



Untangled

New Guinea Pidgin

by

Dr Wesley Sadler

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A Course of Study

by
Dr Wesley Sadler



KRISTEN PRES
Madang
Papua New Guinea

by the same author

Untangled Loma, a language of West Africa

Untangled Cibemba, a language of Central Africa

Nau Yu Ken Rit Na Rait

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**To all the people
of
Papua New Guinea
and
two from Loma:
Kezele and Kumbe**

INTRODUCTION

The subtitle of this book is: *We Guarantee* that anyone following the teaching procedures shown here will happily obtain a speaking and writing mastery of New Guinea Pidgin, the important and growing lingua franca of Papua New Guinea.

New Guinea Pidgin is a second language used by over 500,000 people in a land where an estimated 700 indigenous languages exist in a population of 2,500,000. It is a means of communication among Papua New Guineans who have no common language and among expatriates who face the same difficulty. On informal occasions it is used among Papua New Guineans who also speak English. It has a wide use between Papua New Guineans and expatriates.

A vital and growing literature has been introduced in Pidgin. Kristen Pres alone has more than 60 titles.

Like all languages, this lingua franca shows remarkable versatility and adaptability. It was not forced upon the people. It is their creation, reflecting their cultures, their languages, and their needs.

We have a tendency to be frustrated, and suspicious, when we meet a language with no definite or indefinite articles, no plural form of the nouns, and no pronoun distinction between *she*, *he*, *it*. Pidgin is guilty of all of these omissions, but Papua New Guineans get along famously, and so do we when we learn the language, just as we get along in English with only one *you* (no plural) and one *we* (no distinction between inclusive and exclusive).

People ask about New Guinea Pidgin, "Does it have a grammar?" the same question that one hears about languages of Africa and of the Indian languages of Latin America. The answer for Pidgin is yes, (see the thirteen discussions in this book). Contrary to the view of some expatriates, the grammar is not so simple as it appears, though it is by no means as complicated as the vernaculars of this land.

Pidgin grammar and vocabulary are adequate to meet the present needs of the people, and as new needs arise speakers will borrow vocabulary or extend the meanings of the vocabulary on hand or use the word- and phrase-building power of the language. *Niuspepa*, newspaper, and *takis*, tax, are examples of borrowing to express new features that have entered the culture. *Kapsaitim* is an excellent example of the extension of the meaning of a word, a common practice in Pidgin. The basic meaning of this word is to *capsize*: *kanu i kapsait*, the canoe capsized. But *kapsait* reaches out to include *overflow*, *empty into*, *spill* and *pour out*. *Wok* serves as both the noun and verb 'work'. As a verb, it extends to *gardening*, *building* and *making*.

One of the richest sources of deriving vocabulary to meet needs is word- and phrase-building, in which known vocabulary is used to create something new: *wantok*, 'one talk': compatriot, having the same mother tongue; *haus sik*, 'house sick': hospital; *kotren*, 'coat rain': raincoat.

These three approaches to extending vocabulary are common to all languages. English has borrowed from nearly every written language in the world. The French are unhappy about the number of English terms that have crept into their language. Swahili, the lingua franca of Tanzania, has borrowed heavily from Arabic and from some of the Bantu languages around it.

As for word-extension, consider the many uses of English *against* (lean against, save against a rainy day) or, better still, *chauvinism*, which came from Nicolas Chauvin, a French soldier during the time of Napoleon. Its original meaning was limited to exaggerated patriotism; recently it has come to mean exaggerated favoritism of the rights and accomplishments of one's sex i.e., *male chauvinism*.

The use of word- and phrase-building is not peculiar to Pidgin. From English, for example: *handsaw*, *antifreeze*, *thumbtack*, *threadbare*. From German: *waschküche*, 'wash kitchen': laundry; *briefmarkenalbum*, 'letter stamp book': stampbook; *tischtuch*, tablecloth. And from the Loma of West Africa: *faagai-wu-su neni*, 'wind-put-in-thing': tirepump; *kolo-lodo nu*, 'bark-count person': 'book-read person': a literate.

Most of the Pidgin vocabulary is from English. The second largest source is the languages of the South Pacific. Other known contributors are German, Spanish, and Portuguese.

There are some, I believe, who look down on Pidgin because of the heavy influence of English on its vocabulary. It is well to keep in mind that English, as noted above, is also a heavy borrower. Its dependence upon Latin is extensive. Block out the words from Latin roots in an English passage of 1973 origin and you will find it difficult, if not impossible, to read with understanding. If you also eliminate words borrowed from the French, the passage will become meaningless.

I first heard New Guinea Pidgin when I was in Tanzania. The speaker was an American, a guest of mine who had spent many years in Papua New Guinea. We were discussing the language and I asked him to say something in it. I was charmed with the sound, a sensation that continued when I arrived here and heard it spoken by Papua New Guineans themselves. I heard it spoken excellently by expatriates, too. I also heard some expatriates who rendered it in flat sounds that bore far more resemblance to battered English than to a versatile, smooth and effective means of communication with people who have no knowledge of English. In this distorted Pidgin I detected little attempt to follow New Guinea Pidgin pronunciation, and certainly the fine and necessary nuances of the language were often ignored. Moreover, there is the inclination on the part of some expatriates to invent their own terms when their knowledge of Pidgin fails them. For example, proper Pidgin has it that you *goap long diwai*, go up a tree, when you wish to climb it. You do not *klaim diwai*, climb a tree, as one expatriate invented when his knowledge of Pidgin was insufficient. He was not understood, and the slight dilemma that resulted was his fault.

One of the peculiarities of languages is the acceptable variations of pronunciation, word-choice, and sentence-formation that abound within them. American English has as many acceptable variations in pronunciation as there are methods employed by women in baking cakes.

The same applies to choice of words, especially in informal speech. For example, "I *reckon* I'll see him tomorrow", for "I *expect* to see him tomorrow"; "Sit over *yonder*", for "Sit over *there*"; "Turn off the *faucet*", for "Turn off the *tap*" (or spigot). Sentence-formation follows a similar pattern of variety: 'I shall go tomorrow', 'Tomorrow I shall go'; 'What is your father's name?', 'What is the name of your father?'. When word-choice and sentence-formation are

considered together, the variations multiply. In the following there are more than sixteen ways to announce that 'We shall eat at eight':

We shall dine at eight.	Supper will be at eight.
We shall eat at eight.	Dinner will be at eight.
We shall eat supper at eight.	Tonight at eight we shall dine.
We shall eat dinner at eight.	Tonight at eight we shall eat.
We shall have supper at eight.	Tonight at eight we shall have supper.
We shall have dinner at eight.	Tonight at eight we shall have dinner.
Supper will be served at eight.	Tonight at eight we shall have tea.
Dinner will be served at eight.	Etc.
Supper will be ready at eight.	
Dinner will be ready at eight.	

Accepted variations in pronunciation, word-choice, and sentence-formation are common in New Guinea Pidgin. One of the reasons for this is the cultural and language backgrounds of its thousands of speakers. Another is the geographical source of the Pidgin which the speaker has learned (the Madang area, Bougainville, Sepik, etc.).

Another source of Pidgin is from those who have English as their native tongue or New Guineans who have had prolonged contact with English. From this source a Pidgin has developed which relies heavily on English pronunciation, word-choice, and sentence-formation. I have heard expatriates and well-educated New Guineans whose Pidgin is free of this fault and who speak the language beautifully. It remains, however, that many indulge this weakness and that English borrowing done merely for convenience or affect weakens Pidgin, making it unintelligible to the 'man on the street' and so lessening its vitality.

A young African of Tanzania, a country of 12,500,000 people, 120 vernaculars and one lingua franca, Swahili, told me that when he attended meetings with strange Tanzanians he could locate their place of origin by their use of Swahili. He was well-travelled throughout his own country, was expert in his use of Swahili, and in addition spoke English, German and, of course, his mother tongue, a vernacular of northeastern Tanzania.

The many accepted variations of Pidgin are welcome, for they add interest to the language and indicate vitality and promise of growth. While there is no question that deplorable Pidgin may be heard in all areas of Papua New Guinea and should be avoided, it is decidedly erroneous for a speaker to brand any form of Pidgin but his own as *no good*. Unfortunately, this is frequently the case.

The Rev. Francis Mihalic, S.V.D. wrote (see *The Jacaranda Dictionary and Grammar of Melanesian Pidgin*, Jacaranda Press, Port Moresby, P.N.G., 1971, p 4) that in 1955 the Committee of Languages selected the dialect of Pidgin spoken in Madang as the standard for Papua New Guinea. This choice was made because of Madang's central position, geographically, in the Melanesian Pidgin area and because it represented the Pidgin least affected by English.

The Pidgin used in *Untangled New Guinea Pidgin* is from the Madang area, but even within this geographical restriction there are differences in the use of the language. My two chief informants, from whom I gathered data and with whom I checked all data, written and spoken, from all sources, are Mikin and Kadeu. Mikin, 45, is a Nobonob who also speaks Bel. He lives in a farming community four miles from the sea and thirteen miles from the center of Madang. Kadeu, 53, is a Bel. He lives in Siar Village, where the Pacific laps within twenty-five feet of his backdoor. Siar is eight miles from Madang. Both men are of good character and play an important part in the life of their communities. They have spoken Pidgin all of their adult lives and read and write it well. All my work with Mikin was done at Nobonob; all work with Kadeu was at Siar, indicating that I always worked with each man individually. Though these men are contemporaries and live only five and one-half miles apart, their use of Pidgin differs. Indeed, I have scores of sentence pairs from them showing differences in pronunciation, word-choice, and sentence-formation. Each understands the other's speech, however, and accepts it without question, but each prefers his own.

It is not feasible for me to include here all the differences that crowd my data of New Guinea Pidgin. A few are included to make the student aware of this feature of the language and to indicate that there is more than one correct way to express himself. Occasionally I have shown an order of preference, and once or twice I have warned against a certain use.

The purpose of *Untangled New Guinea Pidgin* is to enable the student to develop a mastery of Pidgin that will make it possible for him to converse easily and intelligibly with Pidgin-speaking Papua New Guineans and others whom he has not previously met. It is not enough that he have this facility only with those with whom he has frequent contact.

The style of this book is directed toward those who reluctantly undertake learning a foreign language. It is also for those who have made a meager or abortive attempt at learning Pidgin and have given it up as a bad job, not having realized that Pidgin requires serious and intelligent attention for mastery.

The presentation in the discussions is simple and gradual and avoids technical terms wherever possible. Where their use has proved necessary, they are defined and illustrated immediately after their appearance.

I have avoided over-all, one-presentation coverage of most features in the discussion. For example, under pronouns, *em*, *ol*, *tupela* are treated individually, for each has functional peculiarities, while *yu*, *mi*, *yumi*, *yupela*, *mipela*, etc. are treated as a unit. In addition, there is a separate discussion devoted to the double use of all pronouns. *Na* is discussed as a connective of nouns, phrases, and clauses. Its use with the acting pronoun plus *i* or with *i* alone is treated under the acting pronouns and under a special discussion devoted to *i*.

To clearly illustrate the Pidgin, I have frequently resorted to parentheses within the English counterparts or employed English that reads a bit awkwardly.

There are thirteen lessons, each divided into three parts: Conversation, Discussion, and Testing. Each block of conversation—English to the left, Pidgin to the right—is preceded by a line-up in which new words are shown in the order in which they appear in the Pidgin conversation below. Thus the student becomes familiar with the vocabulary before he uses it in the conversation. For example, in the following from lesson 1 *lukim* and *kam lukim* are the new words:

to see

lukim

to come visit

kam lukim

My name is Mikin. I have
come to visit you.

Nem bilong mi Mikin. Mi kam
lukim yu.

From lesson 2 these new words precede conversation:

to have, has

gat

wife, woman, female

meri

and

na

child

pikinini

Do you have a wife and child?

Yu gat meri na pikinini?

Occasionally a word is repeated in the line-up to present meanings not previously introduced. There are 334 new words in the conversations and 327 sentences.

The discussions describe pronunciation and the use of nouns, verbs, etc. There are 36 descriptions (see Contents) in which 69 new words are especially taught. For the purpose of immediate understanding, 1245 sentences of illustration are used. These bring the total of new words in *Untangled New Guinea Pidgin* to 410 and sentences to 1565.

The section devoted to Testing is just that: a test of the student's use of the New Guinea Pidgin appearing in the previous pages.

It is necessary that you have an informant to *inform* you when your pronunciation is bad, to serve as a companion in the conversations and, as you progress in your mastery of Pidgin, to engage in original conversation with you, all the time staying within your vocabulary and grammatical range. If you are new to Papua New Guinea, you will be wise to solicit the help of an experienced person in selecting the informant, who may be a man or a woman. The informant should be of good character, between 20-50 years of age, free of any speech impediment, and literate in Pidgin. It is not necessary or even desirable that he speak English. His Pidgin must be New Guinea Pidgin, not English Pidgin, in which there is an unnecessary use of English vocabulary and grammar. One of the most helpful statements I heard from a New Guinea friend when I began to speak Pidgin and before I began analyzing it was, '*Tok bilong yu em i tok Inglis. Em i no tok Pisin*', 'Your speech is English, not Pidgin.'

It is essential that your informant take a keen interest in your progress. It is wise to employ him during the time of day when he is at his freshest. If he becomes lazy or apathetic, replace him. If you are near others who are also engaged in studying Pidgin, change informants with them for a few days. For your part, be patient with him and evidence appreciation for his work.

As you will see under Pronunciation in the first lesson, no two people of any language have identical pronunciation. As long as your informant stays within the range of the permissible pronunciation shown in lesson 1, follow his speech if you wish. I suggest you follow this book in all other features of the language. To do otherwise would reduce your language study to chaos.

Develop a working team of two with your informant, he entering eagerly into the goal of your conquest of this language and you determined to be accurate and fluent in all the material you study. *Work alone with him: one student (you), one informant.*

Before beginning a new lesson with your informant, read through it to get a quick picture of its contents, then return to the Conversation and begin to master it. I suggest this procedure: note the material in the line-up preceding each block of conversation and relate the English to the Pidgin. Then instruct your informant to say each word and you repeat after him. Following this, have him say each sentence, you repeating until you are accurate and have it up to the speed you use when speaking your mother tongue. Next, master the material in the first three blocks, then in the following three. When you have done this, review the six, then master the next three. When you have completed the first nine blocks, review the last six, and so on until you know the whole conversation well. If you like, cover the English column so that you cannot refer to it.

It is necessary to master the grammar and specially taught vocabulary laid down in each discussion. The specially taught vocabulary consists of words not introduced in previous conversation line-ups or discussions, and it always pertains directly to the grammatical feature under discussion.

For example, *long* and *bilong* are specially taught vocabulary in lesson 1, but they are not new words, for both have been used in the previous conversation. On the other hand, under the discussion of negatives in lesson 4, *no*, *no gut*, *no gutim*, *no ken*, *no inap*, and *nating* are specially taught and are new words as well. As noted

above, there are 69 new words in the 13 discussions. Lesson 2 (see the introduction to Testing for that lesson) has 19, while lessons 1, 10, 12, 13 have none. The other vocabulary, used only to illustrate the grammatical features in sentences, may be mastered by the student if he wishes. For example, in the sentence:

I called out to you.

Mi singaut long yu.

singaut, an untaught word, is used merely to show the function of *long*. As such it need not be mastered by the student at this point. Later, when it appears in a line-up, he will make it a permanent part of his vocabulary.

A mastery of the conversation and discussion of each lesson is only one of your goals. It is not enough that you speak easily and accurately only the conversations and sentences prepared for you. It is wise for you to create your own sentences from the vocabulary and grammar you have mastered. For example, in the first conversation you have:

Come into the house.

Kam insait long haus.

You also have *bilong mi*, *husat*, *hapasde*. You can thus create these new sentences without introducing new vocabulary or grammar:

Come into my house.

Kam insait long haus bilong mi.

Who came into my house?

Husat i kam insait long haus bilong mi?

The day before yesterday you came into my house.

Hapasde yu kam insait long haus bilong mi.

Who came into my house the day before yesterday?

Hapasde husat i kam insait long haus bilong mi?

You have:

Will you be here a long time?

Bai yu stap hia longtaim?

and: *yu*, *hia*, *dokta*. Thus you can create:

Will you work in the office of the hospital?

Bai yu wok long ofis bilong haus sik?

Shall I work in your house?	Bai mi wok long haus bilong yu?
Will you work in the doctor's house?	Bai yu wok long haus bilong dokta?
Shall I work here?	Bai mi wok hia?
Will you work here?	Bai yu wok hia?

You can develop fifty or more sentences from the first conversation alone. Next include grammar and new vocabulary from the first discussion. You have:

He is the teacher at my school.	<i>Em i tisa long skul bilong mi.</i>
He went to you to get work.	<i>Em i go long yu bilong kisim wok.</i>

As with *singaut* noted above, you are not responsible to master all the vocabulary (that in italics) in these two examples but you are responsible for the others, including the function of *long* and *bilong*. So, employing what you have learned in the conversations and other parts of the discussion, you are able to create:

I am the doctor at the hospital.	Mi dokta long haus sik.
You are the business manager.	Yu bos bilong mani.
I am the business manager of the hospital.	Mi bos bilong mani bilong haus sik.
I came to you to see Panu.	Mi kam long yu bilong lukim Panu.
You came to the hospital to work.	Yu kam long haus sik bilong mekim wok.

With *husat* you can double that list. And so on, adding at least 50 sentences that show new arrangements of mastered material. After you have completed lesson 2, continue this practice, this time using the known vocabulary and grammar of lessons 1 and 2. Do the same for the remaining lessons. I suggest you use paper cut to the convenient size of 3" x 5". Write only one sentence (or, later, one paragraph) on a slip. On the opposite side write the English. Number the slips by lessons, i.e., 1.6, 5.4, meaning lesson one, page 6, lesson 5, page 4. You can review yourself by reading the English,

then, without turning the slip, say the Pidgin. If you need to check, turn over. Have your informant read the Pidgin of your slips to you so that you can hear the new arrangements. When you experience a burst of confidence, shuffle all the slips and range through them. You will enjoy it.

And the Testing will prove exhilarating. Do not (repeat: *do not*) read the testing of a lesson until you are ready to take the test which it represents. Aim for a perfect score. Groan and have a sleepless night or two if you make less than ninety percent. That is the minimum, for if you go from lesson to lesson with less than ninety percent perfection in each, you will carry a multiplying inefficiency with you that will eventually bog you down in confusion and dissatisfaction.

The testing of each lesson comprises 25 questions, except for lesson 6, which has thirty. *Husat* and *wanem*, both from the conversation of lesson 1, feature in the testing for that lesson. The second testing uses those two, plus *hamas*. Beginning with the third testing, all the interrogatives discussed in lesson 3 are employed.

The procedure for taking the tests is shown at the beginning of the first one.

No average time has been determined for completion of each lesson. Do each at your own speed. I suggest a minimum working day of four hours for at least five days a week. Spend one hour in private study and three hours with your informant. Do not groan at this; students of other languages have worked 48 or more hours per week, two hours alone each day and six hours with an informant.

Finally, the big secret: talk. Talk Pidgin to your informant, to your friends, to strangers, to yourself on walks; stand before your mirror and talk. Talk, talk, talk.

I have used *Untangled* in the title of this book, and I trust that that feature prevails throughout, but I am not under the illusion that I alone am responsible for it. There are my two chief informants, Mikin of Nobonob and Kadeu of Siar, two men whose honesty, intelligence and industry are indelibly stamped in this book. My debt to them is as vast as their willing participation.

Paul Freyberg's fine grasp of Pidgin, supported by his knowledge of Papua New Guinea vernaculars, particularly *Kate* and *Bel*, which he speaks, contributed extensively to the untangling process. I hope

this book gives evidence of his integrity and scholarship in dealing with New Guinea Pidgin.

The Jacaranda Dictionary and Grammar of Melanesian Pidgin has been on my writing table throughout the days of writing this book. It is an excellent work, giving both Pidgin-English and English-Pidgin. Francis Mihalic, the author, is an authority on Pidgin. His enthusiasm and high regard for this lingua franca proved contagious. The sentence illustrations in the *Neo-Melanesian Dictionary* (Kristen Pres, Inc., Madang, P.N.G., 1969), compiled by Friedrich Steinbauer, gave much assistance. Moreover, the format of this dictionary provided quick access to the information I sought. All vocabulary is shown in English and German.

Dorothy Freyberg typed the Conversations and gave suggestions on the use of vocabulary in that context. Roslyn Sadler, my wife, typed the Discussions after going through them to search out descriptive passages that were obscure and to red pencil excessive pedantry. In August 1971, Paula Schild became the first student to use *Untangled New Guinea Pidgin*. The manuscript was then in the first stages of writing and was in handwritten form. Her success gave much encouragement. In January 1973, after sixteen months of continuous use of Pidgin, she read the manuscript and suggested changes that I was happy to incorporate.

I am mindful of Richard Adler's encouragement and, later, his patience in my delay in submitting the manuscript to him for printing, and I recognize the kindness of the many people whom I detained, sometimes on the streets and in the shops, to engage in conversation so that I could hear their use of troublesome words and phrases.

Thus was this book written.

Wesley Sadler
Madang, P.N.G.
February 1, 1973

CONVERSATION

good
morning
Good morning.

gut
moning
Gut moning.

to come
inside
of, to, at, in, on, for, from
house
Good morning. Come in
(come inside of the house).

kam
insait
long
haus
Gut moning. Kam insait
long haus.

thank you
I, me
to hear
talk
you (singular)
here
new, newly; recent, recently
Thank you. I heard talk that
you came here recently.

tenkyu
mi
harim
tok
yu
hia
nupela
Tenkyu. Mi harim tok long yu
kam nupela hia.

yes
day before yesterday
name
my, mine
Panu (male name)

yes
hapasde
nem
bilong mi
Panu

what, which

your, yours

Yes. I came the day before
yesterday. My name (is)
Panu. What (is) your name?

wanem

bilong yu

Yes. Hapasde mi kam. Nem
bilong mi Panu. Wanem nem
bilong yu?

to (showing purpose)

to see

to visit

My name is Mikin. I have come
to visit you.

bilong

lukim

kam lukim

Nem bilong mi Mikin. Mi kam
lukim yu.

good

to sit down

Good. Sit down here.

gutpela

sindaun

Gutpela. Yu sindaun hia.

will, shall

to be, been, is, are, was, etc;

stay, stop

long time

Thank you. Will you be here a
long time?

bai

stap

longtaim

Tenkyu. Bai yu stap hia
longtaim?

to work, build

work

to do, make, cause

to be sick; sickness

hospital: house sick

Yes. I have come to work at the
hospital.

wok im

wok

mekim

sik

haus sik

Yes. Mi kam bilong mekim wok
long haus sik.

doctor

(Are) you a doctor?

no

office

dokta

Yu dokta?

nogat

ofis

of	bilong
overseer, one in charge	bos
money	mani
business manager	bos bilong mani
No. I am working in the office of the hospital. I (am the) business manager.	Nogat. Mi wok long ofis bilong haus sik. Mi bos bilong mani.
to know, understand, comprehend	save
(Do) you know the work of a doctor?	Yu save long wok bilong dokta?
just, only; but	tasol
No. I do not know the work of a doctor (a doctor's work). I am only the business manager.	Nogat. Mi no save long wok bilong dokta. Mi bos bilong mani tasol.
who	husat
to introduce the verb	i
Who is the doctor?	Husat i mekim wok bilong dokta?
I do not know the doctor's name.	Mi no save nem bilong dokta.

DISCUSSION

PRONUNCIATION. Nowhere is New Guinea Pidgin's versatility more in evidence than in its adjustment to speech sounds foreign to its Papua New Guinea speakers. For example, there is no *sh*, *ch*, *z*, or *th* in Pidgin.

Sh became *s*: ship, *sip*; dish, *dis*; shove, *subim*; wash, *was*; short, *sot*; shave, *sev*; shoot, *sut*.

Ch followed the same pattern: cheese, *sis*; chalk, *sok*; church, *sios*; matches, *masis*; watch, *was*.

Z also became *s*: baptize, *baptais*; visitor (vizitor), *visita*; music (muzic), *musik*.

Th turned to *d*: this, *dis*; to *s*: mouth, *maus*; and to *t*: thank, *tenk*; something, *samting*; thirty, *teti*; three, *tri*; thousand, *tausen*; throw away, *tromol*.

A few consonant clusters are permitted at syllable- and word-end — *neks*, *minits*, *desk* — but many have been avoided simply by dropping the final consonant: west, *wes*; rust, *ras*; lamp, *lam*; stamp, *stem*; student, *studen*; hand, *han*; island, *ailan*; front, *fran*. In a few cases, a vowel divides the clusters: six (*siks*), *sikis*.

Consonant clusters are common at word-beginning, but many speakers, finding them difficult to manage, introduce a syllable between them: *smolpela*: *simolpela*, *gavman*: *gavaman*, *plis*: *pillis*, *klok*: *kilok*, *skirap*: *sikirap*, *hangre*: *hangare*, *glas*: *gilas*.

These adjustments are natural and desirable. They are not to be confused with the deplorable misuse by some expatriates of many consonants and vowels of languages in other lands. Indeed, African languages, as spoken by these expatriates residing in Africa, are strewn with distorted consonants and vowels, brought down by those who misused them or, what is worse, ignored them to death because they did not even know that they existed.

Below are the vowels, diphthongs, and consonants of New Guinea Pidgin:

Vowels are not as long in Pidgin as they are in English, and your speech will become a dead giveaway if you fail to observe this. Compare English 'teeth' with *tit*. The vowel is the same, /i/, but in *tit* it has far less duration in pronunciation. English 'papa' is frequently heard as 'paapa'; not so in Pidgin *papa*. Note the duration of the vowel in 'shoot', then compare it with *sut*. The difference in length is unmistakable. Compare 'year' and *yia*, 'too' and *tu*, 'look' and *luk*; 'fish' and *pis*, 'book', *buk*; 'talk', *tok*.

/a/ has a pronunciation similar to the /a/ in English 'mama', *mama*; army, *ami*. As with these and other words, the vowel frequently corresponds to the vowel use of the word of origin: *papa*, *papa*; *raus*, *raus*; *kakao*, *kakau*.

/a/ also occurs in words of non-German or -English origin: *kal*, *laka*, *kampang*, *asua*, *binatang*, etc.

In the following examples, /a/ does not have the pronunciation

of the vowel of the original word: government, *gavman*; judge, *jas*; bus, *bas*; front, *fran*.

It is interesting to note that /a/ also derives from some words containing /r/: four, *foa*; door, *dua*; Easter, *Ista*; colour, *kala*.

/e/ has two major pronunciations: /e/ as in English 'pay', *pe*, and /e/ as in English 'bless', *blesim*. Note that in the following examples both pronunciations correspond to the vowel use of the word of origin:

/e/ as in 'pay', *pe*: races, *resis*; make, *mekim*; plane, *plenim*; shave, *sev*; late, *let*; paper, *pepa*.

/e/ as in 'bless', *blesim*: February, *Februeri*; yes, *yes*; leper, *lepra*; pepper, *pepa*; leather, *let*.

Note this conflict: late, *let*, and leather, *let*; paper, *pepa*; and pepper, *pepa*.

/e/ as in 'bless', *bles*, occurs in other words: *maleo*, *trausel*, *beten*, *esel*, *baret*, *arere*.

In the following examples, /e/, in either of its pronunciations, does not occur with the vowel use of the original word: bank, *beng*; bag, *bek*; can, *ken*; Bible, *Baibel*. Note also that occasionally /e/ as in *bles* has derived from English words whose vowel is /e/ as in 'pay': face, *pes*; spade, *spet*; snake, *snek*; April, *Epril*.

/i/ has two major pronunciations: /i/ as in English 'meat', *mit*, and /i/ as in English 'skin', *skin*. In the following, both pronunciations correspond to the vowel use of the word of origin:

/i/ as in 'meat', *mit*: green, *grin*; sweet, *swit*; clean, *klin*; teeth, *tit*.

/i/ as in 'skin', *skin*: sick, *sik*; kick, *kik*; give, *givim*; whiskers, *wiskas*.

/i/ as in *mit* occurs in other words: *kwila*, *meri*, *guria*, *surik*.

/i/ as in *skin* also occurs in other words: *pitpit*, *sumatin*, *mismis*, *liklik*.

In the following, /i/, in either of its pronunciations, does not correspond to the vowel use of the original word: afternoon, *apinun*; news, *njus*; play, *pilai*; council, *kaunsil*.

