon

what did he hit you with, with a  
stick, an axe or a knife?

he hit me with his hand only

where did he hit you, on your head,  
your chest or on your arm?

he hit my back three times

why did you two fight?

I had given him a pig a long time  
ago, and he did not return it

we were quarrelling and he hit me

this house is rotten, we build a  
new house

all the men and boys should go and  
cut morota (=sago palm leaves) and  
bring it

afterwards we men will go into the  
bush in order to fell trees and  
make posts

|  |  |
|--|--|
| tispela pos i no stret, i krungut,<br>rausim na putim narapela   | this post is not straight, it is<br>crooked, throw it out and put<br>another post there                                  |
| tispela pos i seksek, kisim rop<br>na pasim  | this post shakes, take a string<br>and fasten it   |
| het bilong haus i gat hul, na ren<br>i kam nisait; kisim lip bilong<br>limbun na pasim long haus                       | the roof of the house has a hole<br>and the rain comes in, bring palm<br>leaves, and put them on the roof                |
| (man i tok long meri bilongen:)<br>yu go long gaten, kamautim<br>sampela mami, kisim i kam na<br>kukim, na yumi kaikai | (a man talks to his wife:) go into<br>the garden, pull out some small<br>yams, bring them and cook them, we<br>shall eat |
| i gat planti pis i stap long<br>tispela baret?   | are there many fish in this stream?  |
| tru! long tispela baret i gat<br>planti mario wantaim pis i stap   | yes, in this stream there are many<br>eels and fish  |
| tumara long moningtaim bai mi go<br>long wara bilong kisim pis   | tomorrow morning I shall go to the<br>river to catch fish  |
| yumi brukim wara na go long<br>hapsait   | we two go through the river and go<br>on the other side of it  |
| tispela baret i bikpela tumas,<br>yumi no inap long brukim   | this stream is big, we two cannot<br>go through it   |
| yumi slip arare long wara, tumara<br>long moningtaim, taim wara i<br>slek, yumi inap long brukim                       | we two shall sleep beside the river,<br>tomorrow morning when the river is<br>small, we two shall go through it          |
| yutupela karim tispela diwai   | you two carry this tree  |
| diwai i hevi tumas, yumi no inap<br>long karim   | this tree is very heavy, we two<br>cannot carry it   |
| tupela man i go halpim yutupela<br>i orait, nau mitupela inap long<br>karim  | two men will go to help you two<br>good, now we can carry it   |
| ples i kol, yu mekim paia  | it is cold here, light a fire  |
| no gat paiawut, mi no inap long<br>mekim   | there is no firewood, I cannot<br>light a fire   |
| mi gipim yu akis, na yu go long<br>bus, katim diwai na kisim paia-<br>wut i kam  | I give you an axe, go into the bush,<br>cut a tree down, and bring fire-<br>wood   |
| tispela paiawut i nogut, i gat<br>wara, i no save lait   | this firewood is very bad, it is<br>wet, it does not burn  |
| rausim tispela paiwut na kisim<br>narapela   | throw this firewood away, bring<br>other firewood  |
| putim tispela paiawut long san na<br>mekim i drai  | put this firewood in the sun and<br>dry it   |
| (man i tok long meri:) nek<br>bilong mi i drai, yu go pulim-<br>apim wara bilong mi                                    | (a man says to a woman:) I am<br>thirsty, go and draw some water<br>for me   |
| wara i orait long tring o nogat?   | is this water good for drinking, or<br>is it bad?  |

|   |   |
|---|---|
| tispela wara i nogut, kapsetim na<br>kisim narapela   | this water is bad, pour it out and<br>bring other water   |
| tispela haus i paia, yu go pulim-<br>apim wara, kisim i kam. Hariap<br>na kapsetim long haus bilong<br>mekim paia i dai | this house is on fire, you draw<br>water, bring it quick and pour it<br>on the house and put out the fire                   |
| nogat, paia i bikpela tumas, mi<br>no inap long mekim i dai   | no, the fire is too big, I cannot<br>put it out   |
| mi laik lukim singsing; ol i<br>singsing klostu?  | I should like to see a dance, do<br>all people dance nearby?  |
| ol i singsing klostu; yumi go<br>lukim  | all people dance nearby, we two go<br>and look  |
| ol i putim bilas nau  | all people are ornamenting them-<br>selves now  |
| planti manmeri i kamap, na ol i<br>kalap, kalap i go  | many people are coming, they are<br>jumping and jumping   |
| ol i singsing pinis, sindaun na<br>kaikai   | they finish dancing, sit down and<br>eat  |
| mipela kilim pik na smokim long<br>bet  | we kill a pig and smoke it in the<br>rack   |
| nau ologeta kaikai i dan pinis,<br>skelautim kaikai long ol, na ol<br>i kaikai  | now all the food is cooked, dis-<br>tribute the food to all people,<br>they will eat  |
| mi laik i go nau, tasol pastaim<br>mi laik lukim kundu bilong yu;<br>kisim i kam na sowenim mi, mi<br>lukim na mi go    | I should like to go now, but before-<br>hand I want to see your drum, bring<br>it and show it to me, I look at it<br>and go |
| skin bilong tispela kundu i bruk,<br>yumi taitim nupela   | the skin on this drum is broken, we<br>shall put a new skin on this drum  |
| mipela na gat skin kundu  | we have no skin   |
| tumara yumi go long bus bilong<br>kisim skin palai na taitim long<br>kundu  | tomorrow we shall go into the bush<br>to get a lizard skin and put it on<br>the drum  |
| mi gat wanpela skin, mi ken gipim<br>long yu  | I have a skin, I give it to you   |
| sapos yu gipim skin palai long<br>mipela, bai mipela ken bekim<br>wonem samting long yu?                                | if you give us a lizard skin, what<br>should we give you for it?  |
| mi gpim skin long yupela, na<br>yupela ken bekim long mi wanpela<br>liklik naip   | I give you the skin, and you give<br>me a small knife   |
| nau mipela taitim kundu   | now we put the skin on the drum   |
| paitim kundu na harim, krai<br>bilongen i orait o nogat   | hit the drum and listen, if its<br>sound is good or bad   |
| krai i nogut, putim blut bilong<br>diwai long skin  | its sound is not good, put resin on<br>the skin   |
| nau krai bilongen i gutpela<br>tumas  | now its sound is good   |

|  |   |
|--|---|
| tispela banara i no gat rop; yu<br>taitim rop longen                               | this bow has no string, put a<br>string on it                                 |
| mi no save taitim rop long banara  | I do not know how to put a string<br>on a bow                                 |
| yu taitim traiim   | you try to put a string on the bow  |
| tispela rop is liklik tumas,<br>taitim strongpela                                  | the bowstring is very weak (or:<br>thin), put a strong one on the<br>bow      |
| mi taitim pinis; yu lukim, banara<br>i orait o nogat?                              | I have put the string on the bow.<br>Look, is the bow good or not?            |
| siutim traiim  | try to shoot  |
| banara i gutpela tumas, supia<br>bilongen i save go longwe tumas                   | this bow is very good, the arrow<br>flies for a long way                      |
| kisim naip na katim tispela rop  | take a knife and cut this rope  |
| naip i no sap, mi no inap long<br>katim  | I cannot cut this rope, the knife<br>is not sharp                             |
| kisim ston na sapim naip   | take a stone and sharpen the knife  |
| pik i brukim banis bilong mi na<br>i kaikai ologeta kaikai long<br>gaten bilong mi | a pig has broken my fence and has<br>eaten all the food in my garden          |
| yu lukim pik? Em i pik bilong<br>huset?  | did you see the pig? Whose pig<br>was it?                                     |
| o, mi no lukim; haskim tispela<br>lapun man, em i stap klostu,<br>ating em i lukim | I did not see it, ask this old man,<br>he lives here, he will have seen<br>it |
| pik i kaikai gaten bilong yu, em<br>i pik bilong liklik barata<br>bilong mi        | the pig that has eaten your garden<br>is my younger brother's pig             |
| singautim liklik bilong yu, mi<br>laik tokim em                                    | call your younger brother, I want<br>to talk to him                           |
| pik bilong yu i kaikai gaten<br>bilong mi; yu pasim                                | your pig has eaten my garden, tie<br>up your pig                              |
| o, mi sore tumas; bai mi ken<br>stretim gaten bilong yu                            | I am sorry, I shall put your garden<br>in order                               |
| mi wokabaut ologeta de na mi les<br>pinis  | I have been working all day, now I<br>am very tired                           |
| yupela ol i kisim kaikai i kam, mi<br>laik baiim                                   | you all bring food, I want to buy<br>it                                       |
| o, mipela no gat kaikai, mipela<br>no inap gipim long yu                           | we have no food, we shall not give<br>you any                                 |
| ol i kukim kunai, na planti smok<br>i kamap  | the people are burning grass, much<br>smoke is rising                         |
| win i kamap na slipim smok i kam   | the wind is blowing and brings the<br>smoke here                              |
| pasim dua, nogut smok i kam<br>insait long haus                                    | shut the door, the smoke comes into<br>the house                              |

