An Introduction to the New Hebridian
English Pidgin or le Bichelamar"

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1) Both authors' thanks are due to Mr Kalorib Daniel of Paton Memorial Hospital, Port Vila, the New Hebrides, our second informant by correspondence for his assistance in our preparation of the current manuscript, which we plan to elaborate upon and expand further incorporating several other texts and many other notes in the not-too-distant future.
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0. General Background

0.1 Bichelamar

In the south Pacific below the Equator, there is an English Pidgin popularly known as Bichelamar (natively known as Bislama) with three sub-types (i) the Papua-New Guinea type, (ii) the Solomon Islands type and (iii) the current New Hebridian type. What we propose to present here is the New-Hebridian Bichelamar.

In the New Hebrides alone, the total population of some 97,000 native inhabitants speaks some 90 Melanesian languages and 5 Polynesian Outliers. In the officially British-French Condominium of the New Hebrides (often jokingly referred to as a British-French Pandi-minium by Australian de facto rulers there after the myth of Pandora), the official administrative languages are supposedly British English and Metropolitan French. Le Bichelamar is not the first language to anyone in the New Hebrides and does not enjoy the place of “a creole language” in Wurm’s sense of the term (v. Wurm (1971), p. 999 for a definition of a creole language). For daily inter-tribal communication purposes, however, le Bichelamar is the only language, not only for the Melanesian and Polynesian native population but the British and French settlers and administrators as well as for English-, French-, and even Japanese-speaking researchers from the outside world.

While some linguists and anthropologists have often claimed that the aforementioned geographically diversified three sub-types of le Bichelamar are basically the same language, we have certain, although not easily confirmable, proofs that this might not be the case. As far as today’s Bichelamar is concerned, it appears to us that it might be safer to state the above-mentioned remark is
a historical one.

According to popular accounts, some unfortunate members of the so-called oceanic negroid tribes from these three chains of islands were taken to the sugar cane fields in the state of Queensland in Australia about a century ago at which stage the bases for the current Bichelamar were formed. These cane laborers were later returned to their own three chains of islands to the north and east of Queensland with the expiry of their contracts and ultimately with the end of the South Sea islanders labour system in Queensland, where today's three major subcategories of le Bichelamar further developed, often incorporating more of the native lexical and syntactic features for general use in each of the three given areas, and where the three sister languages enjoy the place of a de facto official language. With the recent independence of Papua-New Guinea and the former British Solomons, independence of the New Hebrides is impending, according to some natives there. In the new born nation of Papua-New Guinea, the same language, locally known as pisin, is the language of the new Parliament. With all these recent political factors taken into consideration, the linguistic importance of le Bichlamar is looming in today's world, especially in the Pacific Basin.

The few professional linguistic works on le Bichelamar to date are given at the end of the present paper including a partial translation of the Bible.

0.2 Data and Scope of the Present Paper

This paper does not claim to be any major systematic linguistic contribution. Rather, its purpose is a general introduction to this interesting language in the form of a native story recently elicited in Tokyo from Mr. George Kaltoi Kalasakau of Fila Island, Port Vila, the New Hebrides. A recorded text was later transcribed by Yoshioka and translated into English jointly by Yoshioka and Kuki. The language is presented in terms of grammatical and auxiliary notes to the text itself, which may be read independently of the text (i.e.
Yoshioka spent approximately four months in 1974 in the New Hebrides, gathering data for his master’s thesis in social anthropology and upon his arrival in northern Pentecost had quickly to teach himself practical Bichelamar. Most of the notes presented here are based upon Yoshioka’s observations, made mostly in Pentecost but also in Ambrym, Maeo, Aoba, Santo, Efate and Fila on copra boats, as they were retold to Kuki in Japanese. They have been further reinterpreted in places by Kuki in the field of linguistics and English and presented somewhat systematically in English. In addition, they are Yoshioka’s and Kuki’s joint observations on the text annotated herein.

For Kuki, who had done graduate work in Hawaii, taught in New Zealand and Australia and conducted researches on Polynesian languages in Tahiti, French Polynesia and Fila Island, the New Hebrides, interest in English linguistics and linguistics in general preceded his later interest in Polynesian linguistics followed by New Hebridian linguistics. The Australasian type of British English has undoubtedly constituted the basis for the New Hebridian Bichelamar, especially in its extremely casual and highly colloquial form. Kuki’s familiality with this proto-Bichelamar (?), so-to-speak, has helped Yoshioka transcribe a few otherwise undecipherable lexical items here and there during the textual transcription recently jointly carried out by the two ex-field workers in Tokyo. It is regrettable that George on an official visit could stay in Tokyo for only a week between September 16 and 23, 1976 and that George could tell us the story in Bichelamar only on the day of his departure from Japan. We do hope we have been able to demonstrate, however, that le Bichelamar as presented herein through textual example and accompanying notes clearly shows more grammatical distinctive features which are typically New Hebridian Melanesian, in the sense of the least common multiple of the geographic area, than those of English. Words are from English but often with meanings changed in varying degree from the original English and we should
not be misled by their superficially English lexical shapes.