Both pronunciations of /i/ are found in the suffix *im*. A general

rule is that the /i/ is as in *mit* when the vowel preceding it is of the same pronunciation: *grisim, kisim, kilim, pilim*.

The /i/ is as in *skin* when the preceding vowel is other than /i/ as in *mit*: *brukim, bekim, hangamapim, bosim*.

/o/ has two major pronunciations: /o/ as in 'talk', *tok*, and /o/ as in 'go', *go*. In the following, both pronunciations correspond to the vowel use of the word of origin:

/o/ as in 'talk', *tok*: long, *long*; all, *tasol*; coffee, *kopi*.

/o/ as in 'go', *go*: road, *rot*; yellow, *yelopela*; coconuts, *kokonas*; throw, *tromoi*.

/o/ as in *tok* occurs in other words: *malolo, rokrok, kapok*. /o/ as in *go* also occurs in other words: *taro, kokomo*.

In the following, /o/, in either of its pronunciations, does not correspond to the vowel use of the original word: dirty, *doti*; Thursday, *Fonde*; shovel, *savol*.

Note that the pronunciation of /o/ as in *tok* also derives from some words containing 'or': fork, *pok*; torch, *tos*, horse, *hos*; order, *oda*; work, *wok*; blackboard, *blakbot*; before, *bipo*.

/u/ has two major pronunciations: /u/ as in 'too', *tu*, and /u/ as in 'foot', *fut*. In the following, both pronunciations correspond to the vowel use of the word of origin:

/u/ as in 'too', *tu*: afternoon, *apinun*; moon, *mun*; spoon, *spun*; shoot, *sut*.

/u/ as in 'foot', *fut*: good, *gut*; look, *luk*; bush, *bus*; wood, *wut*.

/u/ as in 'too', *tu*, occurs in other words: *bilum, umben, mambu, luluai*.

/u/ as in 'foot', *fut*, also occurs in other words: *balus, abus, pukpuk, sanguma*.

In the following, /u/, in either of its pronunciations, does not occur with the vowel use of the original word: nose, *nus*; shove, *subim*; hole, *hul*; bone, *bun*.

Diphthongs (a speech sound that moves unbrokenly from one vowel to another in the same syllable), like single vowels, are shorter in Pidgin than in English. For example, 'food' is *kaikai*, not 'kaiikaii'; 'dwelling' is *haus*, not 'haus'.

/ai/ wherein /a/ moves to /i/, lowering /i/ to /e/ position in the mouth. The result is *ae*. Its pronunciation is similar to English 'eye' and is heard most clearly at word-end. Note its use in these words borrowed from English: eye, *ai*; dry, *drai*; line, *lain*; drive, *draiv*; behind, *bihain*.

From a borrowed source other than English: *kaikai, kais, buai, baira, haiden, kukurai, Raikos, Iaim, kail*.

/ai/ is lengthened — the speech sound is of longer duration — when it occurs before the suffix *-im*: *bai-im baim; kaikai-im: kaikaim*.

/au/ wherein /a/ moves to /u/, lowering /u/ to /o/ position. The result is *ao*. Its pronunciation is similar to the English *ou* in 'house' and is heard most clearly at word-end.

Note its use in these words borrowed from English: *bulmakau, ausait, daun, maunten*.

From a borrowed source other than English: *kiau, dinau, laus, raus, mau, kakau*.

/oi/ wherein /o/ moves to /i/, lowering /i/ to /e/ position. The result is *oe*. Its pronunciation is similar to *oi* in English 'noise' and is heard most clearly at word-end.

Note its use with these borrowed words: boil, *boil*; noise, *nois*; point, *poinim*; boy, *boi*.

Consonants:

/b/ as in English: book, *buk*; December, *Desemba*; boy, *sutboi*; *klambu*. It is sometimes heard as a variant of /p/: *apinun, abinun; lip* (leaf), *lib*. It is not used at syllable- or word-end.

/d/ as in English: day, *de*; address, *adres*; garden, *gaden; kanda*. At word-end /d/ has been dropped or replaced by /t/: *han, kol, ailan, het, tait*. /d/ is used in *God*, and *gudpela* (for *gutpela*) has been heard.

/f/ as in English: family, *famili*; fever, *fiva*; February, *Februeri*.

/g/ as in English: go, *go*; glass, *glas*; again, *gen; grille*. /k/ replaces it at syllable- and word-end: big, *bik*.

/h/ as in English: hand, *han*. It does not appear at syllable- or word-end. This consonant does both a disappearing act and an

1
appearing one. In some areas of Papua New Guinea, words like *haus, hama, hait, help, hepi, husat, hap* become *aus, ama, ait, elp*, etc. It is also possible to hear *hailan, hai, habrisim* for *ailan, ai, abrisim*. I suggest that the student not adopt this non-use and use of /h/.

/j/ becomes /y/: *Japan, Yapan; Jun, Yun; jas, yas; Jeman, Yeman; jak, yak*. Sometimes /j/ is heard: *jas, jak*. This /j/ follows English 'jack'. It is not heard at syllable- or word-end.

/k/ as in English: *talk, tok; black, blak; cow, bulmakau; kusai, kurita, kwila*.

/l/ as in English: *line, lain; betelnut, bilinat; fly, flai; balus, liklik*.

/l/ as it occurs at word-end: *bal, aposel, botol*. /l/ and /r/ are sometimes used interchangeably: *limlimbur, limlimbul*.

/m/ as in English: *mark, mak*. It occasionally appears before /b/, /p/: *nabaut, nambaut*.

/n/ as in English: *night, nait*. Like /m/, /n/ sometimes serves as a pre-nasal consonant. Here it is before /d/: *Thursday, Fonde; sidaun, sindaun*.

/ng/ is the consonant which occurs at the end of English 'sing' (siŋ). In Pidgin it may occur in any position in a word: *ngong, ŋoŋ; rongim, roŋim; Kongkong, Koŋkoŋ; tingting, tiŋtiŋ; yangpela, yaŋpela; kambang, kaŋbaŋ*. You will hear /n/ and /g/ in some words: *krungut, krun gut; mango, man go*, and with a few others you will hear either *n-g* or /ŋ/: *Inglis, In glis, Iŋ lis; hangre, han gre, haŋ gre*.

/p/ in words deriving from English /p/ is as in English 'pig', *pik; plenty, planti; people, pipel; go up, goap; pukpuk; lap-lap*. /p/ derived from English /f/ is pronounced in one of three ways: as English /p/, as English /f/, or as a combination of /p/ and /f/, which I shall write /Pf/. The lips do not close as they do in /p/, and the lower lip does not touch the ridge of the upper teeth as it does in /f/. In the combined sound the lips barely touch and from them comes /Pf/ with a slight puff of breath. The vocal cords do not vibrate, as they do with /b, d, g, ŋ/. Note: *bipo: bifo, biPfo; gutpela: gutfela, gutPfela; prut: frut, Pfrut; pis: fis, Pfis; kopi: kofi, koPfi*. This means that some speakers use English /p/ for every

use of written /p/: pig, *pik*; fruit, *prut*. Other speakers use English /p/ only for words derived from /p/: pig: *pik*; they use English /f/ or /Pf/ for words deriving from /f/ and written with a /p/: *prut*: *frut* or *Pfrut*. Most speakers use /f/ with words written with /f/: foot, *fut*; fever, *fiva*.

/r/ in word-beginning and when part of a consonant cluster is as in 'river', *riva*; rub, *rapim*; cry, *krai*; address, *adres*. /r/ in word-mid or -final position is similar to the /r/ in English 'flutter', 'butter', 'mutter': *wara*, *arere*, *Janueri*, *purpur*, *marmar*. Note these comparisons: *rapim*: *bagarapim*, *ran*: *banara*, *rais*: *baira*, *resis*: *kandere*, *redi*: *baret*. There are some exceptions: /r/ as in *arere* also occurs with *raus*, *rot*, *kantri*, *traim*.

/s/ as in English 'sea', *si*; this, *dis*; stop, *stap*; smell, *smel*; *bilas*; *kuskus*.

/t/ as in English 'ten', *ten*; mountain, *maunten*; *blut*.

/v/ as in English 'village', *viles*; government, *gavman*; shave, *sev*. With some speakers, /w/ is heard for /v/: *votim*: *wotim*, *Adven*: *Adwen*, *savol*: *sawol*; *visita*: *wisita*.

/w/ as in English 'wait', *wet*. Occasionally it becomes /v/: *diwai*, *divai*. It is heard between diphthong /au/ and vowel /a/: *aua* becomes *auwa*. It does not occur at syllable- or word-end.

/y/ as in English 'yes', *yes*. It does not occur at syllable- or word-end.

The highest point of variableness in New Guinea Pidgin, as with any language, is its pronunciation. Nonetheless, considering the number of languages contributing to Pidgin and the hundreds of vernacular backgrounds represented by its Papua New Guinea speakers, its pronunciation is surprisingly uniform.

Some differences have been shown in the above. Here are a few more examples. It is well to keep in mind, however, that rarely does the pronunciation of one speaker precisely follow that of another, even when they are of the same village or house. Most vowel differences occur between the two major pronunciations of /e/, /i/, /o/, /u/. With some speakers /a/ in English 'mama', becomes the /a/ in English 'island' in a few words: *ia*, *kirap*, *waisan*. Either pronunciation of /i/ is heard in *kindaun*, *windo*, *daunbilo*, *stik*, etc.,

and either pronunciation of /o/ is heard in *kom*, *ngong*, *holide*, *moran*, *holim*.

The following differences in consonant use are due to Anglicization. I suggest these be avoided by the student: *foti*: 'forti', *doti*: 'derti', *ka*: 'kar', *foa*: 'for', *handet*: 'handret', *tetin*: 'tertin', *poinim*: 'pointim', *pos ofis*: 'post ofis', *sok*: 'chok', *sios*: 'shios', *sel*: 'shel'.

Frequently speakers vary in their own speech, giving one pronunciation on one occasion, a different one on a later occasion, using, for example, either /e/ with *Trinde*, either /i/ with *famili*, and either /o/ with *mango*. Variation of consonants by one speaker is less frequent but it does occur: *gudpela*: *gutpela*, *shut*: *sut*, *angaim*: *ankaim*.

Sometimes differences in syllable division of a word are heard: *lukaut*: *luk aut*, *lu kaut*; *bekim*: *bek im*, *be kim*.

Variableness in pronunciation does not permit variableness in spelling. I strongly recommend that you follow the spelling used in the 'Jacaranda' and 'Neo-Melanesian' dictionaries.

Stress is heard chiefly on the first syllable of a word (see lesson 11, Numerals; Word- and Phrase-formation).

LONG. This begins the discussion of the grammar of New Guinea Pidgin. *Long* is probably the world's champion all-purpose preposition. Note these meanings: to, at, within, toward, from, by, for, about, with, during, on, in, of:

I heard what you said (the talk you did) to Panu.	Mi harim tok yu mekim long Panu.
He came to the house.	Em i kam long haus.
They greet you (send 'hello' to you).	Oi i salim gude long yu.
They gave food to me.	Oi i givim kaikai long mi.
They helped me to get an education at school.	Oi i helpim mi long kisim save long skul.
I called out to you.	Mi singaut long yu.
I fear to cross high water.	Mi save pret long brukim haiwara.
He ran away to Panu.	Em i ranawe i go long Panu.

He is at the house.	Em i stap long haus.
He arrived at Madang.	Em i kamap long Madang.
At this house two men died.	Long dispela haus tupela man i dai.
Two men died within one day.	Tupela man i dai long wanpela de.
The small child came toward me.	Liklik pikinini i kam long mi.
You took my money from the box.	Yu tekewe mani bilong mi long bokis.
You will go by car.	Bai yu go long ka.
Walk (travel by leg).	Wokabaut long lek.
We are sorry for you.	Mipela i sori long yupela.
He bought this for (or with) two dollars.	Em i baim dispela long tu dola.
He told me about my work.	Em i tokim mi long wok bilong mi.
They do not yet know about this work.	Oi i no save yet long dispela wok.
Panu agreed for him to go.	Panu i orait long em i go.
He hit the nail with a hammer.	Em i paitim nil long hama.
I shall help you with something pertaining to travel.	Bai mi helpim yu long samting bilong wokabaut.
He is the teacher at my school.	Em i tisa long skul bilong mi.

Note that you 'swim the sea', not 'in' it, and so *long* is omitted:

They like to swim (in) the sea.	Oi i laik swim solwara.
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Note this:

I have come <i>to</i> Madang (said when I am in Madang).	Mi kam long Madang.
I have come from Madang (said when I am in Lae).	Mi kam long Madang.

Note, too, that *long* determines the meaning of *helpim*:

He <i>helped</i> me to teach (make the work of a teacher).	Em i helpim mi long mekim wok tisa.
--	-------------------------------------

He *replaced* me and did the teaching.

Em i helpim mi na mekim wok tisa.

Long follows position words — *insait, antap, aninit, bihain*, etc. *Long* may not occur at clause- or sentence-end:

He went in (the house).

Em i go insait long haus.

He sat on the table.

Em i sindaun antap long tebol.

Not:

Em i go insait long.

Em i sindaun antap long.

Long has a frequent use with time words, wherein it has these meanings: during, on, at, in:

During the morning I shall come to you.

Long moningtaim bai mi kam long yu.

I shall go to the hospital on Monday.

Long Mande bai mi go long haus sik.

At five o'clock he came to visit me.

Long faiv klok em i kam lukim mi.

In one day one pig destroyed ten gardens.

Long wanpela de wanpela pik i bagarapim tenpela gaden.

Note this use of 'that':

He told me that I must go.

Em i tokim mi long mi mas i go.

For additional use of 'with', see *Wantaim*. For use of *long* with verb intransitive and verb transitive, see Verbs.

Long bears no relation to *longlong*, ignorant; *longpela*, long, tall; *longtaim*, a long time; *longwe*, distant.

BILONG is another multipurpose word. As you have seen, it introduces purpose, i.e., something you are going to do, are doing, or have done:

Yesterday I came to see you.

Hapasde mi kam bilong lukim yu.

He went to you to get work.

Em i go long yu bilong kisim wok.

I came to Madang so that I could work for the hospital.

Mi kam long Madang bilong mekim wok long haus sik.

She wants to get money to buy food.

And so that you may understand Pidgin . . .

He has nice bread for the children to eat (so that the children eat).

They told him to come.

Em i laik kisim mani bilong baim kaikai.

Na bilong yu ken save tok Pisin . . .

Em i gat gutpela bret bilong ol pikinini i kaikai.

Oi i tokim em bilong i kam.

One of the basic meanings of *bilong* is 'belong'. From this comes possession, of, origin, and pertaining to. It also serves to denote a characteristic or quality:

your house

my house

my office

What is this doctor's name?

Panu's work

It is yours (it belongs to you).

I shall help you with something pertaining to travel.

I worked in the office of (belonging to) the hospital (or the hospital's office).

time of hunger

He is the teacher of Madang.

I am of Madang (I belong to Madang).

You are from Australia.

The teacher is a thinker.

They are fighters.

haus bilong yu

haus bilong mi

ofis bilong mi

Wanem nem bilong dispela dokta?

wok bilong Panu

Em bilong yu.

Bai mi helpim yu long samting bilong wokabaut.

Mi wok long ofis bilong haus sik.

taim bilong hangre

Em i tisa bilong Madang.

Mi bilong Madang.

Yu bilong Australia.

Tisa em i man bilong tingting.

Oi i man bilong pait.

Bilong may be omitted in this use of 'of':

the work of a doctor

wok dokta

the work of a teacher	wok tisa
the work of producing copra	wok kopra
time of hunger	taim hangre

Bilong is used to show possession of body parts:

He cut Panu's hand.	Em i katim han bilong Panu.
I hurt my leg.	Mi bagarapim lek bilong mi.

When the body part clearly refers to the actor, *bilong* may be omitted:

The teacher raised his hand, and the students sat down.	Tisa i litimapim han, na ol studen i sindaun.
--	--

Give special note to this possession:

They washed all the saucepans that are dirty from food (have scraps belonging to food).	Ol i wasim olgeta sospen i gat pipia bilong kaikai.
I bought food for Panu.	Mi baim kaikai bilong Panu.
You two get bread for me.	Yutupela kisim bret bilong mi.

Speakers vary in their use of *bilong* with multiple possessions.
In this double possession, two *bilong(s)* occur:

His brothers and his children planted the big garden.	Ol brata bilong en wantaim ol pikinini bilong en ol i wokim bikpela gaden.
--	--

Here are two possessions and one *bilong*:

If your children and your ancestors followed a good life, all right...	Sapos ol pikinini na ol lain tumbuna bilong yu ol i bihainim gutpela pasin, orait...
--	--

And here are two *bilong(s)* with three possessions:

Met got all his students and his workboys and workmen and all left the town (and went).	Met i kisim ol studen bilong en na ol wokboi na ol wokman bilong en, na ol i lusim taun na i go.
---	---

Bilong is used with *wanem* to indicate 'for what reason', 'why':

Why didn't you plant your garden?

Bilong wanem yu no wokim gaden bilong yu?

In conclusion, note the five *bilong* and two *long* in the sentence below:

They sent me to (purpose) look after all the children of (possession) Panu and to (purpose) help them to get an education at school and to follow the word of (possession) their (possession) teacher.

Ol i salim mi bilong lukautim olgeta pikinini bilong Panu na bilong helpim ol long kisim save long skul na bihainim tok bilong tisa bilong ol.

VERBS are not a major problem in New Guinea Pidgin. They fall into two groups: verb intransitive (vi) and verb transitive (vt). A vi does not require a direct object to create a meaningful sentence. *Go, kam, sindaun, bruk, slip*, are vi:

He went.

Em i go.

They came.

Ol i kam.

You may not sit down.

Yu no ken sindaun.

The cup broke.

Kap i bruk.

He slept.

Em i slip.

A vt must have a direct object, indicated by italics in the following. Note the vt suffix *-im*:

I listened to your talk (to what you said).

Mi harim *tok* bilong yu.

I came to visit you.

Mi kam lukim *yu*.

He will work (make work) in the office.

Bai em i mekim *wok* long ofis.

The child jumped over the stick.

Pikinini i kalapim *stik*.

He upset the water.

Em i kapsaitim *wara*.

He took a cup.

Em i kisim *kap*.

But when the direct object is known and there is no danger of confusion, it is frequently omitted:

Do you hear (his words)?	Yu harim?
Look at it (the book).	Lukim.
He upset it (the cup).	Em i kapsaitim.
I shall ask (him) for two dollars.	Bai mi askim long tu dola.

Some vi may become vt by adding suffix *im*. They then take a direct object.

He broke the cup.	Em i brukim <i>kap</i> .
Mama put the child to sleep.	Mama i slipim <i>liklik pikinini</i> .

Conversely, some vt may become vi simply by dropping *-im*. There is no direct object:

The child jumped.	Pikinini i kalap.
The cup upset.	Kap i kapsait.

Some vi never become vt, i.e., *sindaun, kam, go, pundaun, toktok*, and some vt never become vi, i.e., *harim, karim, kisim, mekim, askim, lukim*. There are a few vt which some speakers do not use with *-im*:

You bring water. I want to drink.	Yu kisim wara i kam. Mi laik dring.
I drink water.	Mi save dring wara.

Pidgin also has vt which function with or without *-im*. When *-im* is not used, *long* appears after the verb:

Look after the children.	Lukautim ol pikinini.
He called for me.	Lukaut long ol pikinini.
	Em i singautim mi.
	Em i singaut long mi.

Long is used also after a vt with *-im* when the object is understood and therefore omitted:

All the work I must do, that is the one they will show to me.	Olgeta wok mi mas mekim, em bai ol i soim long mi.
---	--

In the conversation line-ups, verbs which are only vi appear thus:

to sit down sindaun

Those that are both vi and vt and take *-im* for the latter are shown in this manner:

to break bruk im

to rise kirap im

The vt that always appear with *-im*:

to hear harim

to look lukim

TESTING

Remember, you do not read the questions at the end of this section until you have completed the Conversation and Discussion to your and the informant's satisfaction, keeping in mind that the goal is a minimum of ninety percent accuracy.

For lessons 1 - 13 make yourself a vocabulary list like the following. Place the words in any order you wish. As there is no specially taught vocabulary in the Discussion of lesson 1, you need show only the vocabulary of the Conversation. This list is a reminder of what you have been studying. In preparation for the test, hold it before you and use it to talk, talk, talk.

kam	haus sik	mi	gutpela
harim tok	wok	husat	nupela
kam lukim	ofis	insait	gut moning
sindaun	Panu	hia	tenkyu
stap	dokta	bilang mi	yes
wok	Mikin	bilang yu	nogat
mekim	bos	long	tasol
save	bos bilang	hapasde	wanem
haus	mani	longtaim	
nem	yu	bai	

After practice-talking extensively in this manner, tell your informant to read the questions to you one by one. You are to give a complete answer to each, elaborating as much as you wish. Your answers need not follow the story in the Conversation. For example:

Question: Yu wok long haus sik?

Answer: Nogat. Mi wok long ofis bilong haus sik.

Question: Bai mi stap long haus bilong yu?

Answer: Yes. Bai yu stap long haus bilong mi (or dokta or bos bilong mani or Mikin or Panu). Or: Nogat. Bai yu stap long haus bilong dokta (or etc.).

Question: Husat i kam lukim yu?

Answer: Mikin (or etc.) i kam lukim mi.

As this is a test, the informant may not repeat the question. Your answer must be prompt and with no 'ers' and 'ahs' interrupting it. If you fail to answer more than four questions promptly and accurately, I suggest you study the whole lesson again.

Here is the test:

Bai yu stap long haus bilong mi?

Dokta i kam long mi?

Bai mi sindaun hia?

Yu save nem bilong mi?

Bai yu kam insait long haus bilong mi?

Husat i stap long haus bilong mi?

Husat i kam long mi?

husat i sindaun hia?

Husat i save nem bilong mi?

Husat i kam insait long haus bilong mi?

Wanem nem bilong mi?

Wanem nem bilong dokta?

Wanem nem bilong bos bilong mani?

Husat i kam long haus bilong yu?

Bai husat i mekim wok bilong bos bilong mani?

Husat i no save long wok bilong dokta?

Bai husat i wok long ofis bilong haus sik?

Yu save long wok bilong bos bilong mani?

Husat i kam hapasde?

Husat i kam lukim mi?

Husat i mekim wok hia?

Husat i wokim haus?

Husat i lukim yu long haus bilong mi?

Bai husat i stap hia longtaim?

Husat i bos bilong mani tasol?



CONVERSATION

What is your work?

Wanem wok bilong yu?

post office

pos ofis

I work in the post office.

Mi save wok long pos ofis.

it, he, she, him, her

em

to introduce condition

i

how many, how much

hamas

year

yia

already

pinis

this

dispela

It is a good work. How many years (have) you 'already' been in this work?

Em i gutpela wok. Hamas yia yu stap pinis long dispela wok?

five

faiv, faipela, 5-pela

Five years.

Faipela yia.

to like, want, wish

laik im

Do you like this work?

Yu laikim dispela wok?

much, very much

tumas

Yes. I like it very much.

Yes. Mi laikim tumas.

to have, has

gat

wife, woman, female

meri

and

na

child

pikinini

Do you have a wife and child?

Yu gat meri na pikinini?

three

tri, tripela

Yes. I have a wife and three children.

Yes, mi gat meri na tripela pikinini.

they, them

ol

or

no

husband, man, male

man

Are they girls or boys?

Ol i pikinini meri no pikinini man?

two

tu, tupela,

one, a, an

wan, wanpela

Two girls and one boy.

Tupela pikinini meri na wanpela pikinini man.

now

nau

to go

go

school

skul

Do they go to school now?

Nau ol i go long skul?

do not, does not

no

yet

yet

to be enough, sufficient

inap

The boy goes to school. But the two girls do not go yet. The two are not old enough to go to school. (The years of the two are not enough so that the two go to school.)

Pikinini man i go long skul. Tasol tupela pikinini meri i no i go yet. Yia bilong tupela i no inap bilong tupela i go long skul.

What (is) the boy's name?

Wanem nem bilong pikinini man?

eight

et, etpela, 8-pela

Met. He is eight years old (has eight years).

Met. Em i gat etpela yia.

Does he like school?

Em i laikim skul?

II

No. He does not like it.	Nogat. Em i no laikim.
must	mas
obtain, get	kisim
knowledge, education, information	save
But he must go to school and obtain an education.	Tasol em i mas i go long skul na kisim save.
true	tru
if, suppose	sapos
will, shall, after a bit	bambai
to be able, capable, suitable	inap
True. If he does not obtain an education, he will not be able to obtain good work.	Tru. Sapos em i no kisim save, bambai em i no inap kisim gut-pela wok.
to talk	tok im
forcefully, strongly; strength; strong	strong, strongpela
You must talk to him forcefully.	Yu mas tok strong long em.
all right, yes, ok	orait
to correct, straighten	stretim
conduct, behaviour, custom	pasin
Yes, I will correct his conduct.	Orait, bai mi stretim pasin bilong em.

DISCUSSION

PRONOUNS. There are only eight basic acting pronouns. Happily, the same eight also serve as object pronouns. These, plus three limiting pronouns (those containing *tu*), are treated briefly here; a full discussion of them occurs in ten of the following lessons:

I; me

mi

you; you	yu
he, it, she; him, it, her	em
we (exclusive: not including the person spoken to); us	mipela
we (exclusive and limited to two people); us	mitupela
we (inclusive: including the person spoken to); us	yumi
we (inclusive and limited to two people); us	yumi tupela
you; you	yupela
you (limited to two people); you	yutupela
they (more than two); them	ol
they (only two); them	tupela

As actors:

I heard talk that you came here newly.	Mi harim tok long yu kam nupela hia.
Sit down here.	Yu sindaun hia.
He (it, she) will be here a long time.	Bai em i stap hia longtaim.
We came to see you.	Mipela i kam long lukim yu.
We two work in an office.	Mitupela i wok long ofis.
We do not understand the work of a doctor.	Yumi no save long wok bilong dokta.
You and I do not understand the work of a doctor.	Yumi tupela i no save long wok bilong dokta.
You (pl) do not like to go to school.	Yupela i no laik i go long skul.
You two came to see me.	Yutupela i kam bilong lukim mi.
They are at my house.	Ol i stap long haus bilong mi.
Panu and Met — they are here.	Panu na Met tupela i stap hia.

As objects:

He visited me.

Em i kam lukim mi.

They will like you.

Bai ol i laikim yu.

Who came to him?

Husat i kam long em?

They (the two of them) came to us.

Tupela i kam long mipela.

The doctor visited us two.

Dokta i kam lukim mitupela.

He likes us.

Em i laikim yumi.

The overseer came to us two.

Bos i kam long yumi tupela.

Who came to you (pl)?

Husat i kam long yupela?

The doctor went to you two.

Dokta i go long yutupela.

I will visit them.

Bai mi go lukim ol.

They went to visit two men.

Ol i go lukim tupela man.

The limiting plurals may go up to three or more:

Panu and Met and I, we three visited you.

Panu na Met wantaim mi mitripela i go lukim yu.

INTRODUCER *i*. *i* is probably more ubiquitous than *long* and *bilong*. The rules for its appearance are rather regular. It is its disappearance that will give you pause.

One of its chief functions is to introduce action, positive or negative. In positive action *i* takes position before the verb (including *mas*, *ken*, *gat*, *save*); in negative action, before *no*:

Now they go to school.

Nau ol i go long skul.

The doctor works at the hospital.

Dokta i save wok long haus sik.

He is eight years old (has eight years).

Em i gat etpela yia.

They must get knowledge.

Ol i mas kisim save.

We like this work.

Mipela i laikim dispela wok.

You may sit down.

Yupela i ken sindaun.

Yesterday you made a garden.

Asde yupela i wokim gaden.

All the sweet potatoes and taro are in the netbag.	Olgeta kaukau na taro i stap long bilum.
The girls have not yet seen me.	Ol pikinini meri ol i no lukim mi yet.
He does not like it.	Em i no laikim.
We are not permitted to work.	Mipela i no ken mekim wok.
They split firewood.	Tupela i brukim paiawut.
I and my family (we) followed Panu.	Mi wantaim ol wanhaus bilong mi, mipela i bihainim Panu.
The axe and the knife spoiled.	Akis wantaim naip i bagarap.

i is always used before *go*, *kam*, *stap*, *dai*, described as the four *i*-verbs. *i* has only the regular use before *kamap* and *goap*:

He is not permitted to go.	Em i no ken i go.
They must come.	Ol i mas i kam.
You may not stay in my house.	Yupela i no ken i stap long haus bilong mi.
He has not yet died.	Em i no i dai pinis yet.
The doctor wants to go.	Dokta i laik i go.
He is unable to become a teacher.	Em i no inap kamap tisa.
They want to go up the mountain.	Ol i laik goap long maunten.