- tispela rot i nogut, em i save  
go antap na daunbelo olotaim,  
olosem
- ren i pas nau; yu wet, taim ren i  
pinis bai yu go
- planti ren i pundaun pinis, na rot  
i nogut tru, em i wel pinis. Yu  
slip long haus bilong mi na  
tumara long moningtaim bai yu go
- pisin i sindaun long diwai, yu  
siutim
- mi siutim pinis na gipim yu: yu  
rausin gras bilongen na kukim,  
bai yumi kaikai
- yu lukim wonem samting?
- mi lukim wanpela mumut long bus  
yumi no gat supia, yumi no inap  
long siutim
- banara bilong mi i stap long  
haus, yu ron i go kisim
- yu siutim popaia, mumut i ronewe  
pinis
- aste liklik bilong mi i goap long  
diwai, na em i pundaun na brukim  
lek bilongen
- tispela diwai i sting, bai em i  
ken pundaun na paitim het bilong  
yu; nogut yu go klostu long  
tispela diwai
- sapos pik bilong yu i go long  
gaten bilong mi, bai mi siutim
- yu siutim pik bilong mi na bai mi  
siutim yu
- mi singautim mama bilong mi,  
tasol em i no kam
- mi singautim yu, bilong wonem yu  
no kam?
- (man i toktok long manki:) long  
tispela diwai i gat haus bilong  
pisin; yu goap long diwai na  
lukim, i gat kiau i stap o nogat
- sapos yu lukim kiau, kisim i kam
- mipela wokim banis; mipela katim  
pitpit na planim long graun  
bilong wokim banis
- this road is not good, it goes up  
and down all the time, like this
- it is raining now, you wait, when  
the rain stops you can go
- much rain has fallen, the road is  
very bad, it is slippery. You  
sleep in my house and go tomorrow  
morning
- a bird is sitting on the tree, you  
shoot it
- I have shot it and give it to you;  
you pluck it and cook it
- what do you see?
- I see a bandicoot in the bush
- we two have no bow, we cannot  
shoot it
- my bow is in the house, run and  
get it
- you have missed it, the bandicoot  
has run away
- yesterday my little brother climbed  
on a tree, fell down and broke his  
leg
- this tree is rotten, it will fall  
down and hit your head, do not go  
close to this tree
- if your pig goes into my garden, I  
shall shoot it
- if you shoot my pig, I shall shoot  
you
- I call my mother, but she did not  
come
- I called you, why did you not come?
- (a man says to a boy:) boy, on the  
tree there is a bird's nest,  
climb on the tree and look whether  
there are eggs in the nest
- if you see eggs, bring them
- we make a fence; we cut pieces of  
pitpit cane and plant them in the  
ground to make a fence

|   |  |
|---|--|
| tumara bai yumi go long gaten<br>bilong brukim graun                                  | tomorrow we shall go into the<br>garden to break the ground                                    |
| o, mi malomalo tumas, mi no inap<br>long brukim graun, bun bilong<br>mi i no strong   | I am a weak man, I cannot break the<br>ground, I am not strong                                 |
| wanpela man i dai pinis, yumi<br>wokim hul na planim                                  | a man has died, we make a hole and<br>bury him   |
| tispela lapun, long taim em i<br>stap sik, nau i dai pinis                            | this old man has been sick for a<br>long time, now he has died                                 |
| sapos yu wokabaut long bikrot,<br>ol manmeri inap long lukim yu                       | if you walk on the big road, all<br>people will see you  |
| planti meri i wokabaut long rot,<br>yumi go lukim                                     | many women are walking on the road,<br>we two go and look at them                              |
| planti man i hait hia, yumi go<br>painim  | many men are hiding here, we two<br>go and seek them   |
| tispela man i sik, yu lukautim  | this man is sick, you look after<br>him  |
| mi no save lukautim sikman;<br>singautim dokta, em i ken save<br>lukautim tispela man | I do not know how to look after a<br>sick man, call the doctor, he will<br>look after this man |
| yu harim tispela tokples?   | do you understand this language?   |
| mi no harim   | I do not understand it   |
| mi harim haphap tasol   | I understand it only a little  |
| pasim banana, nogut blakbokis i<br>kaikai long nait                                   | wrap up the bananas, the flying<br>foxes may eat them at night                                 |
| mi haitim kaikai, nogut yu kaikai   | I hide the food, you should not<br>eat it  |
| man i kam longwe, em huset?   | a man is coming far away, who is<br>it?  |
| o, em i stap longwe tumas, mi no<br>inap lukim pes bilongen                           | he is very far away, I do not see<br>his face  |
| tupela man i pait, na wanpela i<br>siutim narapela long supia                         | two men are fighting, and one man<br>has shot the other man with an<br>arrow                   |
| yumi go katim supia na rausim   | we two go, cut that arrow and pull<br>it out   |
| mi putim wanpela kaukau long<br>paia, yu lukim i dan o nogat?                         | I have put a sweet potato on the<br>ashes, you look, is the sweet<br>potato cooked?            |
| sapos i dan pinis, kisim i kam;<br>i no dan, lusim na kam                             | if it is cooked, bring it here, if<br>it is not cooked, leave it and<br>come                   |
| planti man i go insait long haus,<br>na haus i pulap                                  | many men go into the house, now<br>the house is full   |

|   |  |
|---|--|
| i gat laus long gras bilong yu?<br>mi lukim yu, yu skrapim gras<br>bilong yu, na mi tingting<br>olosem, i gat laus  | are there lice in your hair? I<br>saw you scratching your head and<br>I thought you had lice   |
| i gat laus long gras bilong mi<br>i no gat laus long gras bilong mi   | there are lice in my hair<br>there are no lice in my hair  |
| mi lukim smok longwe, i gat haus<br>i stap?<br>yu goap long diwai na lukim<br>mi lukim ples i stap longwe   | I see smoke far away, is there a<br>house?<br>climb on a tree and look<br>a village is in the distance   |
| wanpela hap diwai i stap long<br>wara, na tait i karim i go<br>tispela laplap i gat wara, putim<br>long san na mekim i drai<br>i drai pinis, kisim na putim long<br>haus  | a piece of wood is in the water,<br>the water is carrying it away<br>these clothes are wet, put them in<br>the sun and dry them<br>when the clothes are dry, take<br>them and put them into the house  |
| taim em i stap katim paiauwut,<br>yumi sindaun na kaikai<br>mi katim diwai pinis na i slip<br>long graun  | while he is chopping firewood, we<br>sit and talk<br>I have cut a tree down, and it is<br>lying on the ground  |
| brukim kaukau na rausim skin<br>bilongen  | break this sweet potato and peel<br>it   |
| i gat planti pukpuk i stap long<br>tispela wara?<br>bringim kanu i kam long sua<br>wara hia i save tait tumas<br>tait long tispela wara i strong<br>tumas<br>tispela pul i bruk, kisim<br>narapela na gipim mi<br>siubim kanu i go long wara<br>nogat, yu pulim i kam long wara<br>tait i kapsetim kanu<br>huset i kam long tispela kanu?<br>si i bikpela tumas, ating bai<br>kanu i kapset<br>ating bai i inap long kapsetim<br>kanu | are there crocodiles in this<br>river?<br>bring the canoe to the river bank<br>the river here is running too fast<br>the current is very strong in this<br>river<br>the paddle is broken, bring another<br>one and give it to me<br>push the canoe into the water<br>no, you pull the canoe into the<br>river<br>the canoe has been upset by the<br>current<br>who came in that canoe?<br>the waves are very big, our canoe<br>will be upset<br>it seems they are big enough to<br>upset the canoe |