0.3 Transcription

Our transcription could be roughly regarded as being an educated compromise between a strict phonemicization in the sense of the traditional structural linguistics and the local native orthography under the strong influence of the Bislama Bible. This had to be done because we had no readily available informants for systematic checkups for taxonomic phonemic contrasts, etc. Furthermore, le Bichelamar is known to be spoken slightly differently from one geographic area to another and in fact from one speaker to another, depending upon any given speaker’s familiarity with English itself.

Within the New Hebridean Bichelamar, there are two further subcategories of the language, namely the urban type (marked U herein) typically spoken in the only two townships in the archipelago, Port Vila and Santo and the rural type (marked R herein) spoken elsewhere in the Condominium. The lexical distinctions have been made to the best of Yoshioka’s ability and memory. The text given here is itself in the urban (or U) type. Those English words in the text that are not normally used in Bichelamar are underlined.

The symbols # and / would normally indicate final and nonfinal phonological junctures. Here they are used to indicate probable syntactic junctures to facilitate our presentation. Digital numbers in the text refer to the section numbers in the notes that follow the text.

2) To state alternatively, phonemic contrasts in English are partially maintained in Bichelamar quite unpredictably as well.

Ours is a kind of the so-called “broad transcription” at this stage of our analysis but may better illustrate how Bichelamar actually sounds. English orthography is not phonemic, either, for that matter, though it may be in close accordance with Chomsky’s systematic phonemicization.

3) The junctures here are nothing but a reading device and have no final linguistic value.

The text here is a highly sophisticated version of the urban type.

English version for the text is a free translation to show clearly the true nature of Bichelamar. For a literal word-for-word translation, vocabulary to the text in section 3.0 should be consulted throughout.
Our tentative inventory of phonemes is as below:

(a) Segmental Phonemes:

Concoinds

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Vocoids:

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<td>low</td>
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(b) Suprasegmental Phonemes:

# final juncture
/ non-final juncture
+ plus juncture
' emphatic stress

1. Text with English Translation

S- 1:  # mi / wandem talem / blong yu / wanfala
       2.2.1.1 2.2.2 2.2.5 2.2.3
     olfala stori / we olgeta baba / mo bumbu /
        2.2.8 2.2.1.2 2.2.7
     blong olgeta smolfala bikinini / blong Fila Aelan /
                      2.1.1.5, 2.1.2.1
     long bifo / ol i stap stori / an long
        2.1.3 2.2.3 2.2.6 2.2.2.1.1 2.2.1.2 2.2.5
     olgeta bikinini #

S- 2:  # stori ia / i olsem / blong Sepadil #
       2.2.1.3 2.2.2.1.1

S- 3:  # mifala / i kolem Tumu /

S- 4:  # i gat / wanfala Matuwama / long language /
       (U=lanwis (R))
       2.3.3
I want to tell you an old story which the fathers and grandmothers of the small children of Fila Island have always told the children.

This story concerns the Separate Hill on the mainland of Efate.

We call it Tumu.

There was a creature called Matuwama in the language of Fila Island but Sanngarngare in the language of Nguna Island.

We call him Lisepsep in Bichelamar.

This old creature (called) Matuwama lived in his cave on top of the hill of Tumu, that is the Separate Hill (on the mainland of Efate).

At the bottom of the Separate Hill was a village called Urouloa, i.e. the village of Urouloa.
mo ol uman / blong vilej / blong Urouloa / ol i kukum #

S-11: # smel blong kaikai / i smel / i go antap blong keiv / blong hem / i stap / long antap / blong Tumu #

S-12: # hem / i smelem # hem / i harem gud #

S-13: # hem / i se / "bambae / mi / go daon / lukaotem kaikai / long vilej / blong Urouloa" #

S-14: # hem / i stap antap blong hil / i luk / olgeta man / (long ?) olgeta uman / bumbu / blong bikiniini / ol i go / long gaden / ol i go / long solwota / blong lukaot selfis #

S-8: When you go to Urouloa, you go close to the one small channel that divides Fila Island and the Mainland (Efate).