The second chief function of *i* is to introduce what the subject is or its condition. In the following, *i* serves as 'is', 'are':

This building is a hospital.	Dispela haus em i haus sik.
He is a doctor.	Em i dokta.
All the people of Madang are nice.	Olgeta manmeri bilong Madang ol i gutpela.
This food is very delicious.	Dispela kaikai em i swit tumas.
They are only children.	Ol i pikinini tasol.
They are strong.	Ol i strongpela.
He is not strong.	Em i no strongpela.

II

We are men of Madang.

Mipela i man bilong Madang.

You are young.

Yupela i yangpela.

We are four.

Mipela i fopela.

We are Highland men.

Mipela i man bilong Hailans.

i serves as 'to' in this environment:

He would like to cause my name to become important.

Em i laik mekim nem bilong mi *i* kamap bikpela.

The sickness caused sores to come out on all the children.

Sik i mekim sua *i* kamap long ol pikinini.

Why did you cause Tanu to (become) disappointed with me (to have a bad heart toward me)?

Watpo yu mekim na Tanu *i* bel nogut long mi?

He spoke thus and sent them to go to Madang.

Em i tok olsem na em *i* salim ol *i* go long Madang.

You are familiar with *i gat* and *i no gat* used with an acting pronoun or noun:

They have two dollars.

Ol i gat tu dola.

He does not have two dollars.

Em i no gat tu dola.

The man does not have two dollars.

Man i no gat tu dola.

Now note *i gat* and *i no gat* without an acting pronoun. Here they have the meaning of 'there are (is, was)' and 'there are (is, was) no (not)':

In Madang there is one bookstore.

Long Madang i gat wanpela buk stua.

At Nobonob there are not many people.

Long Nobonob i no gat planti manmeri.

There are many children in all schools.

Long olgeta skul i gat planti pikinini.

Are there many men there?

Planti man ol i stap long hap?

Yes, there are many men.

Yes, i gat planti man i stap.

This house is big. There are seven rooms.	Dispela haus em i bikpela. I gat sevenpela rum.
Close to the house there are six trees.	Klostu long haus i gat sikispela diwai.
There are four men there.	I gat fopela man long hap.

Note these uses of *i* with *tru* and *no longtaim*:

Tanu said to me, "Two Nobonob men went to Madang." Is it true? Yes, it is true.	Tanu i tokim mi, i spik, "Tupela man bilong Nobonob i go long Madang." I tru, a? Yes, i tru.
---	--

Or:	Tru, a? Yes, tru.
-----	----------------------

In a little while (before long) he will return.	<i>I no longtaim</i> bai em i kam bek.
---	--

In a little while he came back.	<i>I no longtaim</i> na em i kam bek.
---------------------------------	---------------------------------------

VERBS. New Guinea Pidgin expresses tense by context, by the use of time words, by the use of words like *pinis*, *bin*, *i stap*, *save*, *sapos*, and by the non-use and use of *taim*.

It is common for context alone to indicate tense. The following, for example, is said by the visitor as he is greeted at the door by the newcomer to the town:

I have come (right now) to visit you.	Mi kam lukim yu.
---------------------------------------	------------------

In a later sentence the newcomer, who arrived the day before yesterday, uses *Mi kam* in the same manner:

I came to work at the hospital.	Mi kam bilong mekim wok long haus sik.
---------------------------------	--

Had the visitor not found the newcomer at home on his first visit, he could have said:

I came to visit you, but you were not at home.	Mi kam lukim yu, tasol yu no i stap long haus.
--	--

Pidgin is rich in 'time' words to aid in indicating tense:

shall, will	bai
You will come, eh?	Bai yu kam, a?
I shall work at the hospital.	Bai mi wok long haus sik.
Two men will work the garden.	Bai tupela man i wokim gaden.
shall, will, after awhile, by and by, soon	bambai
Soon he will not be able to get worthwhile work.	Bambai em i no inap kisim gut-pela wok.
What time do you want to work in the garden?	Wanem taim yu laik wok long gaden?
After awhile I shall work in the garden.	Bambai mi wok long gaden.
Other time words:	
Now he is playing on the beach.	<i>Nau</i> em i pilai long nambis.
Now they go to school.	Nau ol i go long skul.
Tomorrow I (shall) read this book.	<i>Tumora</i> mi ritim dispela buk.
	<i>Tumora</i> bai mi ritim dispela buk.
The day before yesterday we did not see you.	<i>Hapasde</i> mipela i no lukim yu.
These people came recently.	Dispela ol manmeri ol i kam <i>nupela</i> .
Later Maskani returned to his house.	<i>Bihain</i> Maskani i kam bek long haus bilong en.
Afterwards you must school them in reading and writing.	<i>Bihain</i> yu mas skulim ol long rit na rait.
You want to cross the big river. All right, but first you must test the bridge.	Yu laik brukim bikipela wara. Orait, tasol <i>pastaim</i> yu mas traim strong bilong bris.
Yesterday we learned to write.	<i>Asde</i> yumi kisim save long rait.
Do you want to help the teacher as you helped me yesterday?	Yu laik helpim tisa long wok olsem asde yu helpim mi?
He is still walking about.	Em i wokabaut yet.

Long ago the people of New Guinea did not have the gun.

Bipo tru ol manmeri bilong Niugini ol i no gat gan.

Formerly I lived in Lae. Now I live in Madang.

Bipo mi stap long Lae. Nau mi stap long Madang.

TESTING

Make a vocabulary list, drawing from the Conversation of lesson 2 and from the specially introduced vocabulary in the Discussion, namely pronouns and time words. Here is the vocabulary from the Discussion:

em	yumi tupela	bambai	asde
mipela	yutupela	nau	yet
mitupela	yumi	tumora	bipo tru
mitripela	ol	bihain	bipo
yumi	tupela	pastaim	

Follow the procedure of Conversation shown for the testing of lesson one. Then answer the questions.

This procedure continues throughout the remainder of the text.

Wanem wok bilong yupela?

Husat i laikim dispela wok?

Hamas pikinini meri ol i stap long haus bilong yutupela?

Wanem nem bilong tupela pikinini bilong Panu?

Pikinini man bilong yutupela em i gat hamas yia?

Husat i no laikim skul?

Bai husat i mas stretim pasin bilong pikinini man?

Ol i laikim tumas dispela skul?

Tupela pikinini man bilong Mikin i no laikim haus sik?

Yupela i laik i go long skul no yupela i mekim wok?

Hamas meri i wok long haus sik?

Yu laik mipela i wok long haus bilong yupela?

Husat i gat faipela pikinini meri na tupela pikinini man?

Husat i mas wok long ofis?

Hamas pikinini ol i kisim save long skul?

Husat i mas stretim pasin bilong ol pikinini bilong yumi tupela?

Husat i tok strong long em?

Bamba! yu laik i go long skul?

Husat i kam nupela?

Bihain mi mas skulim wanem pikinini?

Wanem taim ol i lukim dispela tupela dokta?

Asde husat i kam lukim yutupela?

Husat i no gat gutpela wok?

Nau ol i save long wok bilong Met?

Bipo yutupela i mekim wanem wok?



CONVERSATION

Do you know my wife?	Yu save meri bilong mi?
No.	Nogat.
a shop, store	stua
She has gone to a shop.	Em i go long stua.
to indicate a question; perhaps	ating
to return	kam bek
eh?	a?
She has not returned yet, eh?	Ating em i no i kam bek yet, a?
little, small	liklik
food	kaikai
therefore	olsem na
morning	moningtaim
to buy, sell, pay for, barter	baim
plenty, a lot	planti
No. We have only a little food. Therefore she went to a store in the morning to buy plenty food.	Yes. Mitupela i gat liklik kaikai tasol. Olsem na long moning- taim em i go long stua bilong baim planti kaikai.
to drive	draivim
car	ka
Did she drive a car (and go)?	Em i draivim ka na i go?
to walk, walk about, travel	wokabaut
No. She went on foot.	Nogat. Em i wokabaut long lek.

III

to carry

big

something

'heavy load'

She is able to carry a heavy load?

town

to look for, find

No. Therefore I must go to town and look for her.

-self (reflexive pronoun)

You yourself do not have a car, eh?

No. We two came only the day before yesterday.

too, also

Therefore you too must go on foot, eh?

nothing

nothing much, a trifle, nothing

That's nothing.

time

What time will you go to town and look for your wife?

noon

lunch time

At lunch time.

karim

bikpela

samting

bikpela samting

Em inap long karim bikpela samting?

taun

painim

Nogat. Olsem na mi mas i go long taun na painim em.

yet

Yu yet yu no gat ka, a?

Yes. Mitupela i kam hapasde tasol.

tu

Olsem na yu tu yu mas wokabout long lek, a?

nating

samting nating

Em i samting nating.

taim

Wanem taim bai yu go long taun na painim meri bilong yu?

belo

belo kaikai

Long belo kaikai.

DISCUSSION

INTRODUCER *i* continued. Now note when *i* fails to show. First, it does not commonly appear after acting *mi*, *yu*, *yumi*:

I have not seen you yet.	Mi no lukim yu yet.
We must go to the house.	Yumi mas i go long haus.
You may sit down.	Yu ken sindaun.
We work at the hospital.	Yumi save wok long haus sik.
You are our headman.	Yu hetman bilong mipela.
Not !!	Mi nogat!
You and <i>i</i> are men.	Yumi man.
I shall go to town.	Bai mi go long taun.

Note that in the following, *yu* and *mi* are objects, not actors, and therefore the use of *i* is not a break in the pattern:

He wants to cause your name to become important.	Em i laik mekim nem bilong yu <i>i</i> kamap bikpela.
He sent me (to go) to Madang.	Em i salim mi <i>i</i> go long Madang.

i is not heard before *inap*, and it is not used after *inap*, *ken*, *mas*, *laik* unless the following verb is an *i*-verb:

He is able to travel.	Em inap wokabaut.
Panu is able to come to us.	Panu inap i kam long mipela.
They may work my garden.	Oi i ken wokim gaden bilong mi.
We want to go.	Mipela i laik i go.
We must help the teacher.	Yumi mas helpim tisa.
We must go (and) help the teacher.	Yumi mas i go helpim tisa.

i is not normally heard before an *i*-verb after *save*:

He customarily goes to school.	Em i save go long skul.
--------------------------------	-------------------------

III

It is sometimes heard, however:

Em i save i go long skul.

In a command to yupela, *i* appears only before the *i*-verb:

You sit down.

Yupela sindaun.

You work in the post office.

Yupela mekim wok long pos ofis.

You stay in the house.

Yupela i stap long haus.

You come (and) sit down.

Yupela i kam sindaun.

In reduplication of verbs for emphasis (see Word- and Phrase-formation) *i* is used before every repetition of an *i*-verb but not before other verbs:

The workman continued going and arrived at Madang.

Wokman i go i go na kamap long Madang.

The child cried and cried.

Pikinini i krai krai.

It is rare to find *i* used before *bilong*:

This Landrover belongs to the government.

Dispela Landrova em bilong gavman.

All my children ran away.

Olgeta pikinini bilong mi ol i ranawe i go.

To prevent confusion, *i* is omitted before *tok* when *tok* serves as a noun:

This is (it is) the Pidgin language.

Em tok Pisin.

He talked Pidgin.

Em / tok Pisin.

This language is Nobonob.

Dispela tok ples em tok Nobonob.

i is not used after the subject when the purpose is to emphasize quality or quantity rather than merely to define:

This man is a teacher or doctor?

Dispela man em i tisa no dokta?

No. He is a teacher.

Nogat. Em tisa.

May four men sleep in your house?

Fopela man ol i ken slip long haus bilong yu?

Yes! My house is very big.

Yes! Haus bilong mi em bikpela tumas.

i never appears with *Em tasol*, making it *Em i tasol*. And *i* is omitted in the introduction of a name:

The big man is Panu, and the young man is Met.

Bikpela man em Panu, na yangpela man em Met.

What is the name of this town? It is Madang.

Wanem nem bilong dispela taun? Em Madang.

What is this man's name? It is Panu.

Wanem nem bilong dispela man? Em Panu.

INTERROGATIVES. The sooner you master the interrogatives, the quicker you will gain word-mastery and fluency in speaking New Guinea Pidgin. Note these conversation openers:

where

we

Where did you live?

Yu stap we?

Where is your house?

Haus bilong yu i stap we?

Where are the two men who came to you?

Tupela man i kam long yu, tupela i stap we?

Where did you come from?

Yupela i kam we?

which, what

wanem

You want to go to which section?

Yu laik i go long wanem hap?

Which man do they want to follow?

Oi i laik bihainim wanem man?

Which two men slept in the house?

Wanem tupela man i slip long haus?

What are you doing?

Yu mekim wanem?

What is he saying?

Em i tok wanem?

What work are you doing?

Yu mekim wanem wok?

Which man works with you?

Wanem man i wok wantaim yu?

What is a typewriter (is what thing)?

Taipraitaim em i wanem samting?

III

What time will you garden?

Long wanem taim bai yu wokim gaden?

What is the origin of this problem?

Wanem as bilong dispela hevi?

why, for what purpose

bilong wanem

Why did you chase the dog?

Bilong wanem yu ranim dok?

Why did he talk to you about your work?

Bilong wanem em i tokim yu long wok bilong yu?

Why did you work today?

Tude bilong wanem yu mekim wok?

why, for what cause, reason

olsem wanem na

Why did you do this to me (what caused you to do...)?

Olsem wanem na yu mekim dispela pasin long mi?

Why doesn't the child obey me (for what reason...)?

Olsem wanem na pikinini i no save harim tok bilong mi?

Why did he waste (throw away) his money?

Olsem wanem na em i tromoi olgeta mani bilong en?

Why did you come?

Olsem wanem na yu kam?

Why didn't you eat?

Olsem wanem na yu no kaikai?

how, in what manner

olsem wanem

How did you break your leg?

Yu brukim lek bilong yu olsem wanem?

How (by what road) did you come?

Yu kam olsem wanem?

who

husat

Who is my neighbour?

Wantok bilong mi em i husat?

Who came yesterday?

Asde husat i kam?

Among us who must go?

Namel long mipela husat i mas i go?

Whose book is this (this book belongs to whom)?

Dispela buk em bilong husat?

what for, why (used more for indignation than as a question requiring and answer)

watpo

III

I told you (the speaker does not wish to speak further on the subject).	Mi tokim yu pinis.
Did you see it? Yes. I saw it.	Yu lukim? Yes, mi lukim pinis.
Panu heeded my words.	Panu i harim pinis tok bilong mi.
I am tired of working in your garden.	Mi les pinis long wok long gaden bilong yu.
They divulged all their secrets.	Ol i autim pinis olgeta tok hait bilong ol.
He lost his own life.	Em i lusim pinis laip bilong em yet.

In keeping with its function to show completion of an action, *pinis* is used for 'already':

Papa has already given it to me. Papa i givim mi pinis.

Pinis is sometimes used to avoid possible misunderstanding. For example, *slip* means to 'sleep' or to 'lie down'. When necessary, use *pinis* to positively indicate that the subject is sleeping:

He has gone to sleep.	Em i slip pinis.
He is sound asleep (he is 'dead to the world').	Em i slip i dai pinis.

Pinis also serves as a predicate adjective, verb, noun, and adjective:

My money is finished.	Mani bilong mi i pinis.
Yesterday the food finished (ran out).	Asde kaikai i pinis.
He completed his work.	Em i pinisim wok bilong en.
When these three years ended ...	Dispela tripela yia i pinis ...
The sea has no end.	Solwara i no bilong pinis.
He is really old.	Em i lapun pinis.

Bin, unlike *pinis*, has only one function, namely to indicate past tense, usually only when the speaker thinks it necessary to distinguish from the present or from completed action. Normally, *bin* is not used in a story of the past:

I saw this man who had run away.

He wrote a letter.

We did as Met told us.

Many times you and I worked the garden of the two elders who live in our village.

He worked at this, but he did not complete the work.

Mi lukim dispela man i bin ranawe.

Em i bin raitim pas.

Mipela i mekim olsem Met i bin tokim mipela.

Planti taim yumi bin wokim gaden bilong tupela lapun i stap long ples bilong yumi.

Em i bin wok long dispela, tasol em i no wok pinis.

The '-ing' tense may be shown by the use of *i stap*:

He is writing a letter.

I saw Panu bathing.

He is working in the garden.

Em i raitim pas i stap.

Panu i waswas i stap, na mi lukim.

Em i wok long gaden i stap.

Nau em i wok i stap long gaden.

Nau em i wok long gaden.

Bin may be used to show the past tense of 'ing':

He had been writing a letter.

Em i bin raitim pas i stap.

The habitual tense is indicated by *save*:

He (customarily) swims in the sea.

Em i save swim solwara.

All my children work in the garden with me.

Ol pikinini bilong mi ol i save wok long gaden wantaim mi.

Conditional time may be shown by the use of *sapos*:

'When' I get good work in town, I shall buy some clothes for you.

Sapos mi kisim gutpela wok long taun, orait bai mi baim sampela klos bilong yu.

'If' you spoil your axe, you will not be able to split firewood.

Sapos yu bagarapim akis bilong yu, orait bai yu no inap brukim paiawut.

III

But conditional time may begin with a simple declaration:

(When) you visit me, we shall drink tea.	Yu kam lukim mi, orait bai yumi tupela i dring ti.
(When) the rains come, I shall work my garden.	Ren i kam, bai mi wokim gaden bilong mi.

TESTING

Here use is made of all the interrogatives shown in the Discussion. I suggest you avoid using *bikos* in answering questions containing *bilong wanem* or *olsem wanem na*:

Bilong wanem yu go long dispela stua?

Mi go long dispela bilong baim planti kaikai. Or: Mi laikim dispela stua.

Olsem wanem na tupela i laik kisim save?

Tupela i laik kisim gutpela wok.

Ol i painim wok we?

Bilong wanem yutupela i draivim ka bilong mi?

Yupela i laik i stap long wanem taun?

Long moningtaim em i baim wanem kaikai?

Bilong wanem yu kam bek long stua bilong man bilong mi?

Olsem wanem na ol i no karim dispela bikpela samting?

Long belo kaikai husat i kam bek long haus?

Olsem wanem na yupela i no kaikai?

Watpo yutupela i laik kaikai?

Em i draivim ka pinis, a?

Ating em i painim wok pinis?

Em i kaikai pinis, a?

Asde wok bilong ol i pinis, a?

- Husat ol i pinisim dispela wok?
- Tupela man i bin draivim ka bilong Panu, a?
- Husat ol i bin stretim pasin bilong yu?
- Panu i draivim ka i stap, a?
- Long wanem taim yu save kaikai?
- Wanem strongpela man i wokim haus i stap?
- Ol i save wok long wanem taun?
- Ating yu save long draivim ka?
- Sapos ol i kam bek long yumi, orait bai yumi go lukim ol?
- Husat i gat wanpela pikinini tasol?
- Wanem taim em i go long liklik stua na baim kaikai?
- Olsem wanem na yu yet yu go?

IV

CONVERSATION

I must go now.	Nau mi mas i go.
to be happy, pleased, delighted I am very happy to see you.	amamas Mi amamas tumas long lukim yu.
again I shall come to see you again.	gen Bai mi kam lukim yu gen.
to bring, escort together, together with You must bring your wife with you.	bringim . . . i kam, (i go) wantaim Yu mas bringim meri bilong yu i kam wantaim.
All right, I shall bring her.	Orait, bai mi bringim em i kam.
serving girl, female worker to take care of, look after, watch over Do you have a serving girl to take care of your children?	wokmeri lukaut im Yutupela i gat wanpela wokmeri bilong lukautim ol pikinini bi- long yutupela?
to return village up to, until, about month, moon Yes, but not now. She returned to her village. She will stay in the village about one month.	go bek ples inap mun Yes, tasol nau nogat. Em i go bek pinis long ples bilong en. Bai em i stap long ples inap long wanpela mun.

When you want to come, you must bring your children with you.

Yutupela i laik i kam, orait yutupela i mas bringim ol pikinini bilong yutupela i kam wantaim.

Thank you.

Tenkyu.

may, be willing
to play
compound, fence
around, about
They may play around inside my compound.

ken
pilai
banis
nabaut
Ol i ken pilai nabaut insait long banis bilong mi.

noise
to converse
They will make plenty noise, and we (will) not (be) able (to) converse.

nois
toktok
Bai ol i mekim planti nois, na yumi no inap toktok.

candy, confections
water
soft drink, etc.
sweet, delicious, tasty
a sweet; delicious or tasty food
Do they like a soft drink and sweets?

loli
wara
loliwara
swit, switpela
switpela kaikai
Ol i laikim loliwara na switpela kaikai?

all
Yes. They like all sweets very much.

olgeta
Yes. Ol i laikim tumas olgeta switpela kaikai.

to drink
to eat
Good. They will drink a sweet drink and eat some sweets. 'Then' (at this time) they will not make much noise.

dring
kaikai
Gutpela. Bai ol i dring loliwara na kaikai sampela switpela kaikai. Long dispela taim ol i no ken mekim planti nois.

DISCUSSION

INTRODUCER *i* continued, this time with connective *na*. Here both the use of *i* and its omission are shown.

When the action of the clause connected by *na* is positive and closely related to the preceding clause, *i* is not required after *na*:

They bent down and put (their) ear close to ground.	Ol i lindaun na putim ia klostu long graun.
We sat down and ate and drank.	Mipela i sindaun na kaikai na dring.
You fought the animals and killed them.	Yupela i paitim ol abus na kilim olgeta.
He went to his house and sat down.	Em i go long haus bilong en na sindaun.
He walked in the town and looked for work.	Em i wokabout long taun na painim wok.
They gathered food from the garden and cooked it.	Ol i bungim kaikai long gaden na kukim.
Fire came close to one house and burnt it completely.	Paia i kamap klostu long wanpela haus na kukim olgeta.
We became exhausted and rested.	Mipela i les na malolo.
He spoke and gave me this money.	Em i tok pinis na givim mi dispela mani.

Note the inclusion of *i* before *no* in this clause of related action:

It is not good for him to travel a long distance and not carry food.	Nogut em i wokabout i go longwe moa na <i>i</i> no karim kaikai.
--	--

Words like *ken*, *mas*, *laik*, *olsem na*, *save*, *inap*, which pertain to a particular attitude toward the fulfillment of the action, indicate that the second and subsequent clauses are dependent and thus do not take *i* after *na*:

They must look after their gardens well and gather some food and take it to market.	Ol i <i>mas</i> lukautim gut gaden bilong ol na bungim sampela kaikai na kisim i go long maket.
---	---

He knows (how) to build a big house and look after his children and do the work of a teacher.

Em i *save* long wokim bikpela haus na lukautim ol pikinini bilong en na mekim wok tisa.

He is a good man. Therefore he brought the old man to the hospital and gave him money to buy medicine.

Em i gutpela man. *Olsem na* em i bringim lapun man i go long haus sik na givim mani bilong baim marasin.

They are able to read and write and drive a car.

Ol *inap* rit na rait na draivim ka.

He wants to 'do' a good custom and jail all men who disobey the law.

Em i *laik* mekim gutpela pasin na kalabusim olgeta man i sakim lo.

When the acting pronoun is *em* or *tupela* and the action of the clauses is not closely related, the pronoun may be omitted and *i* follows *na* (see *Em; Tupela*):

He started a fight and defeated them.

Em i kirapim pait na i daunim ol.

He took the old man to the hospital and gave him money to buy medicine.

Em i bringim lapun man i go long haus sik na i givim mani long em bilong baim marasin.

Met heard the talk about Panu and he ran to the bush.

Met i harim tok bilong Panu na i ran i go long bus.

One man came and he wants to talk to us.

Wanpela man i kam na i laik tokim mipela.

When any of the acting pronouns are employed after *na* to further separate the action of the two clauses, *i* takes up its usual position after the pronoun and before the verb. For example, if the speaker wishes to separate the clauses in the following sentence:

He wants to 'do' a good custom and jail all men who disobey the law.

Em i laik mekim gutpela pasin na kalabusim olgeta man i sakim lo.

and make them independent by no longer linking *kalabusim* with *laik*, he employs *na* pronoun *i* before *kalabusim*:

He wants to 'do' a good custom, and he jailed all men who disobeyed the law.

Em i laik mekim gutpela pasin, na em i kalabusim olgeta man i sakim lo.

IV

Or he may obtain two independent clauses by omitting *laik*:

He 'did' a good custom, and he jailed all men who disobeyed the law.	Em i mekim gutpela pasin, na em i kalabusim olgeta man i sakim lo.
--	--

When *em* or *ol* is the acting pronoun, some speakers employ *na i* in what is really a dependent clause. This is because the verb — *tok*, *tingting*, *krai*, *singaut*, etc.— is also capable of functioning as a noun:

The teacher stood and spoke.	Tisa i sanap na i <i>tok</i> .
All the people stood and spoke.	Olgeta manmeri ol i sanap na i <i>tok</i> .

PRONOUNS. *Em*, like *i*, *long*, and *bilong*, is multifarious. It functions as an acting pronoun, as a pointer or emphasize, as an object, and it serves to define or show condition.

As an acting pronoun, *em* does not appear after the acting noun or phrase with which it is identified:

Panu came to see me.	Panu i kam bilong lukim mi.
Did Met win (them)?	Met i winim ol?
During the night this man spoiled the garden.	Long nait dispela man i bagarap- im gaden.
One young wild animal came and killed two fowl belonging to me.	Wanpela yangpela wel abus i kam kilim tupela kakaruk bilong mi.
A bad odor arose.	Smel nogut i kamap.
Only one book is on top the table.	Wanpela buk tasol i stap antap long tebol.

Acting *em* appears more often at sentence- and clause-beginning:

He went inside the house.	Em i go insait long haus.
He came to see me.	Em i kam bilong lukim mi.
He obeyed his father.	Em i harim tok bilong papa bilong en.

He will become a teacher.

Bai em i kamap tisa.

It is not good for him to be like a small child who has no mother and father.

Nogut em i stap olsem liklik pikinini i no gat papamama.

He is our friend and he helped us with food.

Em i pren bilong yumi na em i helpim yumi long kaikai.

He understands well the work of a teacher and he schooled all the students well.

Em i save gut long wok tisa na em i skulim gut olgeta studen.

One day Babaku went to Madang and (he) saw two of my boys.

Long wanpela de Babaku i go long Madang na em i lukim tupela pikinini man bilong mi.

I called Panu, and he ran and came to me.

Mi singautim Panu, na em i ran i kam long mi.

All the people like Panu and are pleased with him. And he looked after all the people well.

Olgeta manmeri ol i laikim Panu na amamas long em. Na em i lukautim gut olgeta manmeri.

Acting *em* appears after the relative clause with which it is identified:

The man who conducted himself in this fashion (he) must go to jail.

Man i mekim dispela pasin em i mas i go long kalabus.

This child who has eaten (he) must not cry.

Dispela pikinini i kaikai pinis em i no ken krai.

This child who cries (he) will not get food.

Dispela pikinini i krai, bai em i no kisim sampela kaikai.

A man who does not have a garden (he) will not have food.

Man i no gat gaden, bai em i no gat kaikai.

About the occurrence of *em* after connective *na*: use *em* for second and subsequent clauses that are independent and which you wish to emphasize as such:

He cut the grass between all the houses and (he) got the trash that was about outside of all the houses and (he) washed some drums and filled all the drums with water.

Em i katim gras namel long olgeta haus na em i kisim pipia i stap nabaut ausait long olgeta haus na em i wasim sampela dram na pulimapim wara long olgeta dram.

IV

Maskani heard this talk and (he) spoke with Met and Panu, saying ...

Maskani i harim dispela tok na em i tokim Met wantaim Panu, i spik ...

He sharpened all my axes and (he) added one room to my kitchen.

Em i sapim olgeta akis bilong mi na em i skruim wanpela rum long haus kuk bilong mi.

He really understands a teacher's work and (he) taught all the students well.

Em i save tru long wok tisa na em i skulim gut olgeta studen.

He taught the students and (he) helped the women and (he) looked after the children well.

Em i skulim ol studen na em i helpim ol meri na em i lukautim gut ol pikinini.