#### FURTHER USEFUL SENTENCES

|  |  |
|--|--|
| huset i wokim tispela gutpela<br>supia bilong yu?<br>kantire bilong mi | who made this good spear for you?<br>my mother's brother |
|--|--|

|  |   |
|--|---|
| tispela man i stap we?<br>i stap long tispela ples<br>tru! tispela haus hia em i<br>bilongen?<br>nogat, em long hap  | where does this man live?<br>he lives in this village<br>and is this his house here?<br>no, the one over there  |
| tispela liklik dok bilong huset?<br>em i bilong tispela man i stap<br>long hapsait bilong wara   | who does this little dog belong<br>to?<br>it belongs to that man on the<br>other side of the water  |
| tispela kom i liklik tumas;<br>kisim narapela bilong komim gras<br>bilong mi   | this comb is too small; fetch<br>another one so that I can comb my<br>hair  |
| huset i kraik? Em i pikinini<br>bilong yu?<br>nogat, em i pikinini bilong<br>kantire bilong mi   | who is that crying? Is it your<br>child?<br>no, it is my uncle's child  |
| longtaim mi sindaun i stap long<br>Manambu   | I (have) remained a long while in<br>Manambu  |
| meri i stap rausim skin bilong<br>kaukau   | the woman is sitting down peeling<br>a sweet potato   |
| papa bilong yu i stap wokim<br>banara bilong yu  | your father is making a bow for<br>you  |
| mi stap marit tripela yia<br>tru! mi yet, mi stap nating, mi<br>no marit   | I have been married three years<br>is that so? For my part, I am<br>single, I am not married  |
| ren i pundaun i stap   | rain is falling continuously  |
| mi pasim kanu na mi go antap long<br>ples<br>mi go long wara, long kanu bilong<br>mi<br>mi behainim wara na mi go daunbelo<br>long Angoram<br>mi go antap long Ambunti | I moor the canoe and go up to the<br>village<br>I go to the river, to my canoe<br>I go downstream to Angoram<br>I go upstream to Ambunti                          |
| smolpapa bilong yu i stap we?<br>mi lukim em, i stap antap<br>i stap long hapsait bilong wara  | where is your guardian?<br>I can see him, he is up there<br>he is on the other side of the<br>river   |
| Maprik i stap longwe, o klostu?<br>i stap longwe liklik; yu go daun-<br>belo, brukim wara yu go antap, yu<br>ken i lukim, i stap klostu                                | is Maprik distant, or nearby?<br>it is a fair way; you go down the<br>hill, cross the river and go up<br>the hill, and you will be able to<br>see it not far away |

|  |  |
|--|--|
| sapos i gat wara i stap long<br>graun, planti natnat i save<br>kamap longen                                      | if there is water on the ground,<br>the mosquitoes breed in it   |
| mi go wantaim yu bilong kisim pis  | I will go with you to catch fish   |
| tispela dok na tispela pik,<br>ologeta taim em tupela i save<br>pait   | this dog and this pig are always<br>fighting   |
| sapos tumara bai yu kam, yu kam<br>wantaim meri bilong yu  | if you come tomorrow, come with<br>your wife   |
| mi rausim skin bilong tispela<br>kaukau bilong kaikai  | I am peeling this sweet potato to<br>eat it  |
| mi siutim tispela garamut bilong<br>tokim: lapun man i dai pinis   | I am beating this slit-gong to<br>announce that an old man has died  |
| mi go long ples bilong lukim<br>mama na papa bilong mi   | I am going to my village to see my<br>mother and father  |
| yu kam long ples mi stap longen  | you come to where I am   |
| mi go nau long ples; behain, yu<br>kam painim mi long haus mi stap<br>longen                                     | I am now going to the village;<br>afterwards, you come and find me<br>in whatever house I'm in                   |
| mi gat popela pik, tasol barata<br>bilong mi i gat sikispela   | I have four pigs, but my brother<br>has six  |
| aste yu gat tupela dok, tede mi<br>lukim wanpela tasol   | yesterday, you had two dogs, but<br>today I see only one   |
| huset i gat supia bilong siutim<br>pis?  | who has a good spear for spearing<br>fish?   |
| kantire bilong mi i gat tripela<br>pikinini bilongen   | my mother's brother has three<br>children  |
| sapos i no gat ren, ologeta de<br>mi go kisim pis  | if it is not raining, I go every<br>day to catch fish  |
| aste mi go long Kubkain, na mi<br>go, i go, i go, i go, i go, i<br>go, na long tudak mi kamap pinis<br>long ples | yesterday I went to Kubkain; I<br>walked and walked and walked and<br>finally arrived in the village at<br>night |
| planti taim mi go long Ambunti   | I have been to Ambunti many times  |
| ologeta man bilong Abau i wok-<br>about nating olotaim, ol i no<br>save karim laplap                             | all the men of Abau always go about<br>naked, they don't wear loincloths   |
| mi go pinis na mi stap   | I went for good  |
| aste mi goap long diwai bilong<br>painim sampela kiau  | yesterday I climbed a tree to look<br>for some eggs  |

orait, goap pinis, han bilong  
diwai i bruk, na klosap mi  
pundaun ologeta

mi pundaun liklik, na klosap mi  
brukim lek bilong mi

tispela pos i seksek, klosap i  
pundaun

dok bilong yu i kaikaiim liklik  
barata bilong mi, na klosap i  
krai

aste mi planti sik, tede mi sik  
liklik yet, tumara bai mi orait

man bilong mekim poison em i save  
mekim man i dai

mi paitim tispela dok na mekim i  
singaut

huset i mekim tispela pikinini  
bilong mi i krai?

when I had climbed it, a branch  
broke and I almost fell down

I fell down a little way, and I  
almost broke my leg

this post is shaky, it is almost  
falling down

your dog bit my little brother, and  
he is almost crying

yesterday I was very sick, today I  
am a little sick, tomorrow I will  
be all right

a sorcerer can cause a man to die

I hit this dog and make him howl

who made my child cry?

## T E X T S

### TEXT I: SPEAKER MALEMOLE (Neligum village, near Maprik)

Orait, pren bilong mi Don i kamap, mitupela i go long Serakum. Mitupela i go, mitupela i lukim yam long bikples, mitupela i go daun, brukim liklik hanwara, mitupela i goap long liklik ples, mitupela i lukim ol i bilas, mitupela ... em i kisim poto long ol, mitupela i kam bek long stesin. Mitupela i stap, mitupela harim ol i singsing, mitupela i go. Mitupela i go, i stap, orait, nambawan dokta wantaim misis bilongen tupela i go kisim piksa long yam, ol i bilas, kisim piksa long ol meri, ol man bilong holim kundu, ol i sanap long namel, ol i singsing. Orait, ol meri ol i raun arare na nambawan dokta wantaim misis, na Don, ol i sanap ol i kisim piksa. Em tasol.

### ENGLISH TRANSLATION

*Well, my friend Don came, and we two went to Serakum. We two went, we looked at the yams in the main village, we two went downhill, crossed a small creek, then we two went up to the hamlet. We two looked at everyone putting on decorations, we two ... he (Don) took photos of them, and we two came back to the station. We two waited, we two heard everyone at the singsing, we two went. We two went and stayed. Well, the head doctor, along with his wife, the two of them went and took photos of the yams with their decorations, took photos of all the women, and the men holding drums standing up in the middle and dancing. Now, all the women were (standing) around the outside, and the head doctor, with his wife, and Don, they were standing there; they were standing there and taking pictures. That's all.*

### TEXT II: SPEAKER MALEMOLE (Neligum village, near Maprik)

Stori bilong yumi long kanaka i gat olosem: sampela man i stap long ... ananit long graun, na ol i no gat kaikai ol i save kaikai waitaro tasol, na long nait ol i no slip, ol i stap na i toktok planti long

nait i sikerap, wailtaro i sikerap, na ol i toktok planti na i save bringim tulait ologeta nait. Orait na wanpela dok em i brukim graun, liklik hul<sup>1</sup> tasol, em i kamap autsait, antap, na i go na lukim planti banana i mau nabaut na i pundaun, na i stap na em i kaikai na i godaun long tispela hul em i kamap longen na em i traut na sampela man ol i spet na ol i tok, 'dok i kaikai samting nogut', na tispela lapun<sup>2</sup> em i kaikai, skin bilongen i pat na em i no toktok planti, em i slip, ologeta nait em i slip, na ol i lukim na i tok, 'o, ating em i kaikai tispela samting na lapun meri ... skin bilongen i pat', orait na ol i stap na sambu long tispela dok, behainim tispela liklik rot i kam antap ol i lukim, behainim ol i kam antap, autsait long graun, nau mipela i stap, na lukim, ol i lukim nau i kam antap, na ol i lukim planti kaikai, nau ol i stap. Orait na nau ol i sindaun nau na kaikai. Orait, em tasol, everibodi.

ENGLISH TRANSLATION

*A story of us natives, as follows: Some men lived on ... underneath the ground, and they did not have food, they used to eat only wild taro. Now in the night they did not sleep, they sat up and talked incessantly, scraping, scraping wild taro, and they talked and talked and stayed up till dawn every night. Now a dog broke the ground, only a small hole, and came up outside, on top, and he walked around and saw a lot of bananas ripe round about, that had fallen down; and he stayed and ate them, and went back down the hole he came up through. He vomited, and some men spat and said, 'I think the dog has eaten something bad'. But one old woman ate (the vomit), her skin filled out and she did not (sit up and) talk, she slept, she slept all night. Everyone saw her and said, 'O, I think she has eaten this thing, and the old woman, her skin is filled out'. So now they all waited and watched this dog following the small track that led out; they watched him and followed him to the top, outside, on the ground, where we live now. They watched him, they watched him and came up and saw plenty of food, and they remain there now. So now everyone sits down and eats. Well, that is all, everybody.*

TEXT III: SPEAKER JOE (Yamanambu village, Middle Sepik)

Taim bilong haiwara i olosem: ren i kamdaun na i go haiwara na taim binatang i kamap na mipela i siutim pis. Taim bilong bikpela haiwara i

<sup>1</sup>Pronounced [wul] by many speakers.