S-9: This Matuwama always lived at the top of Tumu.

S-10: He smelt the good food which all the men and women of the village of Urouloa had cooked.

S-11: The smell of the food wafted up to his cave (and stayed) on the top of Tumu.

S-12: He sniffed at it and was happy.

S-13: He said to himself: "Very soon I will go down to look around for food in the village of Urouloa."

S-14: He remained at the top of the hill until he saw all the men, women and grandmothers of the children go to the sea in order to search for shellfish.

S-15: # hem / i luk / vilej / i empti / nogat man / i stap / ale hem / i wokabaot / i go daon / go long vilej / go lukaotem kaikai / long ol (h)aos #

S-16: # long bifo / long Fila Aelan / i gat / wanfala basket / mifala / i kolem Savaka #
S-17: Savaka ia / i basket / we olgeta bumbu / o mama /
2.2.8
blong bikini / i butum kaikai / blong taem bikini / 2.2.2
2.2.5 2.3.2
i wandem kaikai / i go luk long Savaka namo / i faenem 2.2.4 2.1.2.1
kaikai / blong hem #
S-18: # nao Matuwama ia / i go daon / long vilej / i go (U = atesin (R))
long haos / i go lukluk long Savaka / faenem kaikai #
S-19: # (taem) kaikai / long wan haos / i finis / i go / 2.1.2.1
long narafala haos / i mekem olsem , long ev(e)ri haos /
long vilej / blong Urouloa #
S-20: # taem i kaikai / i finisim olgeta kaikai / long Savaka 2.2.2
ia / ale i go bak / long antap / blong hil / long 2.2.1.3 2.2.7
Tumu / long haos / blong hem #
S-21: # oltaem i mekem olsem # 2.2.4
S-15: He saw that the village was empty, that there was no
man remaining, and then went down to the village to
look for food in all the houses.
S-16: In olden times on Fila Island there was a basket which
we call Savaka.
S-17: This is a basket in which all the grandmothers or mothers
of the children put food so that the children have only to
look inside to find food, when they want it.
S-18: Now Matuwama went down to the village to look for
the food baskets at each house.
S-19: He finished the food at one house and went to another
house, and did the same thing (at every house in the village
of Urouloa).
S-20: When he finished eating all the food in the Savaka bas-
kets, he would go back to the top of the hill of Tumu
where his house was.
S-21: He always did the same thing.

S-22: # olgeta vilej pipol / long Urouloa / ol i save:/ taem 2.2.6 2.3.2
ol i luk / kaikai / i nogat / long Savaka / ol i se: /
“o! Matuwama ia / bakeken / i kam / kaikai olgeta
kaikai ia / long Savaka ia” #

S-23: # ev(e)ri de nomo / ol i faenem kaikai / blong olgeta / 2.2.4
i nogat / long Savaka #

S-24: # wan de / evri uman / long vilej / blong Urouroa / ol
i mekem gudfala kaikai / we i smel / blong / 2.2.8 2.2.2.3
(hem?) / i go / antap long hil / long Tumu #

S-25: # Matuwama ia / i smelem / mo i harem waned
(=wandem)
kaikai / i gud kwik / i se # “o! tumora bambae /
(R=tumoro (U))
blong moning yet / ol man / i empti / long vilej / mi /
go kwik / daon / blong kaikai ia / i smelem .. i
(bikoe?)
smel gud ia” #

S-26: # hem / i stap / i weit #

S-27: # taem / i deilait nomo / hem / i stap wajim
(U=lukaot (R))
gud / olgeta man / i go daon / long vilej / blong
2.2.3
Urouloa #

S-28: # kwik taem / taem i luk / se man / i empti / long
vilej / hem / i wokabaot daon #

S-22: All the villagers of Urouloa knew; when they saw
the food was no longer in the baskets, they said, “Oh, that
Matuwama has come and eaten all the food in the baskets
again.”

S-23: Every day they would find that the food was no longer
in the baskets.

S-24: One day all the women of the village of Urouloa prepa-
red delicious food whose flavor wafted up to the top of
the hill of Tumu.

S-25: That Matuwama smelled it and decided he wanted that
delicious food very soon and he said to himself, “In the
morning when all the men will be out of the village I
will go down quickly because the food smells so good.”

S-26: He stayed on top and waited.
S-27: Early in the morning he waited, watching for all the man to leave the village of Urouloa.
S-28: As soon as he saw that the men were away from the village he went down.