Panu heard this talk and (he) cried out and said, "Follow me."

Panu i harim dispela tok na em i singaut na i tok, Bihainim mi."

When the independent clauses are lengthy, *em* is more likely to appear after *na*:

He went to all sections of Madang, and he spoke in the big school and encouraged (and gave good talk) all the students and (all the) teachers.

Em i go long olgeta hap bilong Madang, na em i autim tok long bikpela skul, na em i givim gutpela tok long olgeta studen wantaim olgeta tisa.

When the previous clause defines or shows condition, *em* is used with the following clause:

He is our friend and (he) helped you and me with food.

Em i pren bilong yumi na em i helpim yumi long kaikai.

This is a good book and it has helped all people.

Dispela buk em i gutpela na em i helpim olgeta manmeri.

When the second or subsequent clause has a change of pronoun actor, the pronoun must be used:

All the men cried out to Panu and he went to them.

Olgeta man ol i singautim Panu, na em i go long ol.

Em is omitted after *na* when the following action is closely related to the preceding one (this explains *na pulimapim* in the first example of this discussion of *na em*):

The hunter went to the bush and killed an animal.

Sutboi i go long bus na kilim wanpela abus.

He got water from the drum and drank.	Em i kisim wara long dram na dring.
He cried out and raised (his) hand.	Em i singaut na litimapim han.
He carried the money box and followed Panu.	Em i karim bokis mani na bihainim Panu.

After words like *ken, mas, laik, olsem na, save, inap, na* only is employed (see *i* for further treatment of this):

He really knows how to build a big house and look after the children and teach.	Em i save tru long wokim bik-pela haus na lukautim ol pikinini na mekim wok tisa.
---	---

Em is also omitted in the second and subsequent clauses when the speaker feels no need to stress the separation of the clauses. Note that here *i* is retained. In this *na i* environment there is considerable variation, with some speakers preferring *na* or *na em i* to *na i*. To a great extent, the decision rests with the speaker: does he wish to indicate separation of the action or doesn't he? Note:

Tanu started a fight and defeated them.	Tanu i kirapim pait na i daunim ol. ... na daunim ol. ... na em i daunim ol.
One man stood and walked about too.	Wanpela man i sanap na i wokabout tu. ... na wokabout tu. ... na em i wokabout tu.

You have noted *na i* before *tok*, etc. This is because this verb is also capable of functioning as a noun, and it is best to use *i* to prevent confusion (see *i*):

He sat down and talked.	Em i sindaun na i <i>tok</i> .
He cried and sang out, saying, ...	Em i krai na i <i>singaut</i> , i <i>spik</i> , ...
One patient came to the doctor and cried to him.	Wanpela sikman i kam long dokta na i <i>krai</i> long em.

When there is possible confusion over who is doing the acting, you

IV

may use the actor's name or the pronoun. In the following example, the *comma* indicates a change in actor from Panu and there is no confusion to the practiced reader. But it is unwise and unfair to depend upon punctuation, either in writing or speaking, especially the latter, to indicate meaning:

Panu brought Met to them, and Met helped them.	Panu i bringim Met i kam long ol, na Met i helpim ol.
..., and he (Met) helped them.	Panu i bringim Met i kam long ol, na em i helpim ol.
..., and he (Panu) helped them.	Panu i bringim Met i kam long ol na em i helpim ol.

NEGATIVES. All negatives begin with *no*: *no*, *nogat*, *no gat*, *nogut*, *nogutim*:

not	no
He does not like to sleep in this village.	Em i no laik slip long dispela ples.
I am not reading the book now.	Nau mi no ritim buk.
Why don't you split the firewood?	Bilong wanem yu no brukim paiawut?
Suppose we do not get money?	Sapos mipela i no kisim mani?
They are not in town.	Oi i no i stap long taun.
no (to a positive question), no, not, yes (to a negative question)	nogat
Do you want to go now? No. I want to rest a bit.	Nau yu laik i go? Nogat. Mi laik malolo liklik.
Did they work or not?	Oi i mekim wok no nogat?
Not at all.	Nogat tru.
You did not go to the hospital? Yes. We went to the hospital.	Ating yupela i no i go long haus sik? Nogat. Mipela i go long haus sik.
Do they want to bathe now? No. It is cold now.	Nau ol i laik waswas, a? Nogat. Nau em i taim kol.

IV

Note the Pidgin use of *yes* and *nogat* in the following double question separated by *no*, 'or'. The man in question is a teacher. It is the question after *no* that is answered, and the affirmative or negative is included in the reply:

Is the man a teacher or a doctor? Dispela man em i tisa no dokta?

No. He is a teacher. Nogat. Em tisa.

Is this man a doctor or a teacher? Dispela man em i dokta no tisa?

Yes. He is a teacher. Yes. Em tisa.

If the query does not embrace the answer, the reply is thus:

Is he a headman or a driver? Em i hetman no draiva?

No. He is a teacher. Nogat. Em tisa.

not have no gat

He does not have a wife. Em i no gat meri.

No. They do not have money to buy a car. Nogat. Ol i no gat mani bilong baim ka.

This month does not have 31 days. Dispela mun i no gat teti wan de.

no good, evil, bad; 'otherwise', 'else', 'lest' nogut

(It is) not good for you to come late. Nogut yu kam bihain.

It is better for you to go to the hospital. 'Otherwise' your sickness will increase. Mobeta yu go long haus sik. Nogut sik bilong yu i kamap bikpela.

It is an evil custom. Em i pasin nogut.

to harm something, spoil it, damage it nogutim

A wild pig damaged the garden. Wanpela welpik i nogutim gaden.

Many trucks damaged this road. Plenti trak i nogutim dispela rot.

IV

No plus ken is used to show 'may not', 'must not'; *no plus inap* indicates 'unable', 'unfit', 'insufficient', 'inadequate', etc.:

You may not go.	Yu no ken i go.
They must not 'disregard' the time that I set.	Ol i no ken lusim dispela taim mi makim.
You must not fear.	Yu no ken pret.
Two men are unable to do this work.	Tupela man i no inap mekim dispela wok.
I give this food to the dog only. It is unfit for people.	Mi save givim dispela kaikai long dok tasol. Em i no inap bilong ol manmeri.
This food is insufficient for ten men.	Dispela kaikai i no inap long tenpela man.

No or *nogut* serve as the negative for translating English negative prefixes such as 'mis-', 'im-', 'in-', 'dis-', 'un-':

misconduct	pasin nogut	infirm	i no strong
mistranslate	tanim nogut	disappoint	bel i nogut
immorality	pasin nogut	disapprove	i no orait long
impossible	i no inap	unfair	i no stret
inaccurate	i no stret	untrue	i no tru
inefficient	i no save wok gut		

As you have seen, *no* also means 'or':

Do you want to go or not?	Yu laik i go no nogat?
Did he come today or yesterday?	Em i kam tude no asde?

Nating, though not beginning with *no*, has several negative meanings. It is not a noun:

It is nothing.	Em i samting nating.
I got the bananas for nothing.	Mi kisim nating olgeta dispela banana.
He is lying down (not sleeping).	Em i slip nating.

Why are you sitting down (and doing nothing)? Bilong wanem yu sindaun nating?

I have stated an opinion. Mi toktok nating.

I am just strolling (no destination). Mi wokabaut nating tasol.

TESTING

Long wanem taim yu mas i go?

Olsem wanem na yu amamas tumas?

Ating yu laik painim wanpela wokmeri bilong lukautim olgeta kaikai bilong yupela?

Hamas man mipela i mas bringim i kam?

Husat i bringim pikinini man bilong yu i kam?

Yu laik mitupela i kam wantaim, a?

Long dispela taim watpo yupela i amamas tumas?

Em i ken i stap hia inap long etpela mun?

Husat i laikim tumas loliwara na olgeta switpela kaikai?

Husat i kam lukim mi gen?

Husat i go bek pinis long bikpela taun?

Olsem wanem na ol i gat planti banis long ples bilong ol?

Ating tupela i go bek wantaim long ples bilong tupela?

Meri i lukautim ol pikinini, em i stap we?

Olsem wanem na yu wokabaut nating?

Husat ol i laik dring loliwara?

Watpo yu kaikai olgeta switpela kaikai?

Yutupela i laik pilai gen insait long banis?

Olsem wanem na ol i mekim planti nois, a?

Man i no kisim kaikai i kam, bai em i no kaikai, a?

IV

Olsem wanem na yumi tupela i no inap toktok?

Em i gutpela pikinini, na em i mekim gutpela pasin, a?

Ating em i save long draivim ka na lukautim gut?

Yu inap mekim gutpela wok, no nogat?

Em i bikpela man no em i liklik man?

V

CONVERSATION

Did you buy plenty food in town? Yu baim pinis planti kaikai long taun?

Yes. I bought plenty. Yes. Mi baim planti pinis.

to be ready, prepare redi im
(Are) you ready now to go back to the house? Nau yu redi pinis long i go bek long haus?

I am ready. But I cannot carry all these things. Yes, mi redi pinis. Tasol mi no inap karim dispela olgeta samting.

I suppose all the things are very 'heavy', eh? Ating olgeta samting em i bikpela tumas, a?

to help helpim
six sikis, sikispela, 6-pela
food bag bek kaikai

Yes. You must help me. I've got six food bags. Yes. Yu mas helpim mi. Mi gat sikispela bek kaikai.

four foa, fopela, 4-pela
Ok, I'll carry four bags and you carry two. Orait, bai mi karim fopela bek, na yu karim tupela.

We must buy a car. Yumi mas baim wanpela ka.

before long, soon i no longtaim
Before long we shall buy one. I no longtaim bai yumi baim wanpela.

ahead, pass pas

V

behind; to follow	bihain im
to be loosened, dropped; to leave	lus im
to fall	pundaun
to call, call out	singaut im
I am going ahead. You come behind. If something loosens and falls from a bag, call out to me.	Mi go pas. Yu kam bihain. Sapos sampela samting i lusim bek na i pundaun, orait yu singautim mi.
hurriedly, quickly	hariap
Can you walk quickly?	Yu inap wokabaut hariap?
No, I cannot.	Nogat. Mi no inap.
slowly	isi isi
Ok. Go slowly.	Orait, yu go isi isi.
near, close to	klostu
We are near the house now. I see it.	Nau yumi klostu long haus. Mi lukim.
to be tired	les
to stop, stand	sanap
Good. Now I am tired. Why do you stop?	Gutpela. Nau mi les. Bilong wanem yu sanap?
key	ki
I am looking for the key.	Mi painim ki i stap.
to lock	lokim
door	dua
I did not lock the door.	Mi no lokim dua.

DISCUSSION

PRONOUN *em* continued. As pointer or emphasizer, *em* calls special attention to the actor or object. It appears after the acting noun or phrase and after a relative clause:

Met won, eh?	Met i winim ol, a?
No. Panu is the one (who) won.	Nogat. Panu <i>em</i> i winim ol.
Who went to the hospital?	Husat i go long haus sik?
The old man is the one who went to the hospital.	Lapun man <i>em</i> i go long haus sik.
It was Panu himself (who) went to the office.	Panu <i>em</i> yet i go long ofis.
During the night this man is the one who destroyed the garden.	Long nait dispela man <i>em</i> i bagarapim gaden.
A young wild animal is what came and killed two of my fowl.	Wanpela yangpela wel abus <i>em</i> i kam kilim tupela kakaruk bi-long mi.
This kind of man is unable to build a house.	Kain man olsem <i>em</i> i no inap wokim haus.

In the following examples, *em* points back to an actor or object in a relative clause; in the next clause that actor or object follows pointer *em* as an object. In the first example, *dispela man* is the actor in the relative clause. In the clause following the relative, *dispela man* becomes the object of *lukim*:

This man who ran away, he is the one (him) I saw.	Dispela man i ranawe, <i>em</i> mi lukim.
---	---

In the next example, *tok* is the object of the verb *mekim*. In the second clause, *em* points back to *tok*, now the object of *bihainim*:

All the talk that Panu made, that they will follow.	Olgeta tok Panu i mekim, <i>em</i> bai ol i bihainim.
---	---

More examples of this function of pointer *em*:

This fish that does not have scales, that is the one mama fried.	Dispela pis i no gat grile, <i>em</i> mama i praim.
All the dirty clothes, those mama washed.	Olgeta klos i gat doti, <i>em</i> mama i wasim.
The sick man who went to the hospital, him they want to help.	Sikman i go long haus sik, <i>em</i> ol i laik helpim.

All the patients at the hospital,
those too we must help.

Olgeta sikman i stap long haus
sik, em tu mipela i mas helpim
ol.

Pointer *em* is used after a parenthetical word, phrase, or clause.
Note the italics:

My child, Tanu, (he) is in the
house.

Pikinini bilong mi, Tanu, *em* i
stap long haus.

Sulpain, Mikin's child, (she)
went to school.

Sulpain, *pikinini bilong Mikin*, em
i go long skul.

The child named Sulpain (she)
has a good intellect.

Pikinini meri, *nem bilong en
Sulpain*, em i gat gutpela ting-
ting.

When *bilong* is used to define an actor, the following clause may
employ *em* as pointer. But many speakers regularly use *em* as the
actor in this environment just as they employ it after a relative
clause:

Today one woman *who* lives in
another area came to the store.

Tude wanpela meri i stap long
narapela hap em i kam long
stua.

Today one woman belonging
(‘who belongs’) to another area
came to the store.

Tude wanpela meri bilong nara-
pela hap em i kam long stua.

The old woman of Nobonob she
is the one who is able to look
after your children.

Lapun meri bilong Nobonob em
inap long lukautim pikinini
bilong yu.

The money belonging to us (it)
is still in the bank.

Mani bilong mipela em i stap yet
long beng.

The child belonging to this
man may not come.

Pikinini bilong dispela man em
i no ken i kam.

The custom belonging to all of
them (it) will change.

Bai pasin bilong ol em i senis.

... of them will change.

Bai pasin bilong ol i senis.

The stone house belonging to me
(it) will last forever.

Bai haus ston bilong mi em i
stap oltaim

... to me will last forever.

Haus ston bilong mi em bai i
stap oltaim.

In the next example, neither pointer *em* nor acting *em* is used, for *pikinini bilong dispela man* is an object not an actor. Contrast this with the second example where *em* is emphasized after an actor:

They went to help the child of this man who lives in Lae.	Oi i go helpim pikinini bilong dispela man i stap long Lae.
The child of this man (he) cannot come.	Pikinini bilong dispela man <i>em</i> i no ken i kam.

I suggest you refrain from using pointer *em* before the acting noun:

Who brought the pig?	Husat i bringim pik i kam?
Babaku is the one (who) brought the pig.	Babaku <i>em</i> i bringim pik i kam.
Not:	Em Babaku i bringim pik i kam.
It is papa (who) talked to the teacher.	Papa <i>em</i> i tokim tisa.
Not:	Em papa i tokim tisa.

Em is used to define or show condition of a singular animate object and of one or more inanimate objects (see also *Tupela*):

He is a big man.	Em i bikpela man.
The teacher is a big man.	Tisa <i>em</i> i bikpela man.
This talk is true.	Dispela tok <i>em</i> i tru.
Your child is strong.	Pikinini bilong yu <i>em</i> i strong- pela.
His hands and legs are good.	Han na lek bilong en <i>em</i> i gutpela.
His bush knife is big and very strong.	Busnaip bilong en <i>em</i> i bikpela na strongpela tru.
This man is a storekeeper.	Dispela man <i>em</i> i stuakipa.
I like this book. It is a good one.	Mi laikim dispela buk. <i>Em</i> i gutpela.
Your husband is nice and big.	Man bilong yu <i>em</i> i naispela na bikpela.
His leg is all right.	Lek bilong en <i>em</i> i orait.

V

Your manner is like Tanu's manner.

Pasin bilong yu em i olsem pasin bilong Tanu.

What is a typewriter?

Taipraitia em i wanem samting?

This man is you yourself.

Dispela man em yu yet.

This house and the kitchen are big.

Dispela haus wantaim haus kuk em i bikpela.

All the ground in this area is something that belongs to them.

Olgeta graun long dispela hap em i samting bilong ol.

Em may occur without *i* when the purpose is not merely to define but to emphasize quality or quantity:

This is a boy or a girl?

Dispela em i pikinini man no pikinini meri?

It is a man.

Em man.

Your child is able to lift a big load, eh?

Pikinini bilong yu em inap long litimapim samting i gat hevi, a?

Yes! He is a strong child!

Yes! Em strongpela pikinini!

Em tasol, 'that's all', never appears with *i*. *Em* is used without *i* to introduce a name:

It is (he is) Maskani.

Em Maskani.

The name of this building is Post Office.

Nem bilong dispela haus em Pos Ofis.

The name of the woman is Sulpain.

Nem bilong meri em Sulpain.

The young one is Babaku and the old one is Panu.

Yangpela em Babaku na olupela em Panu.

Note that *em* is also used after the plural object pronouns:

Your names are Panu and Met.

Nem bilong yutupela em Panu na Met.

Our names are . . .

Nem bilong mipela em. . .

Their names are . . .

Nem bilong ol em. . .

Their names are . . .

Nem bilong tupela em. . .

Em is omitted before the name when it follows a singular pronoun or when *kolim* is employed with the meaning of 'to name':

His name is Maskani.	Nem bilong en Maskani.
My	mi
Your	yu
I came to help my father Maskani.	Mi kam bilong helpim papa bilong mi Maskani.
The name of the other man — they call him Babaku.	Nem bilong arapela man ol i kolim Babaku.
They call the name of this village Siar.	Ol i kolim nem bilong dispela ples Siar.

CONNECTIVES. *Na* is the chief connective in Pidgin. It connects nouns, phrases, descriptive adjectives, predicate adjectives, and clauses:

Met and Tanu.	Met na Tanu. Met wantaim Tanu.
He gave money to Maskani and Kadeu.	Em i givim mani long Maskani na (wantaim) Kadeu.
Wewak and Lae.	Wewak na Lae.
The names of the two men are Mikin and Panu.	Nem bilong tupela man em Mikin na Panu.
There are two clans of Kadeu. There is the clan of Panu and the clan of Tanu.	Lain bilong Kadeu ol i kamap tupela lain. Em i lain bilong Panu na lain bilong Tanu.
They must follow the words of the teacher and all learned men.	Ol i mas bihainim tok bilong tisa na olgeta saveman.
She is a good woman and a strong woman for gardening.	Em i gutpela meri na strongpela meri bilong wokim gaden.
My gun is big and very heavy.	Gan bilong mi em i bikpela na hevi tru.
He must look after all the children and help them to get an education.	Em i mas lukautim ol pikinini na helpim ol long kisim save.
The teacher was happy and talked with me.	Tisa i amamas na toktok wantaim mi.

Met heard Panu's talk and (he) ran to the bush.	Met i harim tok bilong Panu na i ran i go long bus.
You know, earlier you and I did not have money, and Met came and gave us two dollars.	Yu save, bipo yumi i no gat mani, na Met i kam na givim tu dola long yumi.
Mon is the one 'who' came in front, and Tangi is the one 'who' came behind (Mon arrived before Tangi).	Mon em i kamap paslain, na Tangi em i kamap bihain.
I strolled about, and Panu cooked the food.	Mi wokabaut nating, na Panu i kukim kaikai.
They leaned down and put an ear close to the ground.	Ol i lindaun na putim ia klostu long graun.
They lined up three by three and went.	Ol i lain tripela tripela na i go.

Some speakers use *na* after a 'when' or 'while' clause has been indicated:

(While) I walked about, (and) the woman cooked the food.	Mi wokabaut, na meri i kukim kaikai.
--	--------------------------------------

Na functions after *mekim* and creates a separate result clause:

The sun made the clothes dry (the sun made it, and the clothes dried).	San i mekim, na klos i drai.
Panu caused the child to fear (scared the child).	Panu i mekim, na pikinini i pret.
The earthquake caused all the people to fear.	Guria i mekim, na olgeta manmeri ol i pret.
He forced them to sit down.	Em i mekim ol, na ol i sindaun.
Accepted:	Em i mekim ol i sindaun.

In the following, *na* has a 'so that' connotation, but it is not a substitute for *bilong* in showing purpose:

I shall work their garden so that they get plenty food.	Bai mi wokim gaden bilong ol na ol i kisim planti kaikai.
What shall we do that this big problem end?	Bai mi tupela i mekim wanem na dispela bikpela hevi i pinis?

Na may also be interpreted as 'nor':

I did not buy this food 'nor' did I cook it (and I did not cook it).	Mi no baim dispela kaikai na mi no kukim.
--	---

And note this use with *helpim*:

He <i>replaced</i> me and did the teaching.	Em i helpim mi na mekim wok tisa.
He <i>helped</i> me to teach (do the work of a teacher).	Em i helpim mi long mekim wok tisa.
Mon is not strong. Therefore you replace him and work in his garden.	Mon i no gat strong. Olsem na yu helpim em <i>na</i> mekim wok long gaden bilong en.

Na follows *olsem* and *olsem wanem* when they occur at sentence- or clause-beginning:

I did not get money. Therefore I was unable to buy food.	Mi no kisim mani. Olsem na mi no inap baim kaikai.
Why did you come?	Olsem wanem na yu kam?

In Pidgin narratives *na* has a very high frequency at sentence-beginning:

Na Tanu i tok, "Bilong wanem yupela i no bringim tupela pik i kam long mi?" Na ol i tok, "Mipela i no gat mani bilong baim pik." Na brata bilong Tanu i tok, "Yupela i gat ka na gutpela klos. Olsem wanem na yupela i no gat mani bilong baim tupela pik?" Na ol i tok, "Ka bilong mipela em i bagarap olgeta, na mipela i mas baim narapela ka."

Na Panu i go long bus wantaim brata bilong en bilong painim abus. Na tupela i wokabaut isi isi. Nogut abus i pret. Na Panu i lukim skai na i tok, "Bikpela klaut i stap long skai. Yumi tupela i mas lusim bus na i go bek long haus bilong yumi tupela." Na tupela i go bek.

Na is omitted in several environments. Often a person does not simply *ranawe*, *wokabaut*, etc. He runs away and goes or comes. When these verbs of locomotion are followed by *go* and *kam*, *na* is often omitted:

V

You ran away (and) went to the beach.	Yupela i ranawe i go long nambis.
They threw the trash into a hole.	Oi i tromoi pipia i go daun long hul.
He brought the book to the teacher (he took the book and went to the teacher).	Em i kisim buk i kam long tisa.
The sea rose (overflowed) and inundated (covered) the small island.	Solwara i kapsait i go karamapim liklik ailan.

Note that when no destination is indicated *go*, *kam* are not used:

He ran away.	Em i ranawe.
He is walking about.	Em i wokabaut.

In passing, note that *bringim* is used for animates that can move under their own power:

They took the elder to his house.	Oi i bringim lapun i go long haus bilong en.
He brought Met to me.	Em i bringim Met i kam long mi.
He took us to school.	Em i bringim yumi i go long skul.
They brought the <i>body</i> of the elder to the cemetery.	Oi i <i>karim</i> bodi bilong lapun i go long matmat.

Na may be omitted with simultaneous action connected with *kirap*:

Rise and stand.	Yu kirap sanap.
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Here the action is not simultaneous and *na* is used:

Get up and split firewood.	Yu kirap na brukim paiawut.
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Na is omitted before the verb that is used immediately after *go*, *kam*. Note that in each example there is a close connection between the two activities:

The two students went and did as the teacher did.	Tupela studen i go mekim olsem tisa i mekim.
---	--

Mon came and told the two men.	Mon i kam tokim tupela man.
He came and looked at them.	Em i kam lukim ol.
They will come and get you.	Bai ol i kam kisim yu.
He went and washed the clothes.	Em i go wasim klos.
I must go and help mama.	Mi mas i go helpim mama.

When the immediate word proximity does not occur or when the speaker does not wish to closely link the two activities, *na* is used:

Tanu returned and called his father.	Tanu i kam <i>bek na</i> singautim papa bilong en.
He went quickly and told the two men.	Em i go <i>kwik na</i> tokim tupela man.
He came and planted a tree.	Em i kam na planim diwai.
Panu went and looked at them.	Panu i go na lukim ol.

Na occurs before *i tok*:

Panu came and said:	Panu i kam na i tok:
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For other uses of *na*, see *wantaim* and *i*, also *Em, Ol, Tupela, Other Pronouns*.

VERBS. The verb 'to be' does not exist in New Guinea Pidgin, but its meanings are there nonetheless. *i* carries a big share of the burden:

This is a hospital.	Dispela em i haus sik.
All the people of Madang are nice.	Olgeta manmeri bilong Madang ol i gutpela.
At Nobonob there are not many people.	Long Nobonob i no gat planti manmeri.
It is true?	I tru?
They will be teachers.	Bai ol i tisa.
become	kamap
He did not become a teacher.	Em i no kamap tisa.
be, stay, live	stap

been	bin
Is he in the bush (he be in the bush)?	Em i stap long bus?
You stay (be) in the house.	Yu stap long haus.
Your children are well?	Pikinini bilong yu ol i stap gut?
He is writing a letter.	Em i raitim pas i stap.
I must count the students who are in school.	Mi mas kaunim ol studen i stap long skul.
They are not in the Highlands.	Ol i no bin i stap long Hailans.

Here there is only a zero (implied) use of 'to be':

I am a big man.	Mi bikpela man.
It is this storekeeper who showed me the new food that came from Australia.	Em dispela stuakipa i soim mi nupela kaikai i kam long Australia.
My name is Mikin.	Nem bilong mi Mikin.

New Guinea Pidgin follows many other languages in not having a passive voice. However, Pidgin's ingenuity provides two ways: by the use of *ol*, 'they', or by the use of the intransitive form of the verb:

The fence has been fixed (they fixed the fence).	Ol i stretim banis pinis.
The firewood will be cut (they will cut the firewood).	Bai ol i brukim paiawut.
The tea has been spilled.	Ti i kapsait pinis.

Note words like *ken*, *inap*, *save*, *mas*, *laik* and their relation to the verb:

You two must count the students who are in school.	Yutupela i mas kaunim ol studen i stap long skul.
He is not permitted to go in the bush.	Em i no ken i go long bus.
We are able to build a big house.	Mipela inap wokim bikpela haus.
I know how to read this book.	Mi save ritim dispela buk.
He wants to buy food.	Em i laik baim kaikai.

TESTING

Em i redi pinis long lokim dua?

Yu laik yumi tupela i baim wanpela bek no tupela?

Watpo yu laik mi kam bihain?

Em inap wokabaut lisi isi?

Dispela ka bilong mi. Panu em i draivim, a?

Ol inap long helpim yumi?

Husat i go pas — meri no man?

Olsem wanem na mi mas singautim yu?

Em i no inap wokabaut hariap, a?

Mi baim planti kaikai pinis. Ating olgeta em i no bikpela samting, a?

Husat i baim dispela olgeta kaikai?

I no longtaim bai yumi dring wanem?

Yu no mekim planti wok. Olsem wanem na yu les?

Husat i sanap na painim ki?

Man bilong dispela meri em i lokim dua?

Yu gat hamas bek kaikai?

Husat i no inap karim sikispela bek kaikai?

Mikin em yet i les tumas?

Yumi klostu long haus, bai yu laik mi painim ki bilong dua?

Lukim bikpela bek. Sapos sampela samting i lusim bek na i pundaun, orait bai yu mekim wanem?

Sapos mi karim tripela bek kaikai, orait yu inap karim fopela?

Husat i baim planti kaikai? Panu no Met?

Pikinini man bilong yu, nem bilong en Met, em i kisim save long draivim ka?

Ating olgeta loliwara i kapsait pinis?

Husat i lusim ofis na i go long stua?

CONVERSATION

where	we
papa, father	papa
Babaku, where is papa?	Babaku, papa i stap we?
He went to town.	Em i go long taun.
today	tude
Why did he go to town today?	Bilong wanem tude em i go long taun?
with	wantaim
friend	pren
He went to talk with his new friend.	Em i go bilong toktok wantaim nupela pren bilong en.
All right. Papa is not here. Therefore you must help me.	Orait. Papa i no i stap hia. Olsem na yu mas helpim mi.
What do you want me to do?	Yu laik bai mi mekim wanem?
to launder, wash, make wet	wasim
market	maket
clothes	klos
(While) I go to the market, (and) you must wash these clothes.	Mi go long maket, na yu mas wasim dispela klos.
mama, mother	mama
to relax, rest	malolo
Mama, I'd like to rest now.	Mama, nau mi laik malolo.

what of it, who cares

to fill

bucket

to heat

What of it. Fill the big bucket with water and heat it. (Fill water in the big bucket and heat it.)

maski

pulimapim

baket

hatim

Maski. Yu pulimapim wara long bikpela baket na hatim.

soap

Do we have soap?

sop

Yumi tupela i gat sop?

to put

on top

cup

Yes. Yesterday I put it on top of the cup.

putim

antap

kap

Yes. Asde mi putim antap long kap.