<sup>2</sup>lapun here = old woman.

kam mipela i redi long haiwara i kam bikpela na mipela siutim pik, kapul, palai, mumut, na meri tu ol i wet long bikpela haiwara, em bikpela haiwara i kamap ol i putim basket long raunwara, ol i troimwe huk<sup>1</sup> na pulim mario na pis, wonem everi kain samting long wara, na mipela save kaikai olosem long wetim haiwara, em taim bilong haiwara mipela save kaikai olosem.

Man i wanpela em i save wok olosem long taim bilong wara i kam bikpela, taim bilong haiwara no gat man i save halpim, mipela save wok olosem. Em i go katim limbun na sapanil<sup>2</sup>, kanda, wonem samting, em i save wok olosem long ... em i wanpela, samting i hevi, em i save katim, troimwe long wara i kam sua long ples, i drai, em i mekim hul, em i planim, em i wokim haus, putim sapanil antap, putim plua long haus, putim banis, em i save wok olosem. Taim bilong haiwara em i wanpela, i no inap long man i halpim, em i save wok olosem, kisim morota long lain saksak long kanu, em i kisim i kam, brukim pinis, pasim morota pinis, kisim i kam long taim bilong haiwara, em i save kam bringim long ples bilong wokim haus, long redi.

Taim haiwara i kam, mipela i toktok planti long wara i kam, wara i kam, na mipela toktok long painim kaikai bilong mipela. Painim abus, painim pis, painim mario, kindam, maus gras, bikmaus, wonem kainkain kaikai bilong wara na bilong graun. Mipela save toktok planti long ren, ren, na ren i kamdaun, na bikpela haiwara ren i bringim i kam na mipela save lukautim kaikai long tispela taim bilong haiwara.

Taim mipela, ol wan tokples ologeta, mipela save kaikai, olosem taim bilong haiwara, mipela i go kukim kunai long banisim tispela kunai mipela kukim, mipela siutim pik, muruk, sikau, palai, wonem kain kaikai bilong tispela kunai i stap insait, mipela i kukim kunai pinis mipela i kisim olosem, pik i katim man<sup>3</sup>, mipela i save kisim i kam.

Taim haiwara i kam, ol meri i wetim olosem bikpela haiwara i kamap, ol i kisim kanu, pul i go, long lain saksak, ol i kisim panggali bilong tispela saksak i kam, wokim basket, putim i go long wara, pis i go insait long tispela basket, ol i kapsetim long narapela basket, ol i go, ropim pinis, ol i go long bung<sup>4</sup>, kisim saksak, pulimapim long tispela basket ol i kam, gipim long pikinini i krai, man i toktok long hangri, ol i save gipim kaikai long tispela saksak na pis. Taim bilong haiwara em i gutpela isi tumas long wokabaut, long katim nabaut rot i kamap long bung.

<sup>1</sup>Pronounced here [wuk]; cf. hul.

<sup>2</sup>A kind of cane; pronounced here [satnir].

<sup>3</sup>pik i katim man = man i katim pik.

<sup>4</sup>Pronounced [bum].

## ENGLISH TRANSLATION

At highwater time it is thus: the rain falls and the water rises, and this is the time the insects come and we shoot fish. When the big highwater comes we get ready for it to come up high and we shoot pigs, possums, lizards and bandicoots. And the women too wait for the big highwater, and when the big highwater comes they put fishtraps into the lake, they throw hooks (into the water) and catch eels and fish, every kind of creature in the water, and this is how we eat when we are waiting for the highwater, we eat thus at highwater time.

A man on his own works as follows when the water comes up high; at highwater time no one is available to help him; we work as follows. He goes and cuts black palm and thorny cane, rattan, everything (like that). He works thus at ... if he is on his own and something is heavy, he cuts it and throws it into the water, so that it comes to shore in the village. When it is dry he digs a hole, plants (a post), makes a house, puts thorny cane on top (for binding), makes the floor for the house, and makes the wall; he works thus. At highwater time he is alone, no one is able to help him, he works thus: he collects sago leaves on their stalks in his canoe, brings them (to the village); when he has broken them and fastened the leaves, he brings them, at highwater time; he brings them to his village to make a house, in readiness.

When the highwater comes - we talk about the water coming a great deal (before it comes) - the water comes, and we talk about finding food for ourselves. We look for game, we look for fish, we look for eels, crayfish, catfish, cod, all kinds of food from the water and from the ground. We talk a great deal about the rain, the rain; the rain comes down, and the rain brings the big highwater and we go out looking for food at this highwater time.

When we, all we of one language, want to eat, at flood time that is, we go and burn grass, we fence off the grass and burn it; we shoot pigs, wallabies, lizards, every kind of food that lives in this grass, when we have burned the grass we catch them in this way, the men cut up the pigs and we bring them.

When the highwater comes, all the women have been waiting for the flood to come, and they take canoes and paddle to the sago clumps; they bring back sago stems, make baskets and put them in the water. The fish go into these baskets; they tip them into another basket, and off they go, when they have tied them up; they go to the market, they get sago (in exchange) they fill up their baskets and come back, give it to the children who are crying, or to any man who is complaining of hunger; they give them some of this sago and fish. At highwater time it is exceptionally easy to travel around, to cut roads anywhere to go to the market.

## TEXT IV: SPEAKER JOE (Yamanambu village, Middle Sepik)

Em ol wundjembu<sup>1</sup> i save stilim samting olosem. Taim ol i putim nil bilong kanda na basket bilong kisim pis, ol i laik stilim ol i kisim olosem. Pis i go antap pas long huk, nil bilong kanda, ol i kisim tispela liklik basket bilong ol i stap long nait na ol i save stilim, pulimapim long tispela basket. Na i kam long haus tu, olosem: ol i kisim saksak na melen na kon, taro, banana, suga, i stap long haus ol i stilim, pulimapim long tispela basket, ol i karim i go, i go kaikai. Na mipela, i lukautim, toktok, mipela tok, 'O, olo wundjembu i stilim'.

Taim bilong haiwara ol i putim nil bilong kanda na huk na basket ol i putim long wara, na taim ol wundjembu i laik stilim, ol i kisim liklik basket bilong ol, ol i go stilim tispela pis, wonem kain kaikai i go insait long basket, ol i kisim, ol i kisim i go kaikai. Nau long haus, ol i stilim saksak i stap long sospan bilong kanaka na melen, kon, yam, mami, taro, taim ol i putim long haus ol i stilim kaikai. Na taim gutpela win i kisim i kam long hap daunbelo, long rai i kirap, ol i save go long raunwara, ol wundjembu save painim kaikai. Taim mipela i wokabaut i go, lukim ol, ol i tanim gras bilong ol i kam long pes, ol i haitim ... pes bilong ol, na ol i save i ronewe long mipela. Na ol i wokim long ... wokim haus long bikpela diwai, em i haus bilong ol. Leta bilong ol i olosem rop, olosem kanda. Taim ol i save i ronewe i goap long tispela leta bilong ol, ol i goap i go long haus.

I no gat planti haus bilong ol, tispela ol diwai, bikpela diwai mi kolim nem bilong ol pinis<sup>2</sup>, long tispela diwai mipela tok long haus bilong ol. Ol i stap hia na ol i save raun nabaut, ol i painim kaikai, ol i save stilim kaikai, ol i save sindaun long tispela bikpela haus bilong ol, ol i save raun nabaut na painim kaikai na stilim kaikai. Em tasol.

## ENGLISH TRANSLATION

*The wundjembu steals things like this. When people put out thorn fish traps for catching fish, they like to steal them; they get them like this. The fish goes up and gets caught on the hook or cane thorn, and they (the wundjembu) take these baskets of other people, they steal them in the night, they fill up these baskets (of theirs). Now they come into the house too, like this: they take sago and melon and corn, taro, bananas, sugarcane, these are in the house and they steal them,*

<sup>1</sup>The wundjembu is a tree-dwelling spirit or human who steals food from villages; perhaps a reminiscence of earlier tree-dwellers in the Sepik.

<sup>2</sup>Tree was named in vernacular text, of which this is a translation.

fill up their baskets, take them and go, they go and eat. When we see (what has happened), there is talk, we say, 'O, the wundjembu have stolen (them)'.