S-29: He went down quickly to the village of Urouloa and went straight to a house.
S-30: He looked inside the basket; he looked inside all the baskets.
S-31: In the first house the basket was full.
S-32: He took down the basket because the basket was hanging
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on a pig’s tusk which went round in this way: this tusk was put up by the old men on top of the house and fastened with the rope to hang the food basket.

S-33: When he had taken the food out of the basket and had finished eating it, he went to another house.

S-34: He kept on eating the food in all the baskets.

S-35: He finished up every basket of every house in the village of Urouloa.

S-36: Very soon it became dark.

S-37: He thought that his stomach was full, much too full.

S-38: # hem / i no save klaimap / long hil nao #

S-39: # hem / i stap tingting nao / “bambæ olgeta man / i kam bak / long gaden / blong olgeta / kam bak / long solwora # (=solwota)

S-40: # bambae ol i faenem mi / but ol i kilim mi ded ia #

S-41: # ating gud / mi go haid / mi haid / long sam ples / olgeta i kam bak / i no luk mi # bambæ mi / stap go go daon #

S-42: # bele / blong mi / i go slaet lelebet # mi / save woka-baot / i go antap / long nait #

S-43: # bambæ mi / wokabaot smol / i go / antap long haos / blong mi / long Tumu” #

S-44: # hem / i tingting olsem #

S-45: # hem / i wandem faenem / wan ples / blong go haid / blng hem #

S-46: # be long vilej / blong Urouloa ia / i gat wan bigfala tri / blong bobo / i stap / long midel / long vilej ia #

S-47: # tri / blong bobo ia / ol lif blong hem / i bigfala lif / i kavaremap / ol frut / blong hem / man / i no save luk #

S-38: He was not able to climb back up the hill now.
S-39: He kept on thinking that very soon all the men would come back from the garden and from the sea.

S-40: "Soon they will find me and they will probably kill me.

S-41: I had better hide some place so that when they come back they will not see me: I will stay on and on down here hiding.

S-42: My stomach will get a little easier: Then I will be able to walk back up at night.

S-43: Soon I will walk a bit and go up to my house on Tumu."

S-44: This was how he thought to himself.

S-45: He wanted to find a place to hide in.

S-46: In the village of Urouloa there was a big papaya tree which stood right in the middle of the village.

S-47: Its leaves were so big that they covered all the fruit so that people could not see (him).

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S-48: \# nao hem / i think \{U=t (ting) (R)} se / "I could... / mi / go klaimap bobo tri ia \# (U=mi save (R))

S-49: \# mi / go insaid / long lif \#

S-50: \# bambae mi / haid / long hem / mi / stap slip / long ples ia" \#

S-51: \# hem / i fil nogud / long bele / blong hem / i heve /

\# tumaj \{U=tumas (R)}

S-52: \# hem / i traem \{2.2.2.2\} / i wokabaot / i go kasem / popo tri ia \#

S-53: \# hem / i traem \{2.1.1.1 2.2.7\} / blong klaimap \#

S-54: \# bele / blong hem / i heve / tumaj / be i traem / long hem / i traem / long hem / i go go / i go kasem frut / blong bobo ia / i go insaid / long olgeta frut /

\# i go \#

S-55: \# lif / blong popo ia / i kavarem / olsem ol i no save luk \#

S-56: \# hem / i (h)ang / i stap / long popo tri \#

S-57: \# long ev(e)ri aftanun / ol bikinini / ol i stap pleiplei /
long vilej #

S-58: so olgeta bikinini / livim baba / blong olgeta / i stap / long gaden / mo long solwota / ol i kam bak fast taem / long vilej / ol i wandem plei #

S-48: So he thought, “I can climb up that papaya tree.

S-49: I will go inside those leaves.

S-50: I will hide there, stay to sleep there.”

S-51: He felt ill in the belly, which was much too heavy.

S-52: He tried to walk to get to the papaya tree.

S-53: He tried hard to climb up it.

S-54: His belly was much too heavy but he tried and tried and kept on trying; he got to the place where all the fruit was and went inside.

S-55: The leaves of the papaya tree covered him so that no one could see him.

S-56: He hung on and stayed in the papaya tree.

S-57: Every afternoon all the children would play together in the village.

S-58: So all the children letting their fathers stay at the garden or at the sea, came back to the village first and wanted to play.