Where is the cup?

Kap i stap we?

underneath

It is underneath the house.

aninit

Em i stap aninit long haus.

I shall go to the market now.

Orait, nau mi go long maket.

shirt

Do you have money to buy me a shirt (to buy a shirt for me)?

siot

Yu gat mani bilong baim siot bilong mi?

The money is enough for only one shirt. I'll buy it.

Mani em inap long wanpela siot tasol. Orait, bai mi baim.

thought

Thank you. Don't you forget (lose thought).

tingting

Tenkyu. Nogut yu lusim tingting.

DISCUSSION

Pronoun *em* continued. As a pronoun substitute for an animate object, *em* offers little difficulty:

Look at this man.	Lukim dispela man.
Look at him.	Lukim em.
They cried out to Panu.	Oi i singautim Panu.
They cried out to him.	Oi i singautim em.
I want to help papa.	Mi laik helpim papa.
I want to help him.	Mi laik helpim em.

Em may be omitted when the object is clearly understood:

Papa is not strong. Therefore I shall go help him.	Papai no gat strong. Olsem na bai mi go helpim.
The child cut his leg, and I must take him to the hospital.	Pikinini i katim lek bilong en, na mi mas bringim i go long haus sik.
I saw Panu in town and called him.	Mi lukim Panu long taun na mi singautim.

Show caution in using *em* as a substitute for an inanimate object. It is helpful to repeat the name of the object or to substitute *dispela*. If you employ *em*, be sure it is clearly associated with the object:

Give me the long stick. I want to break it.	Givim mi longpela stik. Mi laik brukim dispela.
I shall show you a big car. If I get plenty of money, I shall buy it.	Bai mi soim yu bikpela ka. Sapos mi kisim planti mani, orait bai mi baim dispela.

En, a variant of object *em*, comes into the picture at this point for a comparison of its appearance with *em* after *bilong* and *long*. Where no emphasis is intended, *en* is used after *bilong*. This lack of emphasis frequently occurs when the object clearly refers back to the subject:

Panu talked to his father and mother.	Panu i tokim papamama bilong en.
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Mama and her two children went to the store.

He cut his hand (his own hand).

You cannot split firewood with my axe. Its handle has spoiled.

What is his name?

His name is Panu.

Mama wantaim tupela pikinini bilong en ol i go long stua.

Em i katim han bilong en.

Yu no ken brukim paiawut long akis bilong mi. Stik bilong en i bagarap pinis.

Wanem nem bilong en?

Nem bilong en Panu.

For emphasis and added clarity use *em* after *bilong*. This emphasis frequently occurs when the object pronoun does not refer back to the subject:

He (Panu) cut his (Met's) hand.

They (the two) went to Panu to hear his words. But Panu said to them, "You two go to the teacher and hear *his* words. He has much more wisdom."

You want to split firewood for your father, eh? I agree. But you may not split it with my axe. Nothing doing. You must split it with *his* axe.

Met cut the stick with his (Panu's) knife.

Em i katim han bilong em.

Tupela i go long Panu bilong harim tok bilong en. Tasol Panu i tokim tupela, "Yutupela i go long tisa na harim tok bilong *em*. Em i gat planti tingting moa."

Yu laik brukim paiawut bilong papa bilong yu, a? Mi orait. Tasol yu no ken brukim long akis bilong mi. Nogat. Yu mas brukim long akis bilong *em*.

Met i katim stik long naip bilong em.

The use of reflexive *yet* implies emphasis and *em* is used (see -self):

He wasted his own money.

Panu went into the bush to look for his own son.

She cooked food for herself.

Em i tromoi mani bilong em yet.

Panu i go long bus bilong painim pikinini bilong em yet.

Em i kukim kaikai bilong em yet.

Speakers frequently use *em* before a place name:

This big town, its name is Madang.

Dispela bikpela taun, nem bilong em Madang.

Long en is heard far less frequently than *bilong en*. I suggest that *en* not be employed after *long* to indicate an animate object. Use *em*:

- | | |
|---|--|
| My father is underneath the big tree. I'd like you and me to go and sit close to him and tell him. | Papa bilong mi i stap aninit long bikpela diwai. Mi laik yumi go sindaun klostu long <i>em</i> na tokim. |
| You want to help some people with food, eh? Good. Go and find a poor person and give food to <i>him</i> . | Yu laik helpim sampela man long kaikai, a? Gutpela. Yu go painim wanpela rabisman na givim kaikai long <i>em</i> . |
| Met married a good woman, and I am happy for him and am content. | Met i maritim gutpela meri, na mi amamas long <i>em</i> na mi belgut. |
| I saw Met in town and greeted him and we talked (together). | Mi lukim Met long taun na mi givim gude long <i>em</i> , na mitupela i toktok wantaim. |
| Panu saw Met and called him, and they went to the market to buy food. | Panu i lukim Met na i singaut long <i>em</i> , na tupela i go long maket bilong baim kaikai. |
| Panu was hungry. So I got some food and went to him, and he 'ate' all of it. | Panu i gat hangre. Olsem na mi kisim sampela kaikai i go long <i>em</i> , na <i>em</i> i pinisim olgeta. |
| The day before yesterday I went to Met and gave him food again. | Hapasde mi go long Met na mi givim gen kaikai long <i>em</i> . |
| Panu is a good man. I regularly hear good 'things' about him. | Panu <i>em</i> i gutpela man. Mi save harim gutpela tok long <i>em</i> . |

With *long*, *en* may be substituted for *dispela* or the inanimate object itself when the object is clearly understood and is unemphatic, a condition which, with some speakers, is contingent upon the use of words like *save*, *bipo*, *bin*, *olgeta de*, etc.:

- | | |
|---|--|
| Your town has a big store, and Met and I customarily go and meet at it (there). | Taun bilong yu i gat bikpela stua. Na mi wantaim Met mitupela i save bung long <i>en</i> . |
| ... store, and formerly Met and I met at it. | ... stua. Na <i>bipo</i> mi wantaim Met mitupela i bung long <i>en</i> . |

... store, and Met and I met at it.

I know your road. Every day I go on it (use it).

Some speakers do not depend upon the presence of *save*, *bin*, etc. to use *en* in this environment:

It is a strong chair. You and I may sit on it.

Your town has a big store and Met and I like to go and meet there.

This is the road to your village, eh? All right, tomorrow I shall go on it.

Dispela is always acceptable in the *en* environment just discussed, and if you are in doubt use it or the object itself:

If you like this chair, all right (then) you sit on this (it).

(There is) a lot of oil on this wall, but I am unable to get rid of this oil (it).

A big limb fell on the edge of the road. I'd like you and me to sit on (this) it and converse (together).

They like this chair and they sat on it.

This is a good store. If I want to buy something, then I will go to it.

... I will go to this store (it).

This is the road to your village. Every day you go on it (use it), and I too shall go on this road (it).

... stua. Na mi wantaim Met mitupela i *bin* bung long *en*.

Mi save rot bilong yu. *Olgeta de* mi go long *en*.

Em i strongpela sia. Yumi tupela i ken sindaun long *en*.

Taun bilong yu i gat bikpela stua. Na mi wantaim Met mitupela i laik i go bung long *en*.

Dispela rot em i rot bilong ples bilong yu, a? Orait, tumora bai mi go long *en*.

Sapos yu laikim dispela sia, orait yu sindaun long *dispela*.

Planti wel i stap long banis. Tasol mi no inap rausim *dispela wel*.

Bikpela han bilong diwai i pundaun arere long rot. Mi laik bai yumi sindaun long *dispela* na toktok wantaim.

Ol i laikim dispela sia na ol i sindaun long *dispela*.

Dispela em i gutpela stua. *Sapos* mi laik baim sampela samting, orait bai mi go long *dispela*.

... bai mi go long *dispela stua*.

Dispela rot em i rot bilong ples bilong yu. *Olgeta de* yu go long *en*, na bai mi tu mi go long *dispela rot*.

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I suggest you not use *en* after *long* to refer to a place name:

Do you know Madang? In this town there are ten stores.

Yu save Madang? Long *dispela taun* i gat tenpela stua.

CONNECTIVES. *Wantaim* is used as 'and' to connect nouns and phrases. *Na* may also be used:

He went to the store and bought meat and sweet potatoes.

Em i go long stua na baim mit wantaim kaukau.

Two students have a book and pencil.

Tupela studen i gat buk wantaim pensil.

They called Met and Panu.

Ol i singautim Met wantaim Panu.

He gave food to the people and animals.

Em i givim kaikai long manmeri wantaim abus.

In the following, *wantaim* is used for 'and' with the meaning 'along with'. Note that the phrase containing *wantaim* is the actor:

Met along with all his children went to the market.

Met wantaim ol pikinini bilong en ol i go long maket.

I and my family went to the bush.

Mi wantaim famili bilong mi mipela i go long bus.

Panu and all the people of Nobonob live close to the beach.

Panu wantaim ol manmeri bilong Nobonob ol i stap klostu long nambis.

The children and the animals do not have food.

Ol pikinini wantaim ol abus ol i no gat kaikai.

His sisters and his children worked the big garden.

Ol susa bilong en wantaim ol pikinini bilong en ol i wokim bikpela gaden.

Therefore Panu and Met called me.

Olsem na Panu wantaim Met tupela i singautim mi.

Olsem na Panu na Met tupela i singautim mi.

Wantaim also means 'with' or, more explicitly, 'together with':

He will go with us.

Bai em i go wantaim mipela.

Panu made an agreement with Met. Panu i mekim kontrak wantaim Met.

Note, however, that New Guinea Pidgin does not perform an action on an object with *wantaim*. *Long* is used:

I beat (hammered) the nail *with* a hammer. Mi paitim nil long hama.

I shall help you *with* something pertaining to travel. Bai mi helpim yu long samting bilong wokabaut.

Wantaim also means 'together', 'at the same time':

The two died together on the same day. Tupela i dai wantaim long wanpela de.

We shall work together. Bai yumi wok wantaim.

They beat the slit drum and cried out at the same time. Ol i paitim garamut na singaut wantaim.

A long series of objects can begin with *wantaim*, then use *na* thereafter. There is, however, an increasing number of speakers who use a connective after only the first and second objects and the next to the last one:

He bought meat and kaukau and sugar, salt, bread, coffee, tea and flour. Em i baim mit wantaim kaukau na suga, sol, bret, kofi, ti na plaua.

I called Mikin and Met and Loak, Panu, Tanu and Maskani. Mi singautim Mikin wantaim Met na Loak, Panu, Tanu na Maskani.

Mi singautim Mikin wantaim Met na Loak na Panu na Tanu na Maskani.

Wantaim does not occur consecutively; *na* is used as an alternate:

Met and Panu and Mikin came. Met wantaim Panu na Mikin ol i kam.

And he and his sister and three men slept in the bush. Na em wantaim susa bilong en na tripela man ol i slip long bus.

Three men and one horse and two dogs went on a journey. Tripela man wantaim wanpela hos na tupela dok ol i go wokabaut.

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Wantaim is not used to connect clauses:

Mikin called me and I went to him.

Mikin i singautim mi, na mi go long em.

Use *wanpela taim* for 'once', not *wantaim*:

I beat the slit drum only once.

Mi paitim garamut wanpela taim tasol.

VERBS. When *taim* is used for an event, it is handled in one of three ways: 1) omit and use a declarative sentence, 2) use *long dispela taim*, 3) employ *taim* at sentence beginning. The last is the least desirable and I do not recommend it:

(At the time) Panu stayed in town, (and) I saw him.

Panu i stap long taun, na mi lukim.

Panu i stap long taun, long dispela taim mi lukim.

Taim Panu i stap long taun mi lukim.

(At the time) two men got sick in the bush, (and) we ran away and went to town.

Tupela man i kisim sik long bus, na mipela i ranawe i go long taun.

Tupela man i kisim sik long bus, long dispela taim mipela i ranawe i go long taun.

Taim tupela man i kisim sik long bus, mipela i ranawe i go long taun.

(At the time) I went to the top of the mountain and looked at all the sections of ground below, (and) I was happy and gave thanks to God.

Mi go antap long maunten na lukim olgeta hap graun i stap daunbilo na mi amamas na mi givim tenkyu long God.

Mi go antap long maunten ..., long dispela taim mi amamas na mi givim tenkyu long God.

Taim mi go antap ... mi amamas ...

(At the time) you go to get work in an office, you must wear good clothes.

Yupela i go bilong kisim wok long ofis, yupela i mas putim gutpela klos.

Yupela i go ..., long dispela taim yupela i mas ...

Taim yupela i go ... yupela i mas putim gutpela klos.

(At the time) I go to town (and) I shall buy a book for you.

Mi go long taun na bai mi baim buk bilong yu.

Mi go long taun, long dispela taim bai mi baim buk bilong yu.

Taim mi go long taun, bai mi baim buk bilong yu.

(At the time) Panu returned to his home his child was three years old.

Panu i kam bek long ples bilong en, na pikinini bilong en em i gat tripela yia.

Panu i kam ..., long dispela taim ...

Taim Panu i kam ... pikinini bilong en ...

When *taim* is used of a season or era, *long taim* is preferred at sentence beginning. The second sentence in each of the pairs below is the least desirable:

At the time the sea is bad I do not like to be at the beach.

Long taim bilong si nogut mi no laik i stap long nambis.

Taim bilong si nogut mi no laik i stap long nambis.

At the time for working my parents' garden I do not stay in town.

Long taim bilong wokim gaden bilong papamama bilong mi mi no i stap long taun.

Taim bilong wokim gaden ...

Some speakers substitute *taim* for *sapos*, *bipo*, or *bihain*, but it is not preferred:

In case (at the time) you want to eat, you must go to the kitchen and get a little bread.

Sapos yu laik kaikai, orait yu mas i go long haus kuk na kisim liklik bret.

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Before (when) the two were still in the mother's womb, papa said to her, "You must go to the hospital."

Bipo tupela i stap yet long bel bilong mama, na papa i tokim mama, "Yu mas i go long haus sik."

And later (when) you are about to go, you must come to me and get your pay.

Na bihain yu laik i go, orait yu mas i kam long mi na kisim pe bilong yu.

Afterwards (when) the child is grown, you are not to send him to another country.

Bihain pikinini i kamap bikpela, orait yu no ken salim em i go long arapela kantri.

Pidgin employs a zero use of 'when'. *Taim* should not be inserted to fill what appears to be a gap:

(When) the bell rings, leave your house and come quickly to me.

Belo i krai, orait yu lusim haus bilong yu na kam kwik long mi.

(When) they hear this, they will run quickly to me.

Ol i harim dispela, bai ol i ran i kam kwik long mi.

(When) school is finished, I shall go back to my home.

Skul i pinis, bai mi go bek long ples bilong mi.

(When) you two want to come, bring your children with you.

Yutupela i laik i kam, orait yupela i mas bringim ol pikinini bilong yupela i kam wantaim.

Note the adverbial phrases using *taim*:

Many times the dog comes here.

Planti taim dok i kam hia.

When (what time) did the water break the bridge?

Long wanem taim wara i brukim bris?

How many times did Panu come to you to get food?

Hamas taim Panu i kam long yu bilong kisim kaikai?

And these compound words with *taim*. As you know, they appear as close to their verbs as possible or as early in the sentence as possible:

I want you to stay there a long time.

Mi laik yu stap longtaim long hap.

The man who is very sick (he) likes to sleep all the time.

Man i gat sik em i laik slip oltaim.

During the morning I go to the river to bathe.

Long moningtaim mi go long wara bilong mi waswas.

I shall go quickly to Panu.

Bai mi go kwiktaim long Panu.

All the time they must follow good custom(s).

Oltaim ol i mas bihainim gutpela pasin.

And *namba* with *taim*:

The third time, the teacher reads the book to the students.

Long namba tri taim tisa i save ritim buk long ol studen.

On Monday Panu goes to school three times.

Long Mande Panu i save go long skul tripela taim.

TESTING

Pren bilong mi i malolo we?

Olsem wanem na pikinini bilong mi i stap aninit long haus?

Husat i laik baim nupela siot bilong mi?

Mi laikim dispela bikpela taun. Wanem nem bilong em?

Faipela man i lus long bikpela taun, husat i go painim ol?

Long moningtaim yu laik tok wantaim papa?

Asde yu putim kap we?

Yu no baim tripela siot bilong mi. Yu lusim tingting, a?

Mi laik toktok wantaim papa. Em i stap we?

Ol i givim klos long Met wantaim Babaku, a?

Yu laik mi mekim wanem long sop wantaim siot?

Yumi gat sop na wara inap long wasim olgeta klos?

Wanem meri i pulimapim wara long kap bilong en?

Olsem wanem na yu painim Babaku? Yu laik givim kaikai long em?

Long taim bilong wokim gaden yu save wok long taun?

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Tude yu inap pulimapim wara long baket?

Tupela pren bilong mi i stap we?

Ating mani bilong tupela em i no inap long baim tupela siot?

Tude mi lukim papa bilong yu. Wanem nem bilong en?

Hamas taim papa bilong Babaku em i stap long haus sik?

Yu malolo, na mi go long maket na baim nupela kap. Yu laik mi go long wanem stua?

Nau bai hamas meri ol i go long maket?

Mi laik wasim dispela. Baket i stap we?

Yu laikim pikinini i sindaun klostu long yu, a?

Sapos em i laik malolo, orait bai husat i mekim wok bilong en?

Em i mas wasim olgeta klos long sop, a?

Nau mi mas hatim wara, a?

Yu laik toktok Panu, a? Olsem wanem na yu no painim em?

Em i strongpela haus. Yu laik sindaun long en?

Yu gat mani bilong baim baket wantaim kap?

CONVERSATION

tea

You stayed a long time in town.
Did you drink tea?

Yes, 'when' I go to town, I
customarily drink tea.

How much money did you pay
for my shirt?

dollar

to hang

sun

to dry

quickly, right now

For two dollars. Did you hang
the clothes in the sun so that
all dry quickly?

wind, breeze

Yes. The wind and (with the)
sun (they caused it) have
dried all already.

to cook

kitchen

evening

supper

Good. Now you and I shall go in
the kitchen and you must help
me to cook supper.

ti

Yu stap longtaim long taun. Yu
dring ti pinis, a?

Yes. Mi go long taun, mi save
dring ti.

Yu baim siot bilong mi long
hamas mani?

dola

hangamapim

san

drai

kwik

Long tu dola. Yu hangamapim
pinis klos long san, na olgeta
i drai kwik, a?

win

Yes. Win wantaim san i mekim,
na olgeta i drai pinis.

kuk im

haus kuk

apinun

kaikai bilong apinun

Gutpela. Nau yumi tupela i go
long haus kuk, na yu mas help-
im mi long kukim kaikai bilong
apinun.

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to agree
to hunger
I agree to help you. I am very hungry.

orait
hangre
Mi orait long helpim yu. Mi hangre tumas.

pot, pan, saucepan
to light
fire
stove, oven
First, fill the pot with water, 'then' you light the fire in the stove.

sospen
lait im
paia
stov
Pastaim yu pulimapim wara long sospen na bihain yu laitim paia long stov.

to split, cut lengthwise
firewood
Did papa split firewood?

brukim
paiawut
Papa i brukim paiawut pinis?

box
outside
Yes. He cut firewood in the morning and put it in the box that is outside.

bokis
ausait
Yes. Long moningtaim em i brukim paiawut na pulimapim bokis i stap ausait.

I shall go outside and get it and put it in the stove and light it. You must cook the food quickly.

Bai mi go ausait na kisim i kam na putim long stov na laitim. Yu mas kukim kaikai kwiktaim.

green vegetables
meat, pork
sweet potato
Ok. I have good food: green vegetables, meat and sweet potatoes.

sayor
abus
kaukau
Orait. Mi gat gutpela kaikai: sayor wantaim abus na kaukau.

more, very
Now I am very hungry.

moa
Nau mi hangre moa.

DISCUSSION

PRONOUNS. *Ol* is the acting pronoun 'they'; it indicates the plural of animate nouns; it is the object 'them', and when it is used with *bilang* it means 'their' or 'theirs':

The (the boys) fell.	<i>Ol</i> i pundaun.
Children go to school.	<i>Ol</i> pikinini i save go long skul.
I have already seen them (the boys).	<i>Mi</i> lukim <i>ol</i> pinis.
She is their (the boys') mother.	<i>Em</i> i mama bilang <i>ol</i> .
It is theirs.	<i>Em</i> bilang <i>ol</i> .

Acting *ol* has a more frequent occurrence than acting *em*. Unlike *em*, *ol* appears after the acting noun or phrase with which it is identified. Note these contrasts:

During the night this man spoiled the garden.	Long nait dispela man i bagarapim gaden.
During the night these ten men spoiled the garden.	Long nait dispela tenpela man <i>ol</i> i bagarapim gaden.
One young wild animal came and killed two of my fowl.	Wanpela yangpela wel abus i kam kilim tupela kakaruk bilang mi.
Ten young wild animals came ...	Tenpela yangpela wel abus <i>ol</i> i kam ...
This man must go.	Dispela man i mas i go.
These four men must go.	Dispela fopela man <i>ol</i> i mas ...

More examples of acting *ol*:

All the men understood this.	<i>Ol</i> geta man <i>ol</i> i save dispela.
Some women danced.	Sampela meri <i>ol</i> i singsing.
Many boys do not go to school yet.	Planti pikinini man <i>ol</i> i no i go long skul yet.

As you have seen, *ol* is a summarizer or gatherer of all preceding actors:

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Two women and the children went to the river to bathe.	Tupela meri wantaim ol pikinini ol i go long wara bilong waswas.
All men and many women and two children came to me.	Olgeta man wantaim planti meri na tupela pikinini ol i kam long mi.
Panu and Met and Babaku went to Madang.	Panu na Met wantaim Babaku ol i go long Madang.

The following use of *ol*, occurring in such close proximity to the *ol* preceding it, is omitted by some speakers, with the explanation, "Too many *ol*." Other speakers repeat *ol* here because it follows the pattern of their mother tongue. Still others use it, feeling that it should be employed in a main clause as well as in a one-clause sentence. It is sometimes employed for emphasis. Note, however, that the repetition of *ol* in this environment is acceptable to many speakers who prefer only one *ol*:

The men have been friends to you and me.	Ol man i bin pren long yumi. Ol man ol i ...
The New Guineans understand this.	Ol Niugini i save long dispela. Ol Niugini ol i ...
The teachers teach us well.	Ol tisa i save skulim mipela gut. Ol tisa ol i ...
The men closed their mouths. But the women danced.	Ol man i pasim maus bilong ol. Tasol ol meri i singsing. Ol man ol i ... Tasol ol meri ol i ...

Use *ol* to prevent confusion with the relative:

I saw the men who went into the house.	Mi lukim ol man i go insait long haus.
I saw the men go into the house.	Mi lukim ol man ol i go insait long haus.

Acting *ol* appears after the relative clause with which it is identified:

All men who do 'this sort of thing' must go to jail.	Olgeta man i mekim dispela pasin ol i mas i go long kalabus.
--	--

These children who have eaten must not cry. Ol dispela pikinini i kaikai pinis ol i no ken krai.

The children who cried will not get some food. Ol pikinini i krai bai ol i no kisim sampela kaikai.

Pointer *em* may be employed before acting *ol*:

These men who ran away, they are the ones they saw. Ol dispela man i ranawe, em ol i lukim.

All the men whom Panu likes, they are the ones they followed. Olgeta man Panu i laikim, em ol i bihainim.

Two knives and all axes, they are the ones they saw. Tupela naip na olgeta akis, em ol i lukim.

When *bilong* is used to define an actor, acting *ol* is employed. Here again *ol* has a more frequent use than *em*:

The men of the Highlands understand climbing a mountain well. Ol man bilong Hailans ol i save gut long goap long maunten.

Your brothers must not walk in the bush. Ol brata bilong yu ol i no ken wokabout i go long bus.

The men belonging to Panu ran away. Ol man bilong Panu ol i ranawe.

You have seen that all the previous examples of *ol* refer to animate actors or objects. It is important to note that many speakers reserve *ol* to refer to animates only. The inanimate plural acting noun or phrase does not take a pronoun actor.

Plenty people (they) stay in Lae. Planti manmeri ol i stap long Lae.

Plenty houses are in Lae. Planti haus i stap long Lae.

Some children (they) fell. Sampela pikinini ol i pundaun.

Some trees fell. Sampela diwai i pundaun.

All the children (they) fell. Olgeta pikinini ol i pundaun.

All the trees fell. Olgeta diwai i pundaun.

Ten (boys; they) are in the garden. Tenpela ol i stap long gaden.

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Ten (stones) are in the garden.	Tenpela i stap long gaden.
How many people (they) are at market?	Hamas manmeri ol i stap long maket?
How much food is at market?	Hamas kaikai i stap long maket?
Many small children (they) fell.	Planti liklik pikinini ol i pundaun.
Many small trees fell.	Planti liklik diwai i pundaun.

When indicating the plural of animates, *ol* may appear before each noun in a series. *Olgeta, sampela*, etc. may be used for inanimates:

The men and children and animals left their village and went to the beach.	Ol man na ol pikinini na ol abus ol i lusim ples bilong ol na i go long nambis.
Met got his workmen and his children and his wives and they went to Lae.	Met i kisim ol wokman bilong en na ol pikinini na ol meri bilong en, na ol i go long Lae.
All the sweet potatoes and all the taro are in the netbag.	Olgeta kaukau na olgeta taro i stap long bilum.
Met got some sweet potatoes and some taro.	Met i kisim sampela kaukau na sampela taro.
All the knives and axes — these I saw.	Olgeta naip na olgeta akis em mi lukim.

Note the contrast in the pronoun substitutes for plural animate objects with the substitutes for plural inanimates:

You would like to see all the children, eh?	Yu laik lukim olgeta pikinini, a?
Yes, I would like to see them.	Yes, mi laik lukim <i>ol</i> .
Yes, I would like to see all.	Yes, mi laik lukim <i>olgeta</i> .
Would you like to see all these axes?	Yu laik lukim olgeta akis?
Yes, I would like to see all.	Yes, mi laik lukim <i>olgeta</i> .
Yes, I would like to see all of them.	Yes, mi laik lukim <i>dispela olgeta</i> .

ADJECTIVES are more complex than adverbs, but they are not difficult to understand and employ properly.

First, descriptive adjectives, which are the most common. Many of them consist of one syllable and suffix *-pela*. All *-pela* adjectives precede their nouns:

bikpela haus	nupela ka
gutpela pasin	olpela ka
strongpela meri	strongpela banis
switpela kaikai	klinpela haus

There are few exceptions to the one-syllable limit with *-pela*:

yellow man	yelopela man
another book	arapela buk narapela buk
seven years	sevenpela yia
six pencils	sikispela pensil

Two numbers, however, shorten their stems when preceding *-pela*:

four	foa
four doks	fopela dok
five	faiv
five trees	faipela diwai

-pela descriptives are also used as predicate adjectives, where-in they describe the subject. In the following sentence, *bikpela* is the predicate adjective describing *haus*:

My house is big. Haus bilong mi em i bikpela.

Other examples:

This man is strong. Dispela man em i strongpela.

My daughter is young. Pikinini meri bilong mi em i yangpela.

The tree near my house is tall. Diwai i stap klostu long haus bilong mi em i longpela.

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Note, however, that some *-pela* descriptives omit *-pela* when serving as predicate adjectives:

Iron for making an axe is strong. Ain bilong wokim akis em i strong.

His clothes are clean. Klos bilong en em i klin.

I have not heard or seen *nu* or *bik* used without *-pela*. I suggest you avoid:

Their car is new. Ka bilong ol em i nu.

The hospital is big. Haus sik em i bik.

There are a number of one-syllable descriptive adjectives that do not take *-pela* and are otherwise flightly: some may be used only as predicate adjectives, some only as descriptives. Some may be used in both capacities. As predicate adjectives only:

This dog is very sly. Dispela dok em i wel tru.

As descriptives only, in which case they always follow the noun:

He works only with the left hand. Em i wok long han *kaís* tasol.

male child pikinini *man*

He injured his right leg. Em i bagarapim lek *sut* bilong en.

I am your real father. Mi papa *tru* bilong yu.