At highwater time people put cane thorns and hooks and baskets, they put them in the water, and when the wundjembu want to steal them, they take their little baskets and go and steal fish; any kind of food that goes into the fishtraps, they take it, and go and eat. And in the house, they steal sago that is in pottery bowls, and melons, corn, yams, mami, taro - whenever people put things in their house they steal them and eat. And when the good wind comes up from downstream, when the trade wind starts blowing, they go to the lake, (that is where) the wundjembu find food. When we are wandering about and we see them, they put their hair over their faces and hide their faces, and they run away from us. Now they all make in ... they make their houses in a big tree, that is their house. Their ladder is rope, cane that is. When they all run away they go up this ladder, they go up into the house.

They do not have many houses, these trees, the big trees whose name I have already called, these trees we have told you to be their houses. They live here and range about, they look for food, they steal food; they live in these big houses of theirs, they range about and look for food and steal food. That's all.

TEXT V: SPEAKER GOLMAN (Malu village, near Ambunti)

Haiwara i kamap, mipela i save i go painim ol kaikai long taim bilong haiwara. Long taim bilong haiwara mipela save i go ... kisim kanu i go long ol hap graun, hap hap graun; bikpela graun wara i daunim pinis na i gat hap hap graun tasol. I stap, mipela i save i go sua, orait, raunim ologeta pik, i no gat mo graun bilong pik i wokabout na i sindaun na painim kaikai, nogat, i gat wanpela wanpela hap graun i save i stap ... i stap, wara i no save daunim. Orait, ologeta pik, muruk o mumut, ologeta samting i save i go bung long tispela ol hap graun. I go bilong mipela mipela painim mipela save siutim, siutim long supia. Bipo ol i siutim long supia bilong tumbuna, nau wetman i kamap i gat planti aien, mipela save katim na sapim gut olosem supia, orait mipela save siutim ol pik long tispela aien. Orait, siutim pinis planti, mipela save mekim bet long kanu, putim long kanu, kisim i kam katim. Katim pinis, dilim nabaut long ologeta manmeri long ples, mipela save amamas tru long taim bilong haiwara long tispela ol kaikai. Orait, mipela save kukim kunai, olosem maunten, mipela save kukim, kilim planti pik, mumut, palai, ologeta samting, ologeta kain kaikai bilong bus, mipela save kilim. Em long kaikai bilong sua. Orait, na bilong wara em i gat mo tumas kaikai

i save kamap long haiwara taim. Haiwara taim, wara i save daunim ologeta graun pinis, planti bikmaus, planti pis nil, o planti grillepis, kindam, ologeta kain pis bilong wara, mario, i save kamap planti moa, i no inap long mipela i pinisim kaikai, i nogat, i save stap sting nating.

Orait, haiwara i pinis, na i draiwara bek, em i gat mo planti kaikai long ologeta raunwara na ologeta baret; wara i save drai na ologeta pis i save kamap, pukpuk, pis, torosel, mario, ologeta kain kaikai i save kamap long baret na long raunwara. Mipela i save i go slip tripela nait popela nait inap long wan wik wan en-a-hap wik samting, na mipela save painim ol tispela kaikai long raunwara o long baret. Em ol tispela kaikai mipela save ... mipela man bilong Sepik riwa, ologeta manmeri mipela save hambak tru long tispela planti kaikai. Ologeta kaikai mipela save kaikai wantaim saksak. Taro, banana, yam, mami, em olosem sampela taim, i save senisim kaikai long saksak.

Nau i draiwara i gat arapela kaikai moa, binatang i save kamap long wara na mipela i save kisim na kaikai. Meri i go kisim bina .. ah ... i save kisim binatang na ... long longpela maus tu mipela save siutim long supsup. Na kindam long umben tu ol meri i save kisim. Ol meri i go kisim binatang, mipela man i save siutim pis long supsup. Orait, siutim pis pinis, mipela save go bek long ples.

Em olosem, tispela binatang i kamap, ol meri i save kisim kanu, i kamap long tispela riwa Sepik. Kamap nupela bilongen ol i save kisim brum na kilim, kilim long brum. Orait, i dai, ol i save kisim na putim long kanu long limbun. Orait, kamap nupela bilongen yet ol i save kilim olosem long brum. I go i go i go, tispela binatang bilongen yet i dai, orait, i save drip nating i kamdaun, tait yet i save kisim i kamdaun, ol i putim kanu kros na binatang i save kam pas long kanu, ol meri i save kisim na putim insait long kanu long limbun. Pinis, ol i save go bek long ples, ol i kuk, kukim ... tispela binatang pinis ol i save kaikai wantaim ologeta man bilong ol. Ologeta manmeri ol i save kaikai.

#### ENGLISH TRANSLATION

*When the highwater comes, we go and look for good, at highwater time. When the big flood comes we go ... we take canoes and go to all the patches of ground, only patches of ground (the highwater has swamped large areas of ground and there are only patches left). (These patches) remain, we go ashore, well, we hunt pigs; there is no more ground for the pigs to roam around and live and find food, no, there are only a few patches of ground that remain ... they remain, the water does not swamp them. So, all the pigs, cassowaries, or bandicoots, all kinds of*

creatures come together on these patches of ground. They go on to our (ground) and we look for them and shoot them, shoot them with spears. Once everyone shot them with the old kind of spears, (but) now the white man has come there is plenty of iron, (which) we cut and sharpen like a spear, and so we shoot the pigs with this iron. Well, when we have shot a large number, we make a place in the canoe, put them in the canoe, bring them (back), and cut them up. When we have cut them, we distribute them around to all the men and women in the village, and we are very pleased at highwater time about all this food. We burn grass, all the big patches of grass, like mountains, we burn it, kill a lot of pigs, bandicoots, lizards, all kinds of things, all kinds of bush food, we kill them. This is about the land game. Now, in the water there is a great deal of food that comes at highwater time, At highwater time, when the water has swamped all the ground, there are plenty of cod, plenty of spiny fish, plenty of perch, crayfish, all kinds of water fish, eels - all these come up in great quantities, so that we are not able to finish the food, no, it just rots.

When the highwater is finished and low water is back, there are great quantities of food in all the lakes and streams; the water dries up and all the fish come - crocodiles, fish turtles, eels, all kinds of food come to the streams and lakes. We go and sleep (there) two nights, four nights, up to a week or a week and a half, and we hunt all this food in the lakes and streams. All this food we ... we, the men of the Sepik river, all our men and women are extremely glad of this abundance of food. All kinds of food we eat with sago. Taros, bananas, yams, mamis - we often alternate these with sago.

Now at low tide there is plenty of other food; the insects (ephemerides) come up on the water and we catch them and eat them. The women go and catch insects ... they catch insects and ... we spear garfish too with a fish-spear. Crayfish too - the women catch them in nets. The women go and catch insects, we men spear fish with fish-spears. When we have speared the fish, we go back to the village.

It is like this when the insects come: the women take canoes when they (the insects) come up on this river, the Sepik. When they come up for the first time they (the women) take the brooms (branches) and kill them, kill them with brooms. So, they die, and they take them and put them on palm leaves in the canoe. Thus when they come up for the first time they (the women) kill them in this way with brooms. They keep on doing this, the insects die and drift downstream, the current brings them downstream, and they (the women) put the canoe at right-angles to the current and the insects pile up against the canoe; the women take them and put them on palm leaves in the canoe. When they have finished

*they go back to the village and cook, they cook them ... when they have cooked these insects they all eat along with all their menfolk. All the men and women eat.*

TEXT VI: SPEAKER BANAPOS (Mayo village, near Ambunti)<sup>1</sup>

Taim bilong draiwara, taim bilong draiwara, ologeta manmeri i go kisim pis, i gat nil, na bikmaus na grillepis na longpela maus, ol i kisim. Ol i kisim, meri slip nogut long nait, em wantaim man bilongen tupela plei. Orait, i go long raunwara, pukpuk i ken kisim em, na bikpela snek i stap long wara, em i ken kisim em. Orait, ol i kisim i kam, smokim pinis, ol i putim gen, ol i go bek. Ol i go bek, ol i kisim, ol kisim torosel na wonem samting, pukpuk, ol i siutim long supia. Ol i siutim long supia, orait, sapos dewel i kamaꝔ long wara, baimbai masalai long maunten i go daun kisim nau. Maunten bai em i bruk i godaun long raunwara, bagarapim ologeta man, maski i no inap wanpela i kam long ples ologeta man i stap, i stap long wara. Masalai bilong maunten bruk i kamdaun long Sepik, i no inap long em i go, man i pinis. Em tasol.

ENGLISH TRANSLATION

*At low water, at low water, all men and women go and get fish: spiny fish, cod, perch, garfish, they catch them. They catch them, the women do not sleep well at night, they copulate with their husbands. Then they go to the lakes, they may catch crocodiles, or they may catch the big watersnake. They bring them back, and when they have smoked them they put them (aside) and go back. They go back, they catch them, they catch turtles and all kinds of things, crocodiles (too), they spear them with spears. They spear them; but now an evil spirit may come up in the water, or the evil spirit of the mountains may go down and get them now. The mountain breaks away and falls down in the lake; no matter what a man does he cannot come back to his village, he must stay there, he stays in the water. The evil spirit of the mountain breaks out and comes down to the Sepik; a man cannot get away, that is the end of him. That is all.*

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<sup>1</sup>Note that this speaker pronounces initial [p] as [f].

## TEXT VII: SPEAKER BIKAW (Swagup village, Upper Sepik)

Orait mipela i godaun nau long ... long rot, behainim tispela baret yu kam antap nau, mipela go painim tispela haus bilongen nau, haus bilong tispela pukpuk, em i laik putim kiau long tispela haus bilongen. Orait, mi tok, 'ai, yupela, yupela wan ... ah ... wanbanis bilong mi, tispela mama bilong ... mama bilongen em i no inap long baibai i go we, i stap tasol long tispela hul bilong graun, hul bilong graun'. Orait mipela i go go go godaun nau, wan ... ologeta pukpuk ol i go we insait pinis long tispela hul bilong graun. Wapela ... wapela man ... wapela barata bilong mi, wapela barata bilong mi, i dai pinis, orait em i godaun nau, suim lek bilongen nau. Pukpuk i kam antap nau em i kam, i kam pas long tispela skru bilongen nau. Em i tok ... em i kirap tok, 'ai, yupela, pukpuk hia, pukpuk i kam pas long lek bilong mi, pukpuk i stap tasol long tispela hul bilong graun, tispela pukpuk i no inap i go we, gwan yupela katim pitpit nau'. Orait ol i katim pitpit nau, ol i go, ol i planim i go nau, ol i lainim i go i go i go nau, orait, wapela baba<sup>1</sup> bilong mi i kam haskim mipela, 'yupela planim pinis?' 'Yes, mipela planim pinis'. 'Gwan, yupela, yupela was nau, wapela man i was long tispela pitpit'. Em i was pinis, mipela i godaun nau, mipela i raunim i kam antap, antap nau, mipela i kam painim tispela pukpuk nau. Mipela i kam painim tispela pukpuk, wapela barata bilong mi ... orait, em i kam siutim em nau. Em i siutim em, supia i bruk. 'Ei, yupela, mi siutim em pinis, tispela supia bilong mi bruk, em i go antap pinis, behainim baret i go antap', orait, mipela i go antap nau, mipela raunim i go i go i go nau, orait mi tok 'tispela pukpuk yu siutim longen i no inap bai i go we, em i behainim rot bilongen stret. Em i go insait pinis long hul bilong graun.' Orait, i go insait pinis, mipela tu mipela behainim em, brukim tispela graun nau. Mipela tu i brukim tispela graun nau, tispela pukpuk i go kamap gen, kamap gen long tispela pitpit mipela planim longen. Orait, ol i siutim nau, ol i siutim nau, mipela i go daun. Planti pukpuk ol i siutim pinis, ol i ... orait, wapela baba bilong mi i siutim tispela pukpuk nau. Mipela i go daun na mipela i go holim tispela usket bilongen nau, holim tang bilongen wantaim, holim tang bilongen wantaim. 'Ei, yupela, em i siutim long hai bilongen, em tispela hap supia, hap supia bilongen, supia bilongen i bruk na em i stap long ... i go kamap tru long tang bilongen'. Orait, mipela sikerapim tispela tang bilongen nau, mipela sikerapim, mekim, mekim mekim mekim mekim nau, em i liptimapim tispela sake<sup>2</sup> bilongen em

<sup>1</sup>Elder brother (native language word).

<sup>2</sup>Meaning unknown.

i kaikaiim, kaikaiim tispela han bilongen barata bilong mi, orait mi halpim em nau. 'Huhh, kantiri bilong mi, mi stap, mi stap' - orait, mi go daun nau mi tu ... mi tu ... em yet i laik kaikai mi. 'Em i kaikai mi', ... arapela baba bilong mi i dai pinis, en mi tu, em i laik halpim mi nau, em mi tu em i laik kaikaiim em. Em i kaikaiim pinis, orait mipela wok long singaut singaut singaut i go i go i go, tispela baba bilong mi i dai i singaut behain long mitupela wantaim kantiri bilong mi. Orait, em tasol.

ENGLISH TRANSLATION

*Well, we go down now along ... along the road, follow this stream that you came by, we go and find its nest now, the nest of this crocodile, the nest it lays its eggs in. So, we say 'Hey, you, all you people of my household, this mother of ... this mother of them (the eggs) cannot go away, it will stay in this hole in the ground, hole in the ground. So we go right down, one ... all the crocodiles have gone away into their holes in the ground. One ... one man ... one of my brothers, one of my brothers, he is dead now, he went down, feeling with his legs. The crocodile came up and it pressed up against his leg. He said, he started talking, 'Hey you, there is a crocodile here, the crocodile is pressing against my leg, the crocodile will stay in this hole in the ground, this crocodile will not go away, go and all cut cane now'. So they all cut wild cane and planted (the stakes), they lined it up, then one of my elder brothers came and asked us 'Have you planted (the stakes)?' 'Yes, we have planted them'. 'All right, you, you watch now, one man watch this cane (fence)'. He watched, while we went down, hunted (the crocodile) upstream, upstream now, we go and look for this crocodile upstream now. We come looking for this crocodile, and one of my brothers ... he came and speared it. He speared it and the spear broke. 'Hey, you, I have speared him, my big spear has broken, he has gone upstream, following the stream up'. So, we went upstream, kept on hunting him, then I said 'This crocodile you shot cannot get away, he is following his own track. He has gone inside his hole in the ground'. So when he had gone inside, we followed him too, and broke open the ground. We broke open the ground, the crocodile came out again, came out again to the cane we planted by it. They all speared it now; they all speared it now, and we went downstream. They shot a lot of crocodiles, they ... well, one of my elder brothers speared this crocodile now. We went downstream and held its snout, held its tongue as well, held its tongue as well. 'Hey, you, he shot him in the eye, this piece of spear, this piece of spear of his, his spear broke and it is stuck in ... it has come right up through its tongue'. So we*

*scraped its tongue now, we scraped and scraped it, he lifted up his (jaws?) and it bit him, bit my brother's hand, so I went to help him. 'Huhh, my uncle, here I am, here I am' ... so I went down as well, me too ...' He nearly ate me. 'He's biting me ... another of my elder brothers is dead, now me too, he wants to help me (to join him?)' - he tried to bite him. He bit him, and we all set to wailing, wailing for this elder brother of mine that died, and afterwards for the two of them, along with my uncle. Well, that's all.*

TEXT VIII: SPEAKER TEREWEY (Waskuk, Upper Sepik)<sup>1</sup>

Orait, orait wanpela man i tok: 'Orait, tumara yumi siutim long em, tispela baret, na aste mi lukim em, graun i malomalo tumas, gras yumi paia nating pinis, na ating planti pukpuk i stap; orait, tumara yumi go raunim long em'. Orait, orait, em i katim liklik ... tupela baret pinis, orait, gras em i liptimapim antap pinis, orait, em i raunim i kam nau. Orait, ol wasman em<sup>2</sup> i stap, ol i sanap i stap, orait wanpela hap ... sanap tupela man wanpela hap, sanap tupela man. Orait, long ... em i maus tru, ol i planti man i stap. Orait em i kam raunim i kam, i kam i kam, orait, wanpela siutim, em wanpela em i ... em i kikim pinis, em, em i ron nau, em i ron, em i ron, em i ron, orait, 'Oi, tupela moa, tu longen, em nau mi kikim pinis', orait, i go, i go raunim i go, i go, i go, klostu liklik long baret, orait, 'ol i harim, oi, wanpela i siutim pinis', orait, i go, i go raunim i go, i go, 'oi, tu longen siutim pinis', orait, i go, i go, 'oi, klostu liklik long baret', 'nogat, oi, ol i kalap pinis long hap'. 'Orait, man bilong maus yupela lukaut gut, em bikpela em i kalap i kam pinis long arapela hap'. 'Orait, maski, tispela hap i stap pastaim, yumi pinisim pastaim tispela hap'. Orait, kisim pukpuk, kisim i go putim antap pastaim. Em tasol.