As both a descriptive and predicate adjective:

I want to buy a ripe banana. Mi laik baim banana mau.

This pineapple is ripe. Dispela painap em i mau.

Many *-pela* adjectives drop the suffix when serving as adverbs:

It is a strong house. Em i strongpela haus.

They talked loudly. Ol i tok strong.

I understand well. Mi save gut.

VERBS. To command, warn, request, or deny, the second person pronouns are used. Here *i* is employed only before an *i*-verb and before *no*:

You come inside the house.	Yu kam insait long haus.
You work in the office.	Yupela wok long ofis.
You two bring the children and play in the house.	Yutupela bringim ol pikinini na i go pilai long haus.
You must get up.	Yu mas kirap.
You go to school.	Yupela i go long skul.
You must not play in the house.	Yupela i no ken pilai long haus.

This pattern prevails when the person or persons addressed are first identified:

Panu, you get up and go.	Panu, yu kirap i go.
You with all the other students, all of you open your books.	Yu wantaim olgeta arapela studen, yupela olgeta opim buk bilong yupela.

When there are several related commands, requests, etc., the pronoun need be employed only before the first:

You get up and walk.	Yu kirap na wokabaut.
You light all the lamps and put one on top of the table.	Yu laitim olgeta lam na putim wanpela antap long tebol.
You must look after me and help all my children.	Yupela mas lukautim mi na helpim ol pikinini bilong mi.
You two go split firewood and light a fire.	Yupela i go brukim paiawut na laitim paia.

When the commands, etc. are not related, the pronoun is used before each:

You get up and split firewood and sew the sail on my boat.	Yupela kirap na brukim paiawut na yupela samapim sel long bot bilong mi.
You two buy soap and launder	Yutupela baim sop na wasim

VII

the clothes and visit this man
who came.

klos, na yutupela go lukim
dispela man i kam.

You come and sleep in my house
and tomorrow you work my
garden.

Yupela i kam slip long haus bi-
long mi na tumora yupela wokim
gaden bilong mi.

Note the use of the pronoun when a series of people are directed,
each with a different order:

Food that has ripened in the
garden, that is the one you all
go and harvest. You two
gather this food, and you take
it to market and sell it.

Kaikai i orait pinis long gaden,
em yupela i go na kamautim.
Yutupela bungim dispela kaikai,
na yu karim i go long maket na
baim.

When the person spoken to is clearly understood and the command,
etc. is affirmative, *yu* may be omitted:

You go to my house.

Yu go long haus bilong mi.

Go long haus bilong mi.

Note the descending scale of choices:

You get up and walk.

Yu kirap na wokabaut.

You get up and you walk.

Yu kirap na yu wokabaut.

Get up and walk.

Kirap na wokabaut.

The pronoun is required with the negative:

(It is) not good for you to go
into the house.

Nogut yu go insait long haus.

Tomorrow you must not work in
the office.

Tumora yupela i no ken wok long
ofis.

You must not work in the office.

Yu no ken wok long ofis.

The speaker may include himself in the command, etc.:

You and I (will) work in the
office now.

Nau yumi wok long ofis.

Let us work in the office now.

Nau yumi laik wok long ofis.

TESTING

Wanpela pikinini meri wantaim tripela pikinini man ol i go long bus.
Husat i go wantaim bilong lukautim ol?

Long apinun ol stuakipa ol i save lokim dua bilong stua. Yu laikim
dispela pasin?

Olgeta sayor na olgeta kaukau i stap long bokis no long baket?

Yu inap brukim paiawut na laitim paia long stov?

Ating olgeta pikinini ol i laik kisim kaikai bilong apinun, a?

Yu go long maket, yu save baim kaukau, a?

Sapos mi hangre tumas, orait bai yu kukim planti kaikai long mi?

Dispela sospen i no gat wara. Yu laik dispela i stap yet long stov?

Husat i wokim dispela strongpela haus?

Wanem man i les long brukim paiawut?

Babaku i baim dispela sayor long hamas mani?

Wanem meri i helpim yu long kukim kaikai?

Yu orait long helpim em?

Mi laik yu kukim kaukau wantaim sayor na abus. Yu orait long
dispela?

Dispela man em i papa tru bilong yupela?

Em i baim abus long faiv dola no sikis dola?

Win wantaim san i mekim wanem long klos?

Bokis bilong paiawut i stap we?

Long moningtaim fopela meri ol i wasim olgeta klos. Yu save long
nem bilong ol?

Ating yupela i baim fopela siot long foa dola?

Husat i hangamapim nupela klos aninit long haus?

Bilong wanem em i no hangamapim klos long haus kuk?

Wanem taim em i pulimapim paiawut long bokis?

Ol man i brukim sampela paiawut. Yu orait putim paiawut long
bokis?

Mi laik olgeta klos i drai kwik. Olsem na mi mas mekim wanem?

VIII

CONVERSATION

chair	sia
table	tebol
plate	plet
I hear papa coming now. Put his chair close to the table. I will get a plate.	Mi harim papa i kam nau. Yu putim sia bilong en klostu long tebol, na bai mi kisim plet.
some	sampela
to remain	stap yet
Is there some food remaining?	Sampela kaikai i stap yet, a?
coffee	kopi
Yes, plenty food remains and coffee too.	Yes, planti kaikai i stap yet, na kopi tu i stap.
dirt, to be dirty	doti
broom	brum
to sweep	brumim
floor	plua
'When' papa finishes eating, you wash all the dirty plates. I shall sweep the floor.	Papa i kaikai pinis, orait yu wasim olgeta plet i gat doti. Bai mi brumim plua.
rubbish, trash	pipia
scraps of food, garbage	pipia bilong kaikai
other, another one	arapela
kind, sort	kain
Why will you sweep the floor?	Bilong wanem bai yu brumim

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There are no scraps of food or other kinds of rubbish.

plua? I no gat pipia bilong kaikai no arapela kain pipia i stap.

to leave, let, permit

larim

to let it be

larim i stap

Ok. I'll let it be.

Orait. Bai mi larim i stap.

night

tudak

to become, come up, appear, grow

kamap

lamp

lam

Night is coming. Light the lamps and put one on the table.

Nau tudak i kamap. Yu laitim olgeta lam na putim wanpela long tebol.

to count

kaun im

You are the child. It is your work. I must count all the money I have yet (that remains). You light all the lamps.

Yu pikinini. Em i wok bilong yu. Mi mas kaunim olgeta mani bilong mi i stap yet. Na yu laitim olgeta lam.

kerosene

kerasin

Where is the kerosene?

Kerasin i stap we?

corner

kona

room

rum

don't you

nogut yu (yupela)

to spill, overturn, capsize

kapsait im

It is in the corner in the little room. Don't spill it.

Em i stap long kona insait long liklik rum. Nogut yu kapsaitim.

to open

opim

lid, cap, eye

ai

tin, can

tin

a hammer

hama

Mama, I cannot open the cap of the kerosene tin. I shall open it with a hammer.

Mama, mi no inap opim ai bilong tin kersin. Bai mi opim long hama.

to hit, knock, beat

pait im

to damage, ruin

bagarap im

No. 'If' you hit it with a hammer, it will (be) ruined.

Nogat. Yu paitim long hama, orait bai em i bagarap.

DISCUSSION

PRONOUN *ol* continued. *Na* omits the acting pronoun *ol* less frequently than it omits acting pronoun *em*. In the following, you will see *na ol* in independent clauses. In the last example, because of the more related action of the two clauses, some speakers prefer *na* only:

They must do good work and take care of all the houses, and they must follow the words of the headman.

Ol i *mas* mekim gutpela wok na lukautim olgeta haus, na *ol* i mas bihainim tok bilong hetman.

They worked hard and they slept.

Ol i mekim hatwok tru na *ol* i slip.

The men of my village sharpened their axes, and they went to the bush to cut trees.

Ol man bilong ples bilong mi ol i sapim akis bilong ol, na *ol* i go long bus bilong katim diwai.

They know how to talk English, they are able to drive my car, and they help the teacher to school the small children.

Ol i save long tok Inglis, na ol inap draivim ka bilong mi, na *ol* i helpim tisa long skulim liklik pikinini.

They are men 'who' hear the words of their headman, and they are capable of doing good work.

Ol i man bilong harim tok bilong hetman, na *ol* inap long mekim gutpela wok.

They closed their books, and they left the room quickly and went to play.

Ol i pasim buk bilong ol na *ol* i lusim rum kwik na i go pilai.

When the previous clause defines or shows condition, *na ol* is employed in the following clause:

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They are good friends to me, and they helped me with food.	Ol i gutpela pren bilong mi, na ol i helpim mi long kaikai.
These men are like teachers, and they schooled all of you well.	Ol dispela man ol i olsem tisa, na ol i skulim gut yupela olgeta.

When a second or subsequent clause has a change of pronoun actor, the pronoun must be used after *na*:

He cried out to all the men and they went to him.	Em i singautim olgeta man, na ol i go long em.
We helped them and they thanked us.	Mipela i helpim ol, na ol i givim tenkyu long mipela.
We took the men to the meeting and they talked, saying, "We are pleased with the custom you followed."	Mipela i bringim ol man i go long kibung, na ol i tok, i spik, "Mipela amamas long dispela pasin yupela i bihainim."

Ol is omitted after *na* when the action in the clauses is closely related or when the clause connected by *na* is dependent:

They ate plenty and rested.	Ol i kaikai planti na malolo.
They opened the book and read it.	Ol i opim buk na ritim.
They bathed and dressed in clean waistcloths.	Ol i waswas na pasim klinpela laplap.
They got up and walked about a bit.	Ol i kirap na wokabaut liklik.

Here the clause following *mas* is dependent and *ol* is therefore omitted (see *em*):

The young men must look after the elders well and help the children.	Ol yangpela man ol i mas lukautim gut ol lapun na helpim ol pikinini.
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I suggest you use *na i* before verbs that may also function as nouns, i.e., *tok*, *krai*. This applies, of course, only when you are connecting clauses of related action:

They sat down close to me and said, "We want you to help us."	Ol i sindaun klostu long mi na i tok, i spik, "Mipela i laik yu helpim mipela."
---	---

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When the clauses are clearly independent, use *na ol i* before *tok*, etc.:

Some people gathered at the meeting and said clearly to all the other people who (had) gathered, "We are pleased for this help you gave to us."

Sampela manmeri ol i bung long miting, na ol i tok klia long olgeta arapela manmeri i bung, "Mipela amamas long dispela helpim yupela i givim mipela."

When clarity is in danger, use *ol* after *na*. In the following examples the omission of *ol* would create doubt as to who spoke, the boys or their father:

The boys sat close to their father and they said ...

Ol pikinini man ol i sindaun klostu long papa bilong ol na *ol i tok* ...

Ol is used to define or show condition of plural animates:

They are big men.

Ol i bikpela man.

Your children are strong.

Ol pikinini bilong yu ol i strongpela.

All these women are nurses.

Olgeta dispela meri ol i nes.

They are doctors.

Ol i dokta.

They are children only.

Ol i pikinini tasol.

All these men belong to Madang.

Dispela olgeta man ol i bilong Madang.

These four men who are at the hospital are doctors.

Dispela fopela man i stap long haus sik ol i dokta.

See *Em* and *Tupela* to define or show condition of plural inanimates.

ADJECTIVES continued. Many descriptives have more than one syllable and, as you have noted, only a few of these use *-pela*. The following represent the two categories in which the polysyllabics function. First, as descriptives appearing before the noun:

He came from a distant place.

Em i kam long longwe ples.

Watch over him well. He is a foolish child.

Lukautim em gut. Em i longlong pikinini.

A stubborn child will not obey his father.	Bikhet pikinini em i no harim tok bilong papa bilong en.
They drank only a little water.	Oi i dring liklik wara tasol.
An elderly woman likes to look after children.	Lapun mama i laik lukautim ol pikinini.
Various kinds of problems come to me.	Kain kain hevi i kamap long mi.
They do not have a lot of money.	Oi i no gat planti mani.

As descriptives appearing after the noun. This includes negatives:

silver adornments	bilas silva
barren wasteland	graun nating
He has a bad sickness.	Em i gat sik nogut.
A knowledgeable man does not like to hear empty talk.	Saveman i no laik harim tok nating.
He came to a clear place.	Em i kamap long ples klia.

Many polysyllabic descriptives serve as predicate adjectives:

My village is far away.	Ples bilong mi em i longwe.
This child cannot work. He is very little.	Dispela pikinini em i no inap wok. Em i liklik tumas.
They are old.	Oi i lapun.
His manner is bad.	Pasin bilong en em i nogut.

Polysyllabics which serve only as predicate adjectives:

This talk is difficult.	Dispela tok em i hevi.
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Note the use of more than one descriptive adjective and more than one predicate adjective:

Now I want to visit some other men.	Nau mi laik lukim sampela arapela man.
I am able to read this big book.	Mi inap long ritim dispela bikpela buk.

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I planted this tall, straight tree.	Mi planim dispela longpela stretpela diwai.
All these books.	Olgeta dispela buk. Dispela olgeta buk.
She is a good wife and a strong woman for working the garden.	Em i gutpela meri na strongpela meri bilong wokim gaden.
His gun is big and very heavy.	Gan bilong en em i bikpela na hevi tru.
His house is nice and big.	Haus bilong en em i naispela na bikpela.

Other adjectives: demonstrative, quantity, interrogative, numerical.
Note italics:

These men came to see you.	<i>Dispela</i> ol man i kam bilong lukim yu.
All these men came to see you.	<i>Dispela olgeta</i> man i kam bilong lukim yu.
I like this house.	Mi laikim <i>dispela</i> haus.
All the houses spoiled.	<i>Olgeta</i> haus i bagarap.

For the use of interrogative and numerical adjectives, see Interrogatives and Numerals respectively. For the use of the comparative and superlative, see Adverbs, this lesson.

ADVERBS will please you. Most of those devoted to time are usually placed as close as possible to clause- or sentence-beginning:

He always likes to be on the mountain.	Oltaim em i laik i stap long maunten.
Unceasingly this nurse looks after all patients.	Oltaim oltaim dispela nes i lukautim gut olgeta sikman.
They went just now.	Nau tasol ol i go.
The day before yesterday I saw you in town.	Hapasde mi lukim yu long taun.
Before long many men went to the post office.	I no longtaim planti man ol i go long pos ofis.

Yesterday I came to see you.	Asde mi kam bilong lukim yu.
Tomorrow he will come.	Tumora em i kam.
	Tumora bai em i kam.
In the morning I (customarily) sweep the house.	Long moningtaim mi save brumim haus.

The following time adverbs do not appear at clause- or sentence- beginning, but each approaches its verb as close as possible:

He heard that you arrived newly.	Em i harim tok long yu kam nupela.
They have not driven a car for long.	Ol i no draivim ka longtaim.
Therefore he is still working to get the fruit that fell.	Olsem na em i wok yet long kisim piut i pundaun.

For other adverbs of time, see *Taim*-time.

Adverbs of other classifications also have the close-to-the-verb inclination:

Manner:

I must not get angry quickly.	Mi no ken belhat kwik.
They must walk directly to their house.	Ol i mas wokabout stret i go long haus bilong ol.
He will become rather big.	Bai em i kamap bikpela liklik.
You must follow the teacher's words well.	Yu mas bihainim gut tok bilong tisa.
He gave food to all the people one-by-one.	Em i givim kaikai long olgeta manmeri wan wan.
He must do it as (in the manner) I did it.	Em i mas mekim olsem mi mekim.
And something came up as Panu said (it would).	Na sampela samting i kamap olsem Panu i tok.
He will not send the kind of food to you that (as) he sent to the people of his house.	Bai em i no salim kain kaikai i go long yupela, olsem em i bin salim i go long wanhaus bilong en.
He talked thus.	Em i tok olsem.

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Position:

You may play inside the house.	Yu ken pilai insait long haus.
They went to all the sections of Madang.	Ol i go nabaut long olgeta hap bilong Madang.
I heard that you live close to the hospital.	Mi harim yu stap klostu long haus sik.
I sleep under the bed.	Mi save slip aninit long bet.

Degree:

I shall come to you one more time.	Wanpela taim moa bai mi kam long yu.
You must 'do' this good custom always.	Yu mas mekim dispela gutpela pasin oltaim.
The dog wants to sleep a little.	Dok i laik slip liklik.
The children like school very much.	Ol pikinini i laikim tumas skul.
He did not sleep. He just worked.	Em i no slip. Em i wok tasol.
He is only a little child.	Em i liklik pikinini tasol.
It is not good for you to sit idly. It is better for you to get up (and) look for work.	Nogut yu sindaun nating. Mobeta yu kirap i go painim wok.

Note *tu*, close to its noun or pronoun:

The children also are hungry. Panu and Met (they) too go to school.	Ol pikinini tu ol i gat hangre. Panu na Met tupela tu i go long skul.
---	---

Some words from other classes — adjective, noun, verb — may function as adverbs. Many *-pela* adjectives drop the suffix when serving as adverbs:

good fence	gutpela banis
He fixed my fence well.	Em i stretim gut banis bilong mi.
strong man	strongpela man
He cannot work strongly.	Em i no ken wok strong.

Here are two *-pela* adjectives that maintain the suffix when serving as adverbs:

They have come newly.	Ol i kam nupela.
Open the door rather wide.	Opim dua bikpela liklik.
Open the door wide.	Opim dua bikpela.

Many nouns may be used to show manner. Long precedes them:

You travel on foot.	Yu wokabaut long lek.
He swept the trash on top of the table with his hand.	Em i brumim pipia antap long tebol long han bilong en.

There are no *-er* or *-est* adverbs or adjectives in New Guinea Pidgin. That is, there is no direct method of showing comparison, i. e., 'taller', 'tallest'. Note the use of two separate statements:

This book is smaller than that one (this book is small and the other is big).	Dispela buk em i liklik, na arapela em i bikpela.
Panu is richer than Met (Met has a little money and Panu has lots of money).	Met i gat liklik mani, na Panu i gat planti mani.

In the above example, *liklik* and *planti* are used comparatively. *Liklik* does not mean that Met has only a little money. It is small only in comparison to Panu's. In the same way, Panu's *planti* could be only a few cents more than Met's. Note:

Panu is taller than Met.	Panu i longpela, na Met i sotpela liklik.
--------------------------	---

Panu is taller, not necessarily tall; Met is shorter, not necessarily short.

With one statement:

Go to the office and get the shorter pencil (get the short pencil).	Yu go long ofis na <i>kisim sotpela pensil</i> .
Get the short pencil (the shortest).	Kisim sotpela pensil.

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Now note the use of *winim*, 'to win', 'surpass', in showing '-er' and '-est'. Here again there are two separate statements:

This table is stronger than this small table (wins over this small table and is strong).

Dispela tebol em i winim dispela liklik tebol, na em i strongpela.

Panu is richer than Met (Panu wins over Met and he has lots of money).

Panu i winim Met na em i gat planti mani.

This man who ran fastest, I want you to call him.

Dispela man i ran na i winim olgeta man, em mi laik bai yu singautim.

I am taller than you.

Mi winim yu na mi longpela.

This pencil is longer than the other pencil.

Dispela pensil em i winim arapela pensil na em i longpela.

They are the *best* teachers.

Ol i winim olgeta arapela tisa na ol i gutpela tisa.

It is a *strongest* table in this room.

Em i winim olgeta tebol i stap long dispela rum na em i strongpela.

Moa, *tumas* and *tru*, all of which mean 'very', may be used after the adjective or adverb to strengthen the comparison '-er' and the superlative '-est':

My fence is strong, but your fence is stronger (very strong).

Banis bilong mi em i strongpela. Tasol banis bilong yu em i strongpela moa.

... i strongpela tumas.

... i strongpela tru.

All our fences are strong, but your fence is the *strongest* (very strong).

Olgeta banis bilong mipela em i strongpela. Tasol banis bilong yu em i strongpela moa.

... strongpela tumas.

... strongpela tru.

For numerical and interrogative adverbs, see Numerals and Interrogatives respectively.

TESTING

Yu laik mi sindaun klostu long tebol na kaikai, a?

Ating mi mas pulimapim kerasin long olgeta lam?

Banis bilong yu em i strongpela moa?

Yu laik harim tok nating, a?

Sampela kaikai i stap yet long plet bilong yu. Ating yu no hangre tumas, a?

Husat i laik hatim wara na wasim olgeta plet na kap i gat doti?

Bai wanem pikinini i kaunim mani i stap yet long bokis?

Husat i kapsaitim kerasin long klos bilong mi na i bagarapim olgeta?

Husat i winim Met na em i gat planti mani?

Liklik pikinini i no inap long wokabaut stret, a?

Yu wasim plet, bai husat i brumim plua?

Ol i kaikai pinis, ol i mekim wanem wok long haus kuk?

Tudak i kamap, bai husat i laitim olgeta lam? Mama no papa?

Husat i gat sik nogut?

Oltaim oltaim wanpela man i helpim yu. Wanem nem bilong en?

Husat i larim pipia i stap long plua?

Mi mas putim hamas lam long tebol?

Yu kaunim yet olgeta pikinini?

Sapos yu paitim plet long hama, orait bai husat i ba'im arapela?

Husat i ran na i winim olgeta man?

Husat i harim papa i kam?

Ating yu laik brumim tebol long brum?

Sapos planti pipia bilong kaikai i stap antap long tebol, orait bai mi brumim long han bilong mi. Yu orait long dispela?

Husat i sindaun long sia i stap long kona?

Ating haus bilong yu em i bikpela na strongpela?

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Sapos ol dispela strongpela man ol i stap klostu long ol lapun, orait
ol i mas lukautim gut ol lapun na helpim ol, a?

Ol pikinini bilong yu ol i strongpela, a?

Husat i dring liklik kopi tasol?

Husat i gat haus em i bikpela moa?

Husat i brumim haus olgeta?

IX

CONVERSATION

all these knife whose, belong to whom Whose knives are these? (all these knives belong to whom?)	dispela olgeta naip bilong husat Dispela olgeta naip em bilong husat?
dog All the knives belong to Gogo. He is sitting outside with the dog.	dok Olgeta naip em bilong Gogo. Em i sindaun i stap ausait wantaim dok.
to get up Call him to get up and come. Papa, I've come.	kirap im Yu singautim em i kirap i kam. Papa, mi kam.
bed Why did you leave the knives on the bed? I forgot about the knives.	bet Bilong wanem yu larim olgeta naip i stap antap long bet? Mi lusim tingting long olgeta naip.
to lie down, sleep You did bad. If I lie down on the bed, the knives will cut me.	slip im Yu mekim pasin nogut. Sapos mi slip long bet, orait bai olgeta naip i katim mi.
to be sorry, mourn I am sorry. I will not do this (deed) again. I know it is 'dangerous'.	sori Mi sori. Bai mi no mekim dis- pela pasin gen. Mi save em i pasin nogut tru.

IX

All right. Why didn't you go to school today?

holiday

It is holiday. We do not go to school on a holiday. Tomorrow we shall return to school.

You don't go to school on a holiday, but you will work a little on a holiday, eh?

to show

All right, papa. Show me this little bit of work. I'll do it.

chicken, fowl, hen, rooster

chicken pen

to feed

Go to the chicken pen and feed the chickens.

egg

Do you want me to get the eggs too?

to nest

Yes. I also want you to count the hens that are nesting.

seven

Papa, I fed the chickens. Only seven chickens are nesting.

Did you count all the fowl?

nine

twenty-nine (two tens nine)

hen

Orait. Bilong wanem tude yu no i go long skul?

holide

Tude em i holide. Long holide mipela i no save go long skul. Tumora bai mipela i go bek long skul.

Long holide yu no i go long skul. Tasol ating bai yu wok liklik long holide, a?

soim

Orait, papa. Yu soim mi dispela liklik wok. Bai mi mekim.

kakaruk

banis kakaruk

givim kaikai

Yu go long banis kakaruk na givim kaikai long ol kakaruk.

kiau

Yu laik mi kisim kiau tu?

slip long kiau

Yes. Na mi laik yu kaunim olgeta kakaruk i slip long kiau.

seven, sevenpela, 7-pela

Papa, mi givim kaikai pinis long ol kakaruk. Sevenpela kakaruk tasol ol i slip long kiau.

Yu kaunim olgeta kakaruk pinis?

nain, nainpela, 9-pela

twenti nain (tupela ten nain)

kakaruk meri

Yes. I counted them all. You have two roosters and twenty-nine hens.

thirty-one (three tens one)
All the chickens 'number'
thirty-one, a?

to fasten, close, tie

Yes. I fastened the door of the chicken house. I'd like to go now to play with my dog.

Yes. Mi kaunim olgeta pinis. Yu gat tupela kakaruk man na twenti nain kakaruk meri.

teti wan (tripela ten wan)
Olgeta kakaruk ol inap teti wan, a?

pasim

Yes. Mi pasim pinis dua bilong banis kakaruk. Nau mi laik i go pilai wantaim dok bilong mi.

DISCUSSION

PRONOUNS. *Tupela* is basically 'two' (see Numerals). Related to that function, it also serves as pronouns 'they' and 'them':

two men

They (the two of them) went.

two knives

They (the two of them) are not sharp.

You want to see Met and Maskani?

Yes, I'd like to see them.

tupela man

Tupela i go.

tupela naip

Tupela i no gat sap.

Yu laik lukim Met wantaim Maskani?

Yes, mi laik lukim tupela.

Dispela haus em bilong tupela.

When the animate actors or objects total only two, *tupela* is used, not *ol*:

This man and his child left my village.

Dispela man wantaim pikinini bilong en tupela i lusim ples bilong mi.

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The two children do not want to work.	Tupela pikinini i no laik mekim wok.
He called out to Panu and Met, and they went to him.	Em i singautim Panu wantaim Met, na tupela i go long em.
Therefore Panu and Met (they: the two of them) called me.	Olsema na Panu na Met tupela i singautim mi.
Two men are staying in my house. I want you to look after them.	Tupela man i stap long haus bilong mi. Mi laik yu lukautim tupela.
Tanu has two sons. Their names are Tangi and Mon.	Tanu i gat tupela pikinini man. Nem bilong tupela em Tangi na Mon.
This man and his child left their village.	Dispela man na pikinini bilong en tupela i lusim ples bilong tupela.
You saw the two men, eh?	Yu lukim tupela man, a?
Yes I saw them.	Yes, mi lukim tupela.
	Yes, mi lukim.

Acting *tupela* may occur after pointer *em*:

The two pigs who spoiled my garden, <i>they</i> they bit my dog.	Tupela pik i bagarapim gaden bilong mi, em tupela i kaikaim dok bilong mi.
The two men who came to me, <i>they</i> they bought this house.	Tupela man i kam long mi, em tupela i baim dispela haus.
This man who ran away, he is the one they saw.	Dispela man i ranawe, em tupela i lukim.

Here is *tupela* referring back to a previous clause with which it is identified:

The two children who cried, they will not get some food.	Tupela pikinini i krai, bai tupela i no kisim sampela kaikai.
The two who acted in this fashion, they must go to jail.	Tupela i mekim dispela pasin, tupela i mas i go long kalabus.
The two men who went to Lae will look for work.	Tupela man i go long Lae, bai tupela i painim wok.

When the two actors are inanimate, *i* alone may be used or *tupela* or *dispela*. *i* alone is preferred:

One book and one axe are close to the door. Wanpela buk na wanpela akis *i* stap klostu long dua.

... *dispela* i stap klostu ...

... *tupela* i stap klostu ...

The axe and the knife fell and spoiled the floor and cut the child. Akis wantaim naip *i* pundaun na bagarapim plua na katim pikinini.

In the following, *dispela* falls into disrepute because of *dispela* at sentence-beginning ('Too many *dispela*')

This house and the kitchen (separate buildings) fell down. Dispela haus na haus kuk *i* pundaun.

Not: ... *tupela* i pundaun.

... *dispela* i pundaun.

With two inanimate objects, *tupela* or *dispela* may be used or only the *-im* form of the verb:

You saw two axes, eh? Yu lukim *tupela* akis, a?

Yes, I saw two. Yes, mi lukim *tupela*.

Yes, I saw them. Yes, mi lukim *dispela*.

Yes, I saw (it). Yes, mi lukim.

Two boxes fell and I saw them (I saw two boxes fall). *Tupela* bokis *i* pundaun, na mi lukim.

In the following illustration, where *tupela* is used in the first sentence, *dispela* is preferred as the object in the second:

I left two books on the table. Mi larim *tupela* buk *i* stap long tebol. Mi laik yu go kisim *dispela* *i* kam long mi.
I want you to bring them to me.