Orait, taim bilong hapim, i raunim pinis, orait, hapim i kam, raunim gen. Orait, yumi man bilong wasim long baret - haumas? popela man - 'Yupela was gut, nogut em i lus'. Orait ologeta man em i raunim i kam, i kam i kam i kam i kam, orait, i kam nau em i stret liklik, orait, kikim wanpela pukpuk, kikim, 'oi, wanpela mi kikim pinis', em i ron nau, em i ron, em i ron, orait, 'Yupela lukaut gut, em i tupela wantaim i kam pinis, wanpela liklik', em i kam, orait, klostu long baret, klostu long

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<sup>1</sup>The Pidgin of this text is somewhat confused.

<sup>2</sup>This speaker often uses em for ol.

baret liklik, orait, tri longen siutim pinis long bikpela. Orait, i go i go i go i go, i go raunim, i go, orait, em i klostu liklik, orait, siutim tu long en, em i liklik tumas, orait, bikpela i stap yet, orait i go, i go, i go i stap, i stap i stap, bikpela i hait i stap, i stap. Orait, 'Ol wasman yupela lukaut gut, em i olosem tispela gras, em i inap long ... inap long wetsan'. Tispela gras inap long wetsan. Orait, em i kamap liklik, oi, tri longen siutim pinis, i no inap lus bai i go we, nogat, maus em i pas. Orait em tasol.

ENGLISH TRANSLATION

*Well, one man said 'O.K., tomorrow we will shoot it. It was in this stream that I saw it yesterday, the ground is very wet and we have burnt all the grass off, I think there will be a lot of crocodiles; tomorrow we will go and hunt them'. So he cut a small ... this channel, put the grass up to one side, and hunted it up in our direction. The lookouts were there, standing up, and in one place there were two men, standing in one place, two men standing. So in ... right at the mouth (of the channel) a lot of men were there. So he hunted it up towards us, he came up, and one man speared it, and he ... he kicked it (= felt it with his foot). It ran, it kept on running, - 'hey, two more, two on to him, here it is, I have kicked it'. Off it went, being chased, on some more, close to the small channel. 'Listen everyone, one man has speared it'. On it went - 'near the channel'. 'No, it's going up that way'. 'All right, you men at the mouth (of the channel), keep a good lookout, a big one has come up in another place'. 'Forget about it, this place first, we'll finish off this place first'. So we caught the crocodile, caught it and put it up aside first. That's all.*

*Well, it was now time to head it off after the hunting; we headed it off - kept on chasing it. Well, we, the lookout men on the channel - how many? four men - (they called out to us) 'You all look out well, we don't want to lose it'. So all the men hunted it towards us, on it came; all right, (one man) comes up nearly in a straight line and felt one crocodile with his foot, felt it: 'Hey, I have felt one'. It started to run, kept on running. 'You all look out well, two are coming up together, one of them a little one'. They came up, close to the channel, fairly close to the channel. Three (men) speared it, the big one. Then they went off again, went hunting; now he was fairly close, two speared it. It was very small; the big one was still there. The hunt went on, the big one was hiding. 'You men on the lookout, keep a good watch, in this grass, so that it doesn't get away in the sand'. So it came up a bit and three speared it; it could not get away, now, the mouth (of the channel) was closed off. Well, that's all.*

## TEXT IX: SPEAKER TEREWEY (Waskuk village, Upper Sepik)

Orait, bipo mipela bismis<sup>1</sup> bilong muruk ... ai ... i orait, bipo mipela bismis bilong muruk, muruk ... bipo muruk em i no wokabaut long graun, nogat, bipo em i stap long ... taim bilong tudak em i sindaun long hap diwai, han bilong diwai, sindaun i stap, i stap. Nau wanpela liklik pisin em i ... planti taim i toktok, i stap longen, i stap i stap, 'Ai, yu olosem bikpela pisin, yu no pisin, yu olosem man, yu no goap long diwai, maski, yu kamdaun'. Orait, em i kisim panggali bilong morota, orait banara bilongen taitim, orait, em i siutim. Siutim, orait em i kamdaun. Orait, em i kamdaun, orait, em i bismis nau. Em i bismis, orait; 'Yupela harim tok bilong mi' (no, mi no tok long ol, em yet tok), - 'yupela harim tok bilong mi, mi bismis, orait, yumi olosem wonem, orait, tispela ... gras bilong tispela bros, han, na lek, em<sup>2</sup>, em olosem bilong yupela<sup>3</sup>, na long bakset, na gras bilong longpela ... gras bilong as, na i ... nek na usket na bel, liwa, na ... tispela hia, hia<sup>4</sup>, tupela hap, em i kisim i go ologeta long solwara, i stap wantaim ologeta. Orait em bilong yupela i stap, yupela i no ken pait, yupela i no ken stilim kaikai, wonem samting ... yupela no mekim bagarapim i dai meriman, nogat, olosem tambu tru long olosem ol nau, ol i no inap yu i dai, bai i stap gut nau, nogat, ol i bismis, em i muruk i kirap tok, 'Harim, samting bilong yupela<sup>5</sup>, yupela i laik mekim i dai meriman, orait, i ken; ol yupela i laik kilim arapela ples, arapela ples kilim, orait, i ken', orait, olosem em i tambu tru ol nau i no inap i dai, i no inap kilim wonem arapela ples, arapela ... nau em i stap gut ologeta, nogat, em i yet tok, 'O, maski, samting bilong yupela, mi no ken stretim; nau mi skelim tasol long gras, orait, mi skelim tasol long gras, em sampela bilong yupela, yupela i stap, yupela Kubkain, Wogumas, Waskuk, yupela Swagup, yupela go antap long May riwa, yu kamdaun, ologeta kanaka em bilong yupela yet, taim bilong yupela ... yupela laik kilim, siutim, i ken, samting bilong yupela. Yupela laik mekim i dai meriman, i ken. Nau mi bismis tasol; samting bilong yupela. Orait yu harim, wonem we

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<sup>1</sup>bismis - probably *totem*: some confusion between Pidgin pisin *totem*, and *bisnis affair; mating; lineage*.

<sup>2</sup>Pointing to head.

<sup>3</sup>'You white men.'

<sup>4</sup>Pointing first to kidneys, then to spleen.

<sup>5</sup>'You natives.'

we long bus, wonem hap, hap hia,<sup>1</sup> long wonem hap, hap hia,<sup>2</sup> harim em, em i katim i stap diwai, orait, kalap long wonem samting long paia, long kil bilong diwai, paitim em, orait, kilim em, em i man, kilim em, kilim, orait, yu blakman, yu kilim, yu blakman, wonem samting, yu harim olosem, inap long pik, harim olosem, wonem samting i kam na pusi, masa-lai bilong bus, em bilong ol, ol i no inap, olosem yu harim stret, long katim diwai, kil bilong diwai yumi paitim yumi ... i stap, yumi pairap long tamiok, naip i stap, orait, kilim em, i no gat tok samting, yu ken i go'. Em tasol.

ENGLISH TRANSLATION

*Well, in the old days, we were the cassowary totem, we were the cassowary totem, the cassowary. Long ago the cassowary did not walk on the ground, no, long ago it lived in ... at night time it would sit down on part of a tree, a branch, and go on sitting there. Now one little bird ... many times it said, when it was nearby, 'Hey, you are like a big bird, (but) you are no bird, you are like a man, you cannot go up in trees, you come down'. So he (the bird) took a sago leaf midrib, made a bow of it, and shot him (the cassowary). When he had shot him he (the cassowary) came down. When he had come down he became a totem and said, 'You all listen to me' - (no, I (the narrator) am not talking to everyone, he (the cassowary) is talking) - 'You listen to me, I am a totem; well, what are we? (i.e., the specification follows). These feathers on the breast, and wing, and leg, head, that belongs to you (white men); and on the back, the feathers of the long ... the feathers on the rump, and ... neck, and chin, and belly, and liver, this here (kidneys), here (spleen), (for) this direction as far as the sea, they all stay together. Now this remains as your (lot); you cannot fight, you cannot steal food, or anything; you cannot cause harm to a man or woman so that they die; no, you are all now as agnates, you cannot die, all will be well now, all are one totem'. Then the cassowary said, 'Listen, this is for you (natives); if you want to kill people, all right, you can; if you want to wipe out another village, all right, you can'; they (the white men) are all agnates, they cannot die, they cannot wipe out another village, they are all well off. But he (the cassowary) said, 'Well, this is your affair, I cannot make it right; now I am simply distributing the feathers, I am distributing the feathers, that is your allotment, and you (natives) stay here - you of*

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<sup>1</sup>Pointing west.

<sup>2</sup>Pointing northwest.

*Kubkain, Wogumas, Waskuk, you of Swapup, all of you right up to May River, and downstream, all the natives are your affair, when you ... you want to kill them, spear them, you can, that is your affair. If you want to kill people, you can. Now I am just the totem; this is your affair. So listen: whatever direction in the bush, whatever place, this direction (west) any place, this direction (north-west) - listen! - you can cut the trees here, whatever comes out in the fire (when you burn the bush) from the base of trees, strike them, kill them; (even if) it is a man, kill him, kill him. It is all right, you are the black men, you kill, you black men, any kind of thing - listen! - whether it is a pig - listen! - all kinds of creatures that come, cats, bush spirits, if you find them, if you find anything from the bush, that belongs to all (of you) they (the white men? other tribes?) - listen well! cannot cut trees, it is us who beat the tree roots (as signals), we stay here, we flare up with our axes, knives as well; so kill them, there will be no trouble, you may go (and do it)'. That's all.*

TEXT X: SPEAKER KANAPIO (Abau village, Green River)<sup>1</sup>

Stori long gaten. Wanpela man wanpela meri em i ... tupela i wok long gaten na tispela gaten bilong tupela, ol torosel i kaikai. Tupela i ting, 'ai, huset i kaikai gaten bilong mitupela?' Nau long moningtaim man bilongen i go na i go lukluk long ... was long gaten, na em i lukim wanpela liklik torosel em i karim wanpela banana, wanpela, em i karim na i go pundaun gen, i karim na i go troimwe gen, wanpela liklik torosel em i karim wanpela, nem bilong banana umwi.<sup>2</sup> Em i karim i go, i godaun gen long wara, orait, meri bilongen tu em i ... long abinun em i wokabaut i kam na i lukim ... lukim wanpela bikpela torosel, em i karim banana i godaun. 'Ah tru, tispela i kaikai'. Orait, em nau tupela i salim tok long paul<sup>3</sup> i paitim tispela raunwara. Salim tok i go, ol i kam paitim tispela raunwara. Pis i no liklik, torosel i no liklik, ol draipela draipela torosel, ol i kisim na troimwe i go aut-sait na soim tispela ... meri pastaim em i lukim bikpela torosel longen.

<sup>1</sup>This story is incomplete.

<sup>2</sup>Vernacular name for a variety of banana.

<sup>3</sup>Meaning uncertain.

Soim em, na i tokim em, 'em tispela?' Em i tok, 'nogat, i stap yet'.  
 Kisim wanpela moa, soim em, em i tok, 'tispela?' 'Nogat, i stap yet!  
 Olosem i go i go i go. Na tispela bikpela torosel ol i ting olosem,  
 'ating wanpela ston i stap', na ol i goap i godaun, goap i godaun, long  
 tispela torosel hia. I stap stap stap, san i godaun nau, san i godaun,  
 klostu i laik i godaun. Orait na meri yet em i kisim limbum, olosem  
 stik, em i sapim limbum, kisim tispela i go daun, em nau, em i kamautim  
 tispela bikpela torosel wantaim ol ... sampela man. Kamautim, ol i soim  
 em, soim tispela meri em 'tispela?' Em i tok, 'em tasol'. Em nau,  
 tispela torosel em bilongen yet, ol i go bek, ol i karim tispela torosel  
 bilongen i go, ol i putim long limbum. I stap, wanpela de, em wantaim  
 man bilongen, tupela kisim dok i go long bus. Tupela kisim dok i go  
 long bus, na ol pikinini ... pikinini torosel sindaun i stap na kantiri  
 bilongen i kam. I kam na em i ... i kam long rot na em i kisim wanpela  
 liklik snek putim ... kamautim skin kamban bilongen na putim insait long  
 skin kamban na putim bek ...

#### ENGLISH TRANSLATION

*A garden story. A man and a woman he ... the two of them were working in a garden. (But) the tortoises used to eat up this garden belonging to these two. The two thought 'O, who is eating our garden?' Now in the morning her husband went and looked ... watched in the garden, and saw a small tortoise carrying a banana; he would carry it and fall over, carry it some more and drop it, just one small tortoise carrying one (banana). (The species of banana we call umwi). He carried it away and went down again into the water. Now his wife as well, she ... she was wandering around in the afternoon, and she came and saw ... saw a big tortoise, carrying a banana down (to the water). 'Ah, that's it; this is what was doing the eating'. So they sent word to the men of her totem (?) to come and beat the pond. The fish were not small, the tortoises were not small, great huge tortoises; they caught them and threw them out (on to the shore) and showed this woman who had previously seen the big tortoise in the pond. 'Is this it?' She said, 'No, it is still there'. They caught another, showed her, saying 'This one?' 'No, it is still there'. And so it went on. Now as far as the big tortoise was concerned, they thought, 'It must be a stone there'; and they all went up and down on this tortoise. They stayed on and on, and the sun was about to go down, it was very close to setting. Now the woman herself took a palm stalk, like a stick, she sharpened it and went down (to the pond). Now, that was it! She brought out the big tortoise with them all ... with some men. When it was out, they showed her, showed this woman: 'This one?' She said, 'That's it! So now this*

*tortoise belonged to her; they all went back, carrying this tortoise of hers, put it on the palm stick. He stayed there. One day passed, and she and her husband took a dog and went into the bush. The two of them took a dog and went into the bush, and all the children ... the tortoise children were there, and their uncle came. He came and he ... he came along the road and he took a small snake and put it ... he took out his lime gourd and put it (the snake) inside the gourd and put it (the gourd) back ....*

TEXT XI: SPEAKER MOONAA (Paariro village, Buin)

Orait mi laik mekim stori bilong Toromuimui. Wanpela taim olo man i laik go katim bus. Ol i laik mekim nupela gaten long ples bilong Toromuimui. Orait na ol i kirap i go na ol i katim bus na katim olo diwai, ol i lusim na ol i go bek nau. I go bek long ples na tulait ol i laik go kukim nau. Orait na ol i laik go kukim, ologeta diwai na bus i gro bek i stap no ol i go lukim. Ol i go lukim na ol i tok 'he, wonem samting i kirapim tispela diwai na olo bus'. Orait na ol i no save na ol i lusim na ol i go long ples nau. I go long ples na ol i lusim wanpela man. Em i tokim olo 'baimbai mi stap hia; yupela olosem bai yu go long ples; mi wet, wonem samting olosem ol i save kam kirapim bek tispela samting hia, diwai na bus'. Orait na em i hait i stap, na Toromuimui i kamap nau. Kamap nau ol i lukim em. Em i kam na goap long as bilong diwai. Na i sanap na i singaut, singaut olosem 'Toromuimui, Toromuimui, Toromuimui', orait na em i tok olosem na olo diwai i gro bek. Orait na tispela man i tok, 'o a, em tispela samting ol i save kam kirapim bek olo diwai'. Orait na i lusim na i go bek. I go bek long ples na tokim ol sampela man, 'he samting i save kirapim bek olo diwai mi painim nau'. Orait, tulait nau, na ologeta i go. I go wok gen, katim bus na katim olo diwai. Orait na ol i tok 'tede bai mipela ologeta i stap hia'. Orait na ol i stap na Toromuimui i kamap. I kamap na i kam goap long as bilong diwai, na em i sanap na em i singaut, em i ... 'Toromuimui, Toromuimui, Toromuimui', orait na olo man i lukim em nau ol i ron i go holim em, holim em long longpela gras bilongen. Orait na pasim em long as bilong diwai na ol i kilim em. Kilim em na ologeta i go bek nau long ples, orait na behain ol i wok long gaten bilong ol. Em tasol.

ENGLISH TRANSLATION

*Now I shall tell a story of Toromuimui. Once upon a time the men set out to clear the forest. They wanted to make a new garden in the area*

*belonging to Toromuimui. They went off and cleared the forest and cut all the trees, then they left it and went back. They went back to the village, and the next day they went to burn off. But when they went to burn off, they saw that all the trees and scrub had grown again. They said, 'O, what is this that makes the trees and scrub grow?' They did not know how to answer this, and so they went home; but they left one man behind. He said to them, 'I shall stay here while you return to the village; I shall wait and see what this thing is that causes everything to grow again, the trees and the scrub'. So he hid, and Toromuimui came. Toromuimui came and the man saw him. Toromuimui climbed on the stump of a tree, and stood up and called 'Toromuimui, Toromuimui, Toromuimui', and at his words all the trees grew up again. The man said to himself. 'This must be what causes the trees to grow again'. He left the place and went back to the village, and told the men 'I have found out what causes the trees to grow again'. The next day they all set off again; they went to work again, cutting the scrub and the trees. They all said 'today we shall all stay here'. Now while they were all there Toromuimui came. He climbed up on the tree stump, and stood up and called 'Toromuimui, Toromuimui, Toromuimui'. All the men saw him; they ran and grabbed him, holding him by his long hair. They tied him by the hair to the tree stump, and killed him. When they had killed him they went back to the village, and since that time people have to work in gardens, at making things grow. That is all.*