Na tupela i occurs before independent clauses, but it does not enjoy the frequency of *na em i* in that environment:

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Maskani and Met heard this talk, and they spoke to Panu, saying ...

Maskani wantaim Met tupela i harim dispela tok *na tupela i* tokim Panu, i spik ...

They got a spear and a knife and went to the bush.

Tupela i kisim spia na naip *na tupela i* go long bus.

Here *na* only and not *na tupela i* ('Too many *tupela*')

They taught the students and helped the women and looked after the children.

Tupela i skulim ol studen *na* helpim ol meri *na* lukautim ol pikinini.

Change of actor demands *na tupela i*, as does the switch from a clause showing condition to one showing action:

All the men called out to them and the two went to them.

Olgeta man ol i singautim tupela, *na tupela i* go long ol.

They are my friends and they helped me with food.

Tupela i pren bilong mi, *na* tupela i helpim mi long kaikai.

Like *em*, *tupela* permits *na i*:

These two men finished talking (decided) and gave good work to the two of us.

Dispela tupela man i toktok pinis *na i* givim gutpela wok long mitupela.

When the actions are closely related, *na* only is used:

They went to the bush and killed an animal.

Tupela i go long bus *na* kilim wanpela abus.

They got water from a drum and drank.

Tupela i kisim wara long dram *na* dring.

They truly understand how to build a big house and look after children and do the work of a teacher.

Tupela i save tru long wokim bikpela haus *na* lukautim ol pikinini *na* mekim wok tisa.

By way of reminder, when the animate actors or objects total more than two, *ol* is used:

One woman and two men worked Wanpela meri wantaim tupela

the garden, and I saw them.	man ol i wokim gaden, na mi lukim ol.
Three men along with one horse and two dogs (got) lost in the bush.	Tripela man wantaim wanpela hos na tupela dok ol i lus long bus.

For inanimate actors and objects over two, use *olgeta* or *dispela olgeta*:

This house and the kitchen and the store broke.	Dispela haus na haus kuk wantaim stua olgeta i bruk.
Two houses and one car and four bicycles spoiled in the big whirlwind. I saw them (all) and I cried.	Tupela haus na wanpela ka na fopela wilwil dispela olgeta i bagarap long bikpela raunwin. Mi lukim olgeta na mi krai.

VERBS. *Bai*, briefly mentioned in Lesson 3, is treated more fully here. As you know, it is a tense word meaning 'will', 'shall' and is not to be confused with *ken*, 'may', 'to be willing':

He will go.	Bai em i go.
He is willing to go.	Em i ken i go.

With some speakers the position of *bai* in relation to its actor dictates whether the actor is to be emphasized. That is, when *bai* appears before the actor, no emphasis is implied; after the actor, emphasis is implied:

He will not understand your talk.	Bai em i no save long tok bilong yu. Em bai i no save long tok bilong yu.
They must develop a good manner and we will like them.	Oi i mas mekim gutpela pasin, na bai mipela i laikim ol.
All my work will be successful.	Bai olgeta wok bilong mi em i kamap gutpela. Olgeta wok bilong mi bai em i kamap gutpela.
Panu will upset the boat.	Bai Panu i kapsaitim bot. Panu bai i kapsaitim bot.

IX

Note *laik* used with *bai*:

I want him to come.

Mi laik bai em i kam.

When the reflexive *yet* is used, the position of the acting pronoun is before *bai*:

He said to me, "I myself shall stay with you."

Em i tokim mi, i spik, "Mi yet bai i stap wantaim yu."

He himself will stay with you.

... "Mi yet bai mi stap wantaim yu."

Em yet bai i stap wantaim yu.

When the acting phrase is a long one, some speakers do not prefer *bai* at the beginning. Both of the following sentences, however, are satisfactory:

All my children and I shall go to market.

Mi wantaim olgeta pikinini bilong mi bai mipela i go long maket.

Bai mi wantaim olgeta pikinini bilong mi mipela i go long maket.

Two or more *bai* occur in a series. The second *bai* in the last example may be omitted, and its omission is preferred:

Today you will help me and tomorrow I shall help you.

Tude bai yu helpim mi, na tomora bai mi helpim yu.

You want me to sit down and Panu to walk about, eh?

Yu laik bai mi sindaun na *bai* Panu i wokabaut, a?

Bai is used to show future condition:

He will be a teacher.

Bai em i stap tisa.

Bai em i kamap tisa.

All the children will be tall men.

Bai olgeta pikinini ol i kamap longpela man.

He himself will be a storekeeper.

Em yet bai i stap stuakipa.

CONNECTIVES. Other connectives you have met or will soon meet are *no* (or *o*), *tasol*, *orait*, *inap*, *olsem*, *sapos*, *nogut*:

Did you rest or work?	Yu malolo no yu mekim wok?
Do you want to go or stay here?	Yu laik i go o yu laik i stap hia?
You may go by car or by plane.	Yu ken i go long ka no long balus.
I shall cook these sweet potatoes, but I shall not eat them.	Bai mi kukim dispela kaukau, tasol bai mi no kaikai.
I may not go. But my brother will go.	Mi no ken i go. Tasol brata bilong mi bai em i go.
Suppose Panu does not come. All right, you may do his work.	Sapos Panu i no kam, orait yu ken mekim wok bilong en.
And so that you know how to read well, I shall sit close to you and help you.	Na bilong yu save rit gut, orait bai mi sindaun klostu long yu na mi helpim yu.
I shall stay with him until Monday.	Bai mi stap wantaim em i go inap long Mande.
I worked until daybreak.	Mi wok i go inap long tulait.
I gave medicine to the patient until he got up and walked.	Mi givim marasin long sikman i go inap long taim em i kirap na wokabaut.
I cooked the food until about 12 o'clock.	Mi kukim kaikai i go inap long twelv klok.
Do as papa (did, does, etc.).	Mekim olsem papa.
He is (as) strong as a big man.	Em i strong olsem bikpela man
If you do not learn to read and write, you will be unable to get a good job.	Sapos yu no kisim save long rit na rait, orait bai yu no inap kisim gutpela wok.
Help the elder lest he get lost in the bush.	Helpim lapun. Nogut em i lus long bus.

TESTING

Mi gat kiau wantaim kakaruk. Yu laik kaikai?

Em bai i soim yu bet bilong mi, a?

Mi painim dispela naip. Em bilong husat?

Em i katim han bilong en long naip. Dispela naip em bilong husat?

Kakaruk meri tasol i slip long kiau, a?

Mi toktok wantaim Babaku na papa bilong en. Yu save tupela?

Bai husat i paitim tripela man?

Gogo i sindaun we?

Tude ol i no go long skul. Bilong wanem? Em i holide?

Yu kaunim pinis olgeta kiau i stap long baket, a?

Papa bilong mi wantaim papa bilong yutupela i givim kaikai long dok bilong yumi tupela. Em i gutpela pasin, a?

Dispela banis kakaruk wantaim haus kuk na haus bilong yu em yu yet wokim, a?

Bai husat i kamap bos bilong mani?

Husat i larim tupela kiau i stap insait long banis kakaruk?

Yu laik bai mi soim em teti wan kakaruk i slip long kiau?

Tupela samting i stap antap long tebol. Ating dispela em i gutpela samting, a?

Yu laik bai ol i go pasim banis kakaruk?

Em i givim kaikai long kakaruk no long dok?

Ating yu stap wantaim Babaku i go inap long tudak, a?

Olsem wanem na yu lusim tingting long pasim dua bilong banis?

Em i lukim tupela kiau, a?

Yu yet bai yu singautim em?

Ol i no pasim dua bilong banis, na sevenpela kakaruk ol i ranawe. Em i pasin nogut, a?

Ating em i stap hia inap long nainpela mun?

Long apinun bai mipela i ken i go pilai wantaim dok bilong mipela?



CONVERSATION

rain	ren
rainy season	taim bilong ren
Now is the time of the rains.	Nau taim bilong ren i kam.
mountain	maunten
Soon a lot of rain will pour (come) down all the mountains.	I no longtaim bai bikpela ren i kam daun long olgeta maunten.
current, flood	tait
to run	ran im
river	riva, wara
be full	pulap im
stream, ditch	baret
The current will run strong and all rivers and streams will be full.	Bai tait i ran strong na olgeta riva na baret i pulap.
A big flood is 'dangerous'.	Bikpela tait em i samting nogut.
high water, flood-tide	haiwara
to be afraid, to fear	pret im
to cross over	brukim
At the time of high water, we are afraid to cross the river.	Long taim bilong haiwara, yumi save pret long brukim wara.
to drown	lus long wara
Every year some men drown.	Olgeta yia sampela man ol i save lus long wara.
'say', 'saying': introduces a quotation	spik

X

canoe, outrigger canoe

At the time of the big floods
I talk to my wife and children
and say, "You must not cross
the river in a canoe."

to obey

Do they obey you?

to die, be unconscious

to die (*dai pinis* precludes the
possibility of being unconscious
or in a fainting spell)

Yes. They do not want to die.

to pull, drag

to paddle, row

The current can pull a canoe
and upset it.

to swim, float

straight

A person cannot swim straight
(across) in high water. The
current is very strong.

to break

a bridge, wharf

A big flood breaks many
bridges.

When the high water is over, all
the men must build the bridges
again.

last year

old person, elder

to try

to jump

kanu

Taim bilong bikpela tait mi
tokim meri bilong mi wantaim
ol pikinini na mi spik, "Yupela
i no ken brukim riva long
kanu."

harim tok

Oi i save harim tok bilong yu?

dai

dai pinis

Yes. Oi i no laik i dai.

pul im

pul long

Tait inap pulim kanu na
kapsaitim.

swim im

stret, stretpela

Man i no inap long swim stret
long haiwara. Tait em i
strong tumas.

bruk im

bris

Bikpela tait i save brukim planti
bris.

Haiwara i pinis, orait olgeta
man ol i mas wokim olgeta
bris gen.

las yia

lapun

traim

kalap im

Last year one old fellow tried
to jump across a stream.

He jumped in vain, eh?
(He tried and was unable, eh?)

to jump down
to rescue him

Yes. He was not strong enough
to jump over the stream and he
went into the water. Therefore
I jumped down in the water and
rescued him.

to send word, send news
family
brother, sibling of the same sex
heart, mind, belly, stomach, seat
of emotions

quietly, softly, gently
relief, joy

to thank

I sent word to the old one's
family. His brother came to
me in a hurry and saw the old
one walking about. He was
very happy and talked to me,
saying, "The word you sent me
gave me relief, and I thank
you."

Long las yia wanpela lapun i
traim kalapim baret.

Ating em i traim na em i no
inap, a?

kalap i go daun
helpim em bilong i no ken lus

Yes. Em i no gat strong bilong
kalapim baret, na em i go daun
long wara. Olsem na mi kalap
i go daun long wara na mi
helpim em bilong em i no ken
lus.

salim tok i go
famili
brata
bel

isi
bel isi

tenkyu long

Mi salim tok i go long famili
bilong lapun. Na kwiktam
brata bilong lapun em i kam
long mi na i lukim lapun i
wokabout i stap. Na em i
amamas tumas na i tokim mi,
i spik, "Yu salim tok long mi,
na dispela tok i mekim bel isi
long mi. Na mi tenkyu long
yu."

DISCUSSION

PRONOUN *tupela* continued. When used to introduce definition
or condition, *tupela* follows the pattern of the other pronouns. And
like *em*, *tupela* may refer to animate or inanimate objects:

X

He (it) is strong.

They are good.

You are only children.

The two (books) are big.

They are (of) one language.

Panu and Met are (of) one tribe.

I like these two children.

They are like my brothers.

I will not buy two axes for you.

They are not strong.

Em i strongpela.

Ol i gutpela.

Yupela i pikinini tasol.

Tupela i bikpela.

Tupela i wantok.

Panu na Met tupela i wanlain.

Mi laikim dispela tupela

pikinini. Tupela i olsem brata
bilong mi.

Bai mi no baim tupela akis

bilong yu. Tupela i no
strongpela.

With two inanimates, *em* may be substituted for *tupela*:

The doctor gave me two kinds of
medicine. They are (it is)
good.

... They are good.

High water broke two bridges.
Therefore now they are (it is)
destroyed.

Throw away your two axes.
They are (it is) old.

The two roads that go to Madang
are good.

My axe and Met's axe are strong.

This house and the kitchen are
forbidden to the small children.

His face and body are all right.

Your face and body are all right.

Dokta i givim mi tupela kain
marasin. Em i gutpela.

... Tupela i gutpela.

Haiwara i brukim tupela bris.
Olsem na nau em i bagarap.

Tromoi tupela akis bilong yu.
Em i olupela.

Tupela rot i go long Madang em
i gutpela.

Akis bilong mi na akis bilong
Met em i strongpela.

Dispela haus na haus kuk em i
tambu long ol liklik pikinini.

Pes na bodi bilong en em i
gutpela.

Pes na bodi bilong en i gutpela.

Pes na bodi bilong yu em i
gutpela.

In showing condition after an animate noun following *tupela*, *i* only is used:

The two children are orphans.	Tupela pikinini i wanpis.
They are school boys.	Tupela i skulboi.
These two men are doctors.	Dispela tupela man i dokta.
The two women are all right.	Tupela meri i orait.
The two pigs are big.	Tupela pik i bikpela.
The two children are like my children.	Tupela pikinini i olsem pikinini bilong mi.

When *tupela* is followed by an inanimate noun, the preference is less clear-cut. I suggest using *i* only, but you will hear *em i*:

The two trees are young.	Tupela diwai i yangpela.
The two bridges are strong.	Tupela bris i strongpela.
The two roads are all right.	Tupela rot i orait.
The two typewriters are old.	Tupela taiprait em i olpela.

You have noted the use of *wantaim* or *na* as the connectives of two nouns. Some speakers use *tupela* in this environment, probably reflecting their vernacular, but others reject it:

They called Panu and Met.	Oi i singautim Panu wantaim Met. ... Panu tupela Met.
Babaku and Maskani conversed.	Babaku na Maskani tupela i toktok. Babaku tupela Maskani i toktok.

KEN vs INAP. New Guinea Pidgin has borrowed heavily from English, but it does not always give the borrowed word its English meaning. *Ken*, for example, does not mean 'can' with the idea of ability, but 'may', permission. It also means 'willing':

Papa, I want to go and buy a comb. May I go to the store?	Papa, mi laik i go baim wanpela kom. Mi ken i go long stua?
---	---

X

Yes, you may go.

Yes, yu ken i go.

Are you willing to work for two more hours?

Yu ken wok tupela aua moa?

No ken is used in a negative reply to a *mas* question; *no mas* is not used:

I must go, eh?

Mi mas i go, a?

No. You 'need not' go.

Nogat. Yu no ken i go.

Inap means 'able', 'can', 'to be suitable':

Is he able to drive a car?

Em inap long draivim ka?

No. He is unable.

Nogat. Em i no inap.

Is it suitable for you?

Em inap long yu?

This meat stinks. Therefore it is not suitable for me to eat.

Dispela mit i sting. Olsem na em i no inap long mi kaikai.

Two children are not old enough (the years are not sufficient) to go to school.

Yia bilong tupela pikinini em i no inap bilong tupela i go long skul.

Inap also means 'enough', 'sufficient', with the related meaning of 'to fit':

It is enough.

Em inap.

This food is not enough for you and me.

Dispela kaikai em i no inap long yumi tupela.

This hat does not fit my head.

Dispela hat em i no inap long het bilong mi.

The house is (big) enough for ten men to sleep.

Dispela haus em inap long tenpela man i slip.

Inap also means 'until', 'up to', and it functions as a verb meaning 'to give sufficiently' and 'to satisfy':

He did the work until the time of gardening ended.

Em i mekim dispela wok i go inap long taim bilong wok gaden i pinis.

They will be your helpers until they die.

The famine lasted for 36 years.

He did not 'give' sufficient money to all the workmen.

They 'gave' sufficient things to help us.

Bai ol i stap helpim bilong yupela i go inap long ol i dai.

Taim hangre i stap i go inap long teti sikis yia.

Taim bilong hangre ...

Em i no inapim mani long olgeta wokman.

Ol inapim olgeta samting bilong helpim mipela.

Inap is used in showing time:

They were teachers at Nobonob for four years. Later they were teachers at Lae and Port Moresby for eight years more. Therefore they were teachers for twelve years.

Ol i stap tisa long Nobonob inap fopela yia. Na bihain ol i stap tisa long Lae na Port Moresby inap etpela yia moa. Olsem na ol i stap tisa inap twelvpela yia olgeta.

NUMERALS in New Guinea Pidgin are far less difficult than numerals in the vernacular languages.

You know the cardinal numbers (used in simple counting) from one to ten. They are directly from the English and have two forms: stem (*wan*) and stem plus *-pela* (*wanpela*). From eleven to ninety-nine they may derive directly from their own arithmetical formular or take over the English word completely:

11	one ten one	wanpela ten wan	eleven
12	one ten two	wanpela ten tu	twelv
19	one ten nine	wanpela ten nain	naintin
20	two tens	tupela ten	twenti
21	two tens one	tupela ten wan	twenti wan
30	three tens	tripela ten	teti
45	four tens five	fopela ten faiv	foti faiv
66	six tens six	sikispela ten sikis	sikisti sikis
99	nine tens nine	nainpela ten nain	nainti nain
200	tu handet		

X

315 tri handet wanpela ten faiv
1000 wan tausen
7642 seven tausen sikis handet fopela ten tu

When counting, *-pela* is omitted:

wan tu tri foa faiv sikis seven et nain ten

From 11 on, the formula previously shown is employed:

wanpela ten wanpela ten tri
wanpela ten tu wanpela ten foa, etc.

Or the straight English form may be used:

eleven twelv tetin fotin, etc.

As adjectives, the cardinal numerals precede the noun, and from 1 - 12 they suffix *-pela*:

The woman has given birth to four children. Meri i karim fopela pikinini.

I shall buy 19 shirts. Bai mi baim naintin siot.

-pela is also used when the cardinal functions as a predicate adjective or as a noun:

How many men came to help me? Hamas man ol i kam bilong helpim mi?

They are four. Ol i fopela.

Four. Fopela.

They are four men. Ol i fopela man.

Eight stayed here. Etpela i stap hia.

Fourteen went to town. Wanpela ten foa (fotin) i go long taun.

Three (men) lined up and left. Tripela ol i lain i go.

The suffix is omitted when the cardinal describes money, distance, when it refers to the day of the month or the hour of the day, and when it is involved in an arithmetic problem:

tu dola	ten klok
foa sens	twelv klok stret (exactly 12)
tri fit	nain teti (9:30)
Oktoba wan	faiv minit pas et (8:05)
Februeri twenti wan	teti faiv i lusim wan klok (1:35)
Me (May) sikis	twenti faiv tu tu klok (1:35)
	teti faiv pas wan (1:35)
Nine divided by three is three.	Brukim nain long tri, na em i kamap tri.
How much is ten times five?	Ten taims faiv em i hamas?
Six and four and nine are nineteen.	Sikis na foa na nain em i wanpela ten nain (naintin).

TESTING

Long taim bilong ren dispela tupela riva i bikpela, a?

Haiwara i brukim tupela bris i stap klostu long ples bilong mi, a?

Ating dispela tupela man i save pul long kanu?

Tupela maunten i bikpela, a?

Bikpela tait em inap brukim bris olgeta, a?

Lapun inap i kam daun long maunten klostu long bikpela wara?

Bikpela tait i bagarapim kanu bilong yu, a? Nau yu no inap brukim wara long dispela.

Dispela kanu i no ken kapsait. Em inap long meri, a?

Lukim dispela haiwara. Em i strongpela tru. Kanu bilong yu em inap long brukim dispela haiwara?

Wanpela man tasol i no gat twelvpela kanu. Hamas kanu i stap long olgeta famili bilong yu?

X

Nau bikpela tait i kam, na planti meri ol i pret long wokabout long kanu. Yu amamas long dispela?

Olsem wanem na yu pret long brukim haiwara?

Las yia yu go daun long wara, na wanpela man i helpim yu bilong yu no ken lus. Mi laik yu kolim nem bilong dispela man.

Babaku i no inapim kaikai long yupela, a?

Yu mas i go long wanem taim? Long wan klok no tu klok?

Ating nau yu no inap kalapim baret?

Pikinini i no laik i dai long wara. Olsem na em i harim tok bilong yu, a?

Dispela wok yu mekim bilong kisim save long tok Pisin, em i mekim bel isi long yu?

Mi laik brukim wara. Tasol bris i bruk, na kanu bilong mi i bagarap. Mi ken kisim kanu bilong yu na pul i go?

Mi mas i go lukautim ol pikinini, a?

Nau tait i ran strong, na olgeta meri ol i pret long brukim wara. Yu tu yu pret long brukim?

Wanem nem bilong dispela samting i ran strong na pulapim olgeta baret?

Yu laik traim kanu bilong mi?

Dispela kanu em i bikpela. Ating strongpela tait inap long pulim dispela na kapsaitim?

Brukim fiftin long faiv, na em i kamap foa, a?

CONVERSATION

a hoe	baira
shoulder	sol
to greet	givim gude
One day a tall man came to our village. He carried a hoe on his shoulder, and we greeted him.	Long wanpela de wanpela long-pela man i kam long ples bilong mipela. Em i karim baira long sol bilong en, na mipela i givim gude long em.
villager, countryman	man bilong ples
Was he a villager?	Em i man bilong ples?
waistcloth, wrap-around	laplap
Yes. He was a villager. He wore only a waistcloth. He did not have a shirt.	Yes. Em i man bilong ples. Em i pasim laplap tasol, na em i no gat siot.
to hold	holim
matchete, bush knife, cutlass	busnaip
Did he have (hold) a matchete?	Em i holim busnaip?
No. He carried only a hoe.	Nogat. Em i karim baira tasol.
What did he say to you?	Em i mekim wanem tok long yu?
to work for money	wok mani
He talked to me, saying, "I want to work for money. I do not have a shirt and food and house. Therefore, can I (am I able to) get work here?"	Em i tokim mi, i spik, "Mi laik wok mani. Mi no gat siot na kaikai na haus. Olsem na mi inap kisim wok hia?"
to answer	bekim tok

XI

And how did you answer?

hard work, difficult

You know that we have a big garden. My brother and father are unable to do hard work.

Yes, I know that your brother fell and hurt his leg and your father is not strong.

to hoe

to laugh

Yes, you are right (you talk straight). Therefore I asked the tall man, "Are you able to properly hoe a big garden?" But he laughed and answered me like this: "Look at my two hands and legs. I am a very strong man."

You gave him work in the garden, eh?

Yes. I gave him work and a place to sleep and food. Therefore he was pleased and thanked us.

Good. Now you have one man to help you.

True. In the morning he came and rapped on the door and called me and said, "Now it is time (the time has come up) for us to go to the garden and you show me my work."

Na yu bekim tok olsem wanem?

hatwok

Yu save mipela i gat bikpela gaden. Brata wantaim papa bilong mi tupela i no inap long mekim hatwok.

Yes, mi save long brata bilong yu em i pundaun na bagarapim lek bilong en, na papa bilong yu em i no gat strong tu.

bairaim

lap

Yes, yu tok stret. Olsem na mi askim longpela man, "Yu inap long bairaim gut graun long bikpela gaden?" Tasol em i lap na i bekim tok olsem: "Yu lukim tupela han na tupela lek bilong mi. Mi strongpela man tru."

Yu givim em wok long gaden, a?

Yes. Mi givim wok long em na ples bilong slip wantaim kaikai. Olsem na em i amamas na givim tenkyu long mipela.

Gutpela. Nau yupela i gat wanpela man bilong helpim yupela.

Tru. Long moningtaim em i kam long haus bilong mi na paitim dua na singautim mi na i tok, "Nau taim i kamap bilong yumi tupela i go long gaden, na yu soim mi wok bai mi mekim."

to believe	bilip im
That's true? I cannot believe this talk you are making.	I tru? Mi no bilipim dispela tok yu mekim nau.
to be cross, angry	kros im
At first I was a bit cross. But I knew he was a good person for me. (And) I got up and went to the garden with him.	Pastaim mi kros liklik. Tasol mi save em i gutpela man long mi. Na mi kirap i go long gaden wantaim em.
How (what) did you tell him?	Yu tokim em olsem wanem?
bush	bus
road	rot
to catch the breath, take a breather	kisim win
I talked to him like this: "All right. I'm getting up now. But first I want to eat." He replied: "No. I have a little food. So you and I walk to the garden. During this time we can eat." You know that the bush road that goes to my garden is not big. So I went ahead and showed him the road. (And) he said to me, "Boss, you are walking very slow." So I hurried. 'When' we reached the garden, I took a breather (caught my breath).	Mi tokim em olsem; "Orait. Nau mi kirap. Tasol pastaim mi laik kaikai." Em i bekim tok bilong mi, i spik: "Nogat. Mi gat liklik kaikai. Olsem na yumi tupela i wokabaut i go long gaden. Long dispela taim bai yumi tupela i ken kaikai." Yu save rot i go long gaden bilong mi em i no bikpela. Olsem na mi go pas na mi soim em long rot. Na em i tokim mi, i spik: "Bos, yu wokabaut isi isi tumas." Olsem na mi go hariap. Mitupela i kamap long gaden, na mi kisim win.

DISCUSSION

PRONOUNS. You have seen *em*, *ol*, and *tupela* as actors and objects. Each was treated separately because each possesses methods of functioning peculiar to itself. Here you will become acquainted with *mi*, *yu*, *yumi*, *mipela*, *yupela*, *yumi tupela*, *mitupela*, and *yutupela*, all of which I shall refer to as the 'other pronouns'.

XI

back to an actor or object in a previous word, phrase, or clause; then that actor or object followed pointer *em* as an object:

<p>The three men who ran away, they are the ones we saw (them).</p>	<p>Tripela man i ranawe, <i>em</i> mi lukim ol.</p>
---	---

<p>All the talk Panu made, that is what they will follow (it).</p>	<p>Olgeta tok Panu i mekim, <i>em</i> bai ol i bihainim.</p>
--	--

Also in the discussion of *em* you noted that acting *em* appears after the relative clause with which it is identified:

<p>This child who has eaten (he) must not cry.</p>	<p>Dispela pikinini i kaikai pinis <i>em</i> i no ken krai.</p>
--	---

<p>A man who does not garden (he) will not be permitted to eat.</p>	<p>Man i no wokim gaden <i>em</i> i no ken kaikai.</p>
---	--

Now note that the 'other pronouns' may function after pointer *em*; they may also function as actors after a relative pronoun clause with which they are identified:

<p>This man who ran away, he is the one we saw.</p>	<p>Dispela man i ranawe, <i>em</i> <i>mipela</i> i lukim.</p>
---	---

<p>All the clothes that got dirty, 'they' are the ones you must launder.</p>	<p>Olgeta klos i gat doti, <i>em yupela</i> i mas wasim.</p>
--	--

<p>You children who have eaten (you) must not cry.</p>	<p><i>Yupela</i> pikinini i kaikai pinis, <i>yupela i</i> no ken krai.</p>
--	--

<p>We who did not plant a garden (we) could not find food.</p>	<p><i>Mipela</i> i no wokim gaden, <i>mipela</i> i no inap painim kaikai.</p>
--	---

The discussion of *em* also showed that *em* is frequently omitted after connective *na* and only *na i* is employed:

<p>Tanu started a fight and defeated them.</p>	<p>Tanu i kirapim pait <i>na i</i> daunim ol.</p>
--	---

<p>One man stood up and walked about too.</p>	<p>Wanpela man i sanap <i>na i</i> wokabaut tu.</p>
---	---

This is not the case with the 'other pronouns'. I strongly suggest that you not permit *na i* to carry the burden of *na mipela i*, etc. Thus the pattern of these acting pronouns is *na* pronoun *i* for second and subsequent independent clauses:

He liked the students and taught them well.	Em i laikim ol studen na i skulim ol gut.
We liked the students and (we) taught them well.	Mipela i laikim ol studen na mipela i skulim ol gut.
Met saw a big animal and ran to the house.	Met i lukim bikpela abus na i ran i go long haus.
We saw a big animal and (we) ran to the house.	Mipela i lukim bikpela abus na mipela i ran i go long haus.
He stood up and walked about too.	Em i sanap na i wokabaut tu.
We stood up and (we) walked about too.	Mipela i sanap na mipela i wokabaut tu.
He talked thus and returned.	Em i tok olsem na i go bek.
I talked thus and (I) returned.	Mi tok olsem na mi go bek.
We talked thus and we returned.	Yumi tok olsem na yumi go bek.
You sharpened all their axes and added a room to Met's kitchen.	Yupela i sapim olgeta akis bilong ol na yupela i skruim wanpela rum long haus kuk bilong Met.

Before words like *tok*, *krai*, which may also function as a noun, the 'other pronouns' are used:

He stood and talked.	Em i sanap na i tok.
I stood and (I) talked.	Mi sanap na mi tok.
Panu heard the teacher's words and thought ...	Panu i harim tok bilong tisa na i tingting ...
We heard the teachers's words and (we) thought ...	Mipela i harim tok bilong tisa na mipela i tingting ...

XI

There are at least two procedures to show the best or most important, the second best or second most important, the third best or third most important. The first procedure is to use *nambawan*, *nambatu*, *nambatri* as one word and give each an added stress on its last syllable:

Pig is the best food for me.	Pik em i nambawan kaikai bilong mi.
It is their favorite song.	Em i nambawan song bilong ol.
He is 'second in charge' in this office.	Em i nambatu man long dispela ofis.

The second procedure is to use *namba wan*, *namba tu*, *namba tri* as separate words as noted earlier and depend upon context to determine meaning:

This small child is the 'apple of my eye'. Thus he is my favorite.	Dispela liklik pikinini em i lewa bilong mi. Olsem na em i namba wan bilong mi.
I like this song very much. It is my favorite.	Mi laikim dispela song tumas. Em i namba wan bilong mi.
He is my third child, but he is my best (favorite).	Em i namba tri pikinini bilong mi. Tasol em i namba wan long laik bilong mi.

There are other words to indicate 'first'. They are *pastaim*, *paslain*, *pas*:

First I helped the child. Next I helped his mother.	Pastaim mi helpim pikinini. Bihain mi helpim mama bilong en.
The tall man went first (in a line with others).	Longpela man i go paslain.
He ran ahead.	Em i ran i go pas.

WORD- and PHRASE-FORMATION in New Guinea Pidgin are important, charming and easy to master. Word-formation consists of suffixation (adding something to the end of the word), joining of words, and reduplication (repeating part or all of a word).

Suffixation is limited to *im*, *ap*, and *pela*:

tokim brukim kukim wasim kirapim

You know the purpose of *-im* — to create a verb transitive:

The cup broke. Kap i bruk.

I broke the cup. Mi brukim kap.

You have note a few words wherein *-im-* is simply a part of the verb's stem, the second is the transitivizer: *litimap -im*, *pulimap -im*:

The hurricane lifted the house. Bikpela win i litimapim haus.
 Fill the bucket with water. Pulimapim wara long baket.

-ap does not stand alone, and it may be considered a suffix. It is added to *go*, *kam* — *goap*, *kamap* — and both may suffix *im*. *ap* is also a part of the stem of words like *hariap*, *sanap*, which may also take *im*:

You know *-pela* well:

yupela strongpela tenpela nupela

Word-joining is a common pattern of word-formation, and the results are interesting. These compounds have only one major stress, which is usually on the first syllable. And in most cases the second part of the compound depends on the first part:

numeral + noun:	wantok, wanwok
adjective + noun:	waitskin, sikman
verb + noun:	saveman, kukboi, wasmama
noun + noun:	loliwara, manmeri, mauswara
verb + verb:	luksave

And note pronoun + numerals + *pela*: mitupela

Bilong wanem olgeta man i laik wok mani?

Olsem wanem na Babaku i amamas na givim tenkyu long yu?

Pastaim yu laik kaikai no mekim wok long gaden?

Husat i wokabaut isi isi tumas? Man i kam bilong wok mani no bos bilong en?

Mi wantaim yupela yumi kros liklik long bos, a?

Husat i pasim laplap tasol, na em i no gat siot?

Wanpela man i tokim mi, i spik, "Olsem wanem na yu no inap mekim hatwok?" Mi mas bekim dispela tok olsem wanem?

Yu bos bilong mi, na yu kam bilong lukim wok mi mekim. Yu laikim?

Twenti pikinini man ol i stap long namba wan ples. Hamas pikinini meri ol i stap?

Husat i lusim ples bilong en na i wokabaut i go i go na i lus?

CONVERSATION

- Did you do very hard work? Yupela i mekim hatwok tru?
- sunset, dusk apinun tru
- to continue skruim . . . i go
- Yes. The two of us worked
(and) worked until afternoon.
At sunset he looked at me and
said, "Now you are very tired.
Go back to your house and I'll
continue the work."
- Yes. Mitupela i wok wok i go
inap long apinun. Long apinun
tru em i lukim mi na i tok, "Nau
yu les tumas. Yu go bek long
haus bilong yu, na bai mi
skruim wok i go."
- to obey bihainim tok
- workman wokman
- Did you obey your workman, eh? Yu bihainim tok bilong wokman
bilong yu, a?
- to pick up something, left
something. litimapim
- Yes. I obeyed, and I picked up
my hoe and put it on my
shoulder. But the workman
took the hoe from me and
said, "I'll carry it."
- Yes, mi bihainim na mi litimapim
baira bilong mi na putim long
sol bilong mi. Tasol wokman
i kisim baira long sol bilong mi
na i tok olsem, "Bai mi karim."
- you alone, only you yu wanpela
- You alone went, eh? Yu wanpela i go, a?
- wild pig welpik
- to kill kilim
- Yes. I went alone, and I
returned to my house. My
wife said to me, "I was afraid
a bit. I thought you had fallen
- Yes. Mi wanpela i go na mi
kamap long haus bilong mi.
Na meri bilong mi i tokim mi
olsem, "Mi bin pret liklik. Mi

XII

We are eight.

Mipela i etpela.

You and I are tall.

Yumi tupela i longpela.

Plurals among the 'other pronouns' perform a limited service as modifiers. The combination may serve as actor or object:

You teachers must go.

Yupela tisa i mas i go.

We teachers must go.

Mipela tisa i mas i go.

Which two Americans must go to town?

Wanem tupela Amerika i mas i go long taun?

We two Americans must go to town.

Mitupela Amerika i mas i go long taun.

You two Americans must go to town.

Yutupela Amerika i mas i go long taun.

We New Guineans like to get a lot of rain.

Mipela Niugini i laik kisim planti ren.

You two Australians want to go to town, eh?

Yutupela Australia i laik i go long taun, a?

He saw you Germans.

Em i lukim yupela Jeman.

They want to work like you two doctors.

Oi i laik mekim wok olsem yutupela dokta.

At the market he conversed with you New Guineans.

Long maket em i toktok wantaim yupela Niugini.

Among you six, one must come.

Namel long yupela sikispela wanpela i mas i kam.

If some of you go to town you will not be able to garden.

Sapos yupela sampela i go long taun, orait bai yupela i no inap wokim gaden.

All of you want to become doctors, eh?

Yupela olgeta i laik kamap dokta, a?

All of us are pleased with him.

Mipela olgeta i amamas long em.

Joy can be with you children.

Amamas i ken i stap wantaim yupela pikinini.

A brief intrusion here:

(From) among you, one must come.

Namel long yupela, wanpela i mas i kam.

Not: One of you come.

Yupela wanpela i kam.

In this environment, a double use of the 'other pronouns' is permitted for strong emphasis when they serve as actors; otherwise a single use is preferred:

We New Guineans (we) want to go to visit your country.

Mipela Niugini *mipela* i laik i go lukim kantri bilong yu.

All of you (you) are pleased with him.

Yupela olgeta *yupela* i amamas long em.

All of us (we) want to become teachers.

Mipela olgeta *mipela* i laik kamap tisa.

Now for the 'zero pronouns', i.e., the relative pronouns that are not there. As you know, the acting relatives 'who', 'that', etc. do not occur in New Guinea Pidgin. In the discussion of *em*, you saw that pointer *em* serves to indicate the relative quality of the preceding clause:

This man ran away.

Dispela man i ranawe.

This man who ran away, he is the one I saw.

Dispela man i ranawe, em mi lukim.

In the following sets of examples, note the non-relative sentence which appears first. The second sentence converts the first into a relative clause by following it with a clause beginning with pointer *em*. The third sentence shows the relative clause at sentence-end. Of the last two sentences in each set, the first is preferred:

This fish does not have scales.

Dispela pis i no gat grile.

This fish 'that' did not have scales, that is the one that mama fried.

Dispela pis i no gat grile, em mama i praim.

Mama fried this fish 'that' did not have scales.

Mama i praim dispela pis i no gat grile.

All the clothes got dirty.

Olgeta klos i gat doti.

XII

All the clothes 'that' are dirty, they are the ones that mama laundered.	Olgeta klos i gat doti, em mama i wasim olgeta.
Mama laundered all the clothes 'that' got dirty.	Mama i wasim olgeta klos i gat doti.
This man came to town.	Dispela man i kam long taun.
This man 'who' came to town, he is the one who I'd like to see.	Dispela man i kam long taun, em mi laik lukim.
I'd like to see this man 'who' came to town.	Mi laik lukim dispela man i kam long taun.
The patient went to the hospital.	Sikman i go long haus sik.
The patient 'who' went to the hospital, he is the one they want to help.	Sikman i go long haus sik, em ol i laik helpim.
They want to help the sickman 'who' went to the hospital.	Ol i laik helpim sikman i go long haus sik.
These women are my sisters.	Dispela ol meri ol i susa bilong mi.
These women 'who' are my sisters, they are the ones I heard talked about.	Dispela ol meri i susa bilong mi, em mi harim tok long ol.
I heard talk about these women 'who' are my sisters.	Mi harim tok long dispela ol meri i susa bilong mi.
The road goes to Lae.	Rot i go long Lae.
The road 'that' goes to Lae, that is the one they know.	Rot i go long Lae, em ol i save.
They know the road that goes to Lae.	Ol i save rot i go long Lae.

In the discussion of *em* you also saw that acting pronoun *em* appears after the clause with which it is identified. Here again *em* has converted a statement into a relative clause:

This child has eaten.	Dispela pikinini i kaikai pinis.
This child 'who' has not eaten (he) must not cry.	Dispela pikinini i kaikai pinis <i>em</i> i no ken krai.

The man cut two trees with my
axe.

Man i katim tupela diwai long
akis bilong mi.

The man 'who' cut two trees
with my axe (he) is a good
friend of mine.

Man i katim tupela diwai long
akis bilong mi *em* i gutpela
pren bilong mi.

The other acting pronouns perform like *em*. Here pointer *em* may appear before the pronoun:

We have bathed already.

Mipela i waswas pinis.

We 'who' have already bathed
(we) would like to wear clean
clothes.

Mipela i waswas pinis *mipela*
i laik putim klinpela klos.

... it is we who would like ...

... *em* mipela i laik ...

All the men are short of food.

Olgeta man ol i sot long kaikai.

All the men 'who' are short of
food (they) must go to my
garden and get some sweet
potatoes.

Olgeta man i sot long kaikai *ol*
i mas i go long gaden bilong mi
na kisim sampela kaukau.

We four worked well.

Mipela fopela i wok gut pinis.

We four 'who' worked well (we)
got extra pay.

Mipela fopela i wok gut pinis
mipela i kisim sampela pe moa.

All these people came to work
in my garden.

Dispela olgeta manmeri ol i
kam bilong wokim gaden bilong
mi.

All these people 'who' came to
work in my garden (they) will
receive pay.

Dispela olgeta manmeri i kam
bilong wokim gaden bilong mi,
bai *ol* i kisim pe.

They went to Lae.

Tupela i go pinis long Lae.

They 'who' went to Lae (they)
will get good work.

Tupela i go pinis long Lae bai
tupela i kisim gutpela wok.

You men gardened.

Yupela man i wokim gaden
pinis.

... 'who' gardened (you) will
stay here.

... bai yupela i stap hia.

XII

Note how the use of connective *na* removes the relative quality of the clause preceding it:

We who have bathed (we) want to wear clean clothes.	Mipela i waswas pinis mipela i laik putim klinpela klos.
We have bathed and (we) want to wear clean clothes.	Mipela i waswas pinis na mipela i laik putim klinpela klos.
This man who went to the bush (he) cut two trees.	Dispela man i go long bus em i katim tupela diwai.
This man went to the bush and cut two trees.	Dispela man i go long bus na katim tupela diwai.

Here only context determines the relative quality of a clause:

We have bathed.	Mipela i waswas pinis.
Who wants to wear clean clothes?	Husat i laik putim klinpela klos?
We <i>who</i> have bathed.	Mipela i waswas pinis.

You have noted that Pidgin is also lacking an object relative pronoun, i.e., 'whom', 'that', to refer to the object immediately preceding the acting noun or pronoun. This non-use accrues before the italicized words in the following examples:

All the talk (that) Panu made — that is the one they will follow.	Olgeta tok <i>Panu</i> i mekim, em bai ol i bihainim.
This child (whom) the teacher likes — he too will become a teacher.	Dispela pikinini <i>tisa</i> i laikim, bai em tu i kamap tisa.
I'd like to see this food (that) you bought.	Mi laik lukim dispela kaikai <i>yu</i> bin baim.
Preferred:	Dispela kaikai <i>yu</i> baim, em mi laik lukim.

Interrogative *husat* is not a relative pronoun. It functions as a noun:

Who put (made) you headman?	Husat i putim yu hetman?
Who came yesterday?	Husat i kam asde?

This book belongs to whom
(whose book is this)?

Dispela buk em bilong husat?

Note:

This man who ran away ...

Dispela man i ranawe ...

Not:

Dispela man husat i ranawe ...

TESTING

Ol i go long maket. Husat i go pas, wokman no bos bilong en?

Long olgeta de mi bihainim tok bilong papa bilong mi. Em i gutpela pasin, a?

Mipela i gutpela wokman tru, a?

Wokman i maritim susa bilong yu, em i amamas tumas?

Dispela wokman mi laikim, bai em i laik maritim pikinini meri bilong mi. Yu ting bai em i lukautim dispela meri gut?

Olsem wanem na meri bilong dispela man em i pret long welpik?

Sapos wanpela bikpela abus i kam bilong kaikaim yu, bai yu mekim wanem?

Asde mi tokim yu long ples bilong mi. Nau yu laik mi skruim dispela tok i go?

Yupela wokman i mas wok mani, a?

Namel long yupela faipela i sapim olgeta akis wantaim busnaip, husat em i katim han bilong en?

Mi wanpela tasol i laik i go sapim akis bilong mi. Yu orait?

Pe yu givim wokman pastaim, em inap, no nogat?

Yu laik maritim dispela man i gat planti mani?

Olgeta akis wantaim naip na baira i stap long stua. Husat bai ol i baim olgeta?

Husat i laik mi apim pe bilong en?

XII

Namel long yupela husat i mas litimapim kanu na karim i go long wara?

Mipela i mekim hatwok. Yu laik givim sop long mipela bilong waswas?

Sapos mi tokim yupela olsem: "Yupela i mas wok i go inap long apinun tru," orait bai yupela i bihainim tok bilong mi?

Long wanem taim bai yu apim pe bilong olgeta wokman?

Yu laik bai mi skruim dispela tupela baret i stap klostu long ples bilong yu?

Yupela i laik mekim hatwok tru?

Yu save wanpela man em inap litimapim ka bilong mi?

Yu no inap kisim wok, a? Olsem na yu sot long mani, a?

Ating planti pipia i stap klostu long olgeta stua i stap long taun, a?

Dispela tupela wokman i kukim pipia i stap nabaut long ples bilong tupela, em tupela i laik maritim tupela pikinini meri bilong mi?

XIII

CONVERSATION

knapsack

an outing

Why do you have a knapsack?
Are you going on an outing?

partner

Yes. I and two of my partners
are going into the bush.

You will go just for pleasure, eh?

No. Long ago a plane went
down in this area of bush.
Therefore we want to go and
try to find it.

It is nearby, eh?

No. It is quite a distance.

Ok. I'd like to go on this
outing with you.

to meet, gather, assemble

crossroad

pond, lake, swamp

Good. We shall meet at the
crossroad close to the pond.

At what time?

ruksak

limlimbur

Watpo yu kisim ruksak? Yu
laik i go limlimbur?

poroman

Yes. Mi wantaim tupela
poroman bilong mi bai mipela
i go long bus.

Bai yupela i go bilong kisim
amamas tasol, a?

Nogat. Bipo tru wanpela balus
i pundaun long dispela hap bus.
Olsem na nau mipela i laik
i go painim.

Em i klostu, a?

Nogat. Em i longwe liklik.

Orait. Mi laik i go wantaim
yupela long dispela limlimbur.

bung

ples rot i bung

raunwara

Gutpela. Bai mipela i go bung
long ples rot i bung, klostu long
raunwara.

Long wanem taim?

XIII

At ten o'clock.

Long ten klok.

Ok. At ten o'clock I shall look for you at the crossroad.

Orait. Long ten klok bai mi painim yupela long ples rot i bung.

You are ready to go now, eh?

Nau yu redi bilong i go, a?

Yes. I filled my knapsack with food and water.

Yes. Mi pulimapim kaikai wantaim wara long ruksak bilong mi.

a well

hul wara

You need not carry water. In the middle of this area of bush that we are going to there are many wells.

Yu no ken karim wara i go wantaim. Namel long dispela hap bus bai yumi go long en, em i gat planti hul wara i stap.

to boil

boil im

But I boiled this water. It is clean. Therefore I want to carry it.

Tasol mi boylim dispela wara pinis. Em i klinpela. Olsem na mi laik karim i go.

Ok. Let's go now.

Orait. Nau mipela i laik i go.

passenger

pasindia

This plane that came down, you want to go and see it, eh? Were there many passengers in it?

Dispela balus i pundaun, em yupela i laik i go lukim, a? Planti pasindia ol i stap long dispela?

Yes, it carried fifteen passengers.

Yes, em i karim wanpela ten faiv pasindia.

Did all die?

Olgeta i dai pinis?

Yes, all died.

Yes, olgeta i dai pinis.

This plane had how many engines?

Na dispela balus i gat hamas ensin?

Two.

Tupela.

Earlier some men tried to find this airplane, eh?

Bipo sampela man ol i traim painim dispela balus, a?

XIII

I think that two or three times many men tried to find it. But nothing doing. They did not find it.

Mi ting tupela taim no tripela taim planti man ol i go traim painim. Tasol nogat. Ol i no painim.

Therefore we go and try to find it, eh?

Olsem na nau yumi go traim painim, a?

Yes.

Yes.

When did this 'event' happen?

Dispela samting i kamap long wanem taim?

It is four years ago.

Em i fopela yia i go pinis.

My word! Where did these passengers want to go?

Olaman! Ol dispela pasindia ol i laik i go we?

They came from Lae and wanted to go to Port Moresby.

Em ol i kam long Lae na ol i laik i go long Port Moresby.

pilot

pailot

The pilot lost the way and went too far and the gasoline gave out, eh?

Pailot i lusim rot na i go longwe moa, na bensin i pinis, a?

official

hetman

airfield

ples balus

stay up

stap antap

crash

bagarap

No. One engine failed and died completely. The pilot spoke to an official at the airfield, by radio, saying: "One engine has died! No! No! Now the second engine has also died!" He continued talking like this: "And the plane is going down quickly! It is unable to stay up." Later the official at the airfield heard the plane fall and crash.

Nogat. Wanpela ensin i bagarap na i dai pinis. Na em i tokim hetman bilong ples balus long redio na i tok olsem: "Wanpela ensin i dai pinis! Nogat! Nogat! Nau namba tu ensin em tu i dai pinis!" Em i tok yet olsem: "Na balus i pundaun! Em i no inap i stap antap." Bihain, hetman bilong ples balus em i harim balus i pundaun na bagarap.

XIII

The plane crashed completely,
but the radio did not spoil, eh?

Balus i bagarap tru. Tasol redio
i no bagarap, a?

one day later, the next day

de bihain

Yes. A day later many planes
flew around over this area of
bush and tried to see the plane
that went down.

Yes. De bihain planti balus i
flai i go nabaut antap long
dispela hap bus na painim
dispela balus i bin pundaun.

They did not find it, eh?

Oi i no painim, a?

Yes, they did not find it.

Yes, oi i no painim.

thick forest

bus i pas tumas

I think this plane fell into thick
forest, eh?

Ating dispela balus i pundaun
long bus i pas tumas, a?

Yes. Close to this area there is
much thick forest.

Yes. Klostu long dispela hap i
gat planti bus i pas tumas.

to clear

klia im

A man who has a bush knife can
clear a road and walk, eh?

Man i gat busnaip em inap
kliaim rot na i go wokabout, a?

a national, Papua New Guinean

blakskin

A national, yes. But a white
man, no.

Blakskin, yes. Tasol waitskin,
nogat.

Why?

Olsem wanem na?

to starve

dai long hangre

Nationals know the bush
exceedingly well. They can
clear a path properly and walk
and find a bit of food and not
(be able to) starve. White
men are not like this.

Oi blakskin ol i save gut tumas
long bus. Oi inap kliaim rot
gut na wokabout na painim
liklik kaikai na ol i no inap i dai
long hangre. Na ol waitskin
em i no olsem.

All the passengers were white
people?

Oigeta pasindia ol i waitskin?

to 'reward'

givim pe

Yes, all were white. All the people of Papua New Guinea were sorry for the children and wives of those who died in the plane. One woman whose husband died in the plane wanted to give a big reward to men who found the plane.

Yes, ol i waitskin. Olgeta manmeri bilong Papua Niugini ol i sori long pikinini na meri bilong ol i dai pinis long balus. Wanpela meri, man bilong en i dai pinis long balus, em i laik givim bikpela pe long man i painim balus.

But no one has found the plane, eh?

Tasol sampela man ol i no painim balus, a?

Yes, they did not find it.

Yes, ol i no painim.

DISCUSSION

PRONOUNS. The double use of the pronoun. It is common for speakers to employ the acting singular pronouns *em*, *mi*, *yu* and the plural actor *ol* before and after words like *yet*, '-self'; *tu*, 'too', and so on:

You yourself shot a wild pig.

Yu yet yu sutim welpik.

I am the very one who did the wrong thing (made a bad act).

Mi tasol mi mekim pasin nogut.

They themselves called me.

Ol yet ol i singautim mi.

He himself split firewood.

Em yet em i brukim paiawut.

One reason for the second use of the pronoun is the desire to emphasize. Despite this, however, the second pronoun is frequently omitted by speakers who have a low tolerance for the repetition of a word. Therefore, in the following the two *ol* in the first example are satisfactory, but in the second example the second *ol* should be omitted:

(And) they themselves helped me satisfactorily.

Na ol yet *ol* i helpim mi gut.

XIII

(And) they themselves helped *them* satisfactorily. Na ol yet *ol* i helpim ol gut.

Na ol yet i helpim ol gut.

Certainly many speakers of Pidgin do not tolerate a frequent repetition of *-pela* words. This is borne out here in that *mipela*, *yupela*, *tupela*, etc. rarely enjoy a double use in this environment:

You must not harm the car.	Yupela i no ken bagarapim ka.
We ourselves went to Madang.	Mipela yet i go long Madang.
They themselves must talk.	Tupela yet i mas tok.
We ourselves drink tea.	Mipela yet i dring ti.
You are the only ones who misbehaved.	Yupela tasol i mekim pasin nogut.

Another reason for forsaking emphasis by omitting the second use of the pronoun is the quality of the verb. My data show that when the verb is an *i*-verb the second pronoun is often omitted:

You yourself went to town.	Yu yet i go long taun.
I myself went to you.	Mi yet i go long yu.
They themselves stayed in this small house.	Ol yet i stap long dispela liklik haus.
He himself fainted.	Em yet i dai.
And Panu's spear, it also was lost in the bush.	Na spia bilong Panu em tu i lus long bus.
Only I stayed.	Mi tasol i stap.

Plural *yumi* appears less frequently than *mi*, *yu*, but more often than the *-pela* plurals:

He wants to follow this custom we ourselves 'did'.	Em i laik bihainim dispela pasin yumi yet i bin mekim.
We ourselves (we) chased the wild pigs.	Yumi yet yumi rausim ol welpik.

The pattern of double pronoun use prevails when condition or definition is indicated:

My child, he too is big.	Pikinini bilong mi em tu em i bikpela.
He himself is a strong child.	Em yet i strongpela pikinini.
We ourselves are not strong.	Mipela yet i no gat strong.
I too am a doctor.	Mi tu mi dokta.
They too are good teachers.	Ol tu ol i gutpela tisa.
You yourself are a troublemaker.	Yu yet yu krungutman.

In summary, of the singular pronouns *em* enjoys the least double exposure; of the plurals it is the *-pela* pronouns; of all the pronouns, *ol* has the most frequent double use.

I suggest that you limit *em* and the *-pela(s)* to one use with *yet*, *tu*, *tasol*, etc; that two *mi* and *yu* be employed when the verb is not an *i*-verb; that you and your listeners will be happier with one *yumi*, and that the double use of *ol* will satisfy nearly everyone:

He too split firewood.	Em tu i brukim paiawut.
He himself found (got) a big animal and brought it to his village.	Em yet i painim bikpela abus na karim i go long ples bilong en.
Only I looked after the child.	Mi tasol mi lukautim pikinini.
You also are able to split firewood.	Yu tu yu inap brukim paiawut.
Only we know the road 'to' Nobonob.	Mipela tasol i save long rot bilong Nobonob.
They themselves stayed in the bush.	Ol yet ol i stap long bus.
They themselves chased the thief.	Ol yet ol i rausim stilman.

Double pronouns are also used to intensify identification:

You, you go.	Yu, yu go.
I, I am Met.	Mi, mi Met.

XIII

I Met, I am the teacher of this school and I am your boss. Mi Met, mi tisa bilong dispela skul na mi bos bilong yupela.
You, you will become headman. Bai yu, yu kamap hetman.

The -self pronoun — the reflexive, that is — is used after the acting noun or pronoun or after its object counterpart, i.e., he, him; they, them:

I myself drove the car.	Mi yet mi draivim ka.
You yourself do not have a house.	Yu yet yu no gat haus.
He himself went to town.	Em yet i go long taun.
We ourselves must help them.	Mipela yet i mas helpim ol.
You yourselves are able to read this book.	Yupela yet inap long ritim dispela buk.
They themselves sang out to you.	Ol yet ol i singautim yupela.
We two ourselves spoiled the fence.	Mitupela yet i bagarapim banis.
I myself, Panu, I am able to teach all of you.	Mi yet, Panu, mi inap long skulim yupela olgeta.
Panu himself stayed in Madang.	Panu yet i stap long Madang.
The small child bit his own arm.	Liklik pikinini i kaikaim han bilong em yet.
You and I shall buy this food for ourselves.	Bai yumi baim dispela kaikai bilong yumi yet.

TESTING

Yupela i laik i go limlimbur wantaim mi na tupela poroman bilong mi?
Sapos mi wokim stua klostu long ples fopela rot i bung, orait bai planti man ol i kam bilong baim kaikai na arapela samting. Yu ting wanem long dispela?
Mipela yet i mas painim pikinini i lus long bus, a?
Hamas poroman bilong yu ol i laik i go limlimbur long nambis?
Yu, yu go wok long gaden. Ating yu no laikim wok, a?

Bilong wanem na yu no redi bilong painim balus i pundaun long bus i pas tumas?

Sapos bensin i pinis long balus, orait bai balus inap skruim i go, no nogat?

Yu laik harim tok i kam long redio?

Yu yet i go long bus i pas tumas?

Em yet i painim balus i pundaun na bagarap? Wanem nem bilong dispela man i painim?

Long wanem taim yu painim ol long ples rot i bung? Long wan klok no tu klok?

Tude yu lusim Lae na yu kam long Madang?

Ating tumora bai yu go longwe moa, a?

Hamas ensin i bagarap long dispela balus i karim tupela ten foa pasindia?

Yu, yu laik kamap pailot, a?

Wanem samting i pundaun long bus i pas tumas?

Bipo tru olgeta man bilong Papua Niugini na Amerika ol i no save long balus, a?

Mi lukim wanpela balus i lusim Madang i go long Wewak. Em i karim hamas pasindia i go?

Tumora bai yu wokabaut i go long balus, a? Na hap tumora yu wokabaut i go long ka, a?

Yu yet yu no inap wokabaut long bus i pas tumas, a?

Lae em i longwe long Madang?

Yumi tupela i laik i go long hul wara na kisim wara na dring. Yu orait?

Yu laikim balus i gat tupela ensin no wanpela?

Husat ol i sori long ol i dai pinis long balus?

Yupela tu i no gat bensin, a?