S-59: # taem ol i kam / long vilej ia / wanfala bikinini / i wokabaot / kolosap long popo tri #

S-60: # nao hem / i luk antap / olsem ia nao / i luk / wan bigfala samting / i blak / long insaid / long ol lif / blong bobo #

S-61: # nao hem / i luk / se #

S-62: # “o-o-o-o-o! bigfala Matuwama ia / we i stap kaikai kaikai / blong yu-mi / long Savaka ia nao # 2.2.8

S-63: # hem ia / i blak / hem i hang #

S-64: # i stap / long popo tri” #

S-65: # ol bikinini / i harem olsem / mo everiwan / i singaot # 2.1.2.1

S-66: # “o! bigfala Matuwama ia / Lisepsep ia / nao i stap / long popo tri” #
S-67: # everiwan / i run / i kam / long popo tri #
(U=ron(R))
S-68: # ol i luk / long hem #
S-69: # man / hem ia nao #
S-70: # “tetei ia / bambae yu-mi / kilim / i ded ia” #
2.2.1.1
S-71: # nao wan olfala bumbu / blong wanfala bikinini / i stap / long haos nao / i harem / oelgeta bikinini / i singaot /
2.2.2.1.1
long Matuwama ia #

S-59: When they came to the village, one child walked up close to the papaya tree.
S-60: He looked up (like this) and saw something big and black inside the leaves of the papaya tree.
S-61: Then he cried out,
S-62: “Hey. That big Matuwama who eats our food in the baskets is here.
S-63: He is black and hanging there.
S-64: He is inside the papaya tree.”
S-65: All the children heard this and they all shouted.
S-66: “Hey. The big Matuwama or Lisepsep is in the papaya tree.”
S-67: Everyone ran to the papaya tree.
S-68: Everyone looked at Matuwama.
S-69: Someone said,
S-70: “We will kill him this very day.”
S-71: Then an old grandmother of the children who was in her house heard all the children shouting at Matuwama.

S-72: # nao hem / i kam i se #
S-73: # “yufala / i no singaot / long Matuwama #
S-74: # mi / save / singsing / blong hem ia #
S-75: #amba mi / singsing / long hem / Matuwama / i foldaon #
2.1.2.1
S-76: # yufala / i banara / blong hem / i ded #
(long?)
2.2.2.1.1
S-77: # nao bumbu / blong bikinini / i kolem / everi bikinini / i kam / i theam #
She came and said, "You should not all shout at the Matuwama monster. I know a song against him. When I sing it to him in a little while, Matuwama will fall down. You should all shoot arrows at him and kill him." Now the grandmother of the children called all the children to come to her and then she said to them, "All of you go to your houses. All of you bring your bows. All of you bring arrowheads and arrows quickly." All the children went to their houses and brought back their arrowheads and arrows. The grandmother told them, "All of you go (round) and make a circle around the big papaya tree. And be ready.

S-84: # bambæe mi / sing / long hem / singsing ia #
S-85: # mi / sing fastaem / long wan leg / blong hem #
S-86: # leg / blong hem / i go go / insaid long bode / blong hem / go i haid nao #
S-87: # bambæe i (h)ang / long wan leg / mo tufala han #
S-88: # (bam)bæe mi / sing / long wan han / blong hem / i go haid / long bode / blong hem / i go haid / long bode /
blong hem #

S-89: # bambae i hang / long wan leg / wan han / blong hem #
S-90: # (bam)bæ mi / sing / long wan leg / i go haid bakeken / long bode / blong hem / i (h)ang / long wan (h)an nomo #
S-91: # ale yufala / i bulum banara / blong yufala / i ready #
S-92: # bambæ mi / sing / long (h)an / blong hem bakeken #
S-93: # bambae i go haid / insaid long bode / blong hem / i foldaon #

2.2.8

S-94: # semtaem yufala / i banara / blong hem” #
(long ?)
S-95: # nao bumbu ia / i singsing / blong hem olsem #
(long ?)

S-96 (in Fila language):
# “Matuwama ma wito wito lapa / narawama ke mosusu ke mosusu” #4)

S-84: Soon I will sing a song to him.
S-85: I will first sing for one of his legs.
S-86: His leg will gradually go inside his body and disappear.
S-87: And then he will hang by one leg and two hands.
S-88: Soon I will sing for one hand to disappear into his body.
S-89: And then he will hang by one leg and one hand.
S-90: Soon I will sing for one leg to disappear back into his body and he will hang by only one hand.
S-91: Then you should all draw your bows and be ready.
S-92: Soon I will sing for his remaining hand.
S-93: Then his hand will disappear into his body and his body will fall down.
S-94: At that time all of you shoot at him.”
S-95: The grandmother sang to him in this manner.
S-96: “Matuwama, take away your leg! May it disappear and disappear!” (Fila language)

S-97: olgeta bikinini / i luk leg / blong Matuwama / i go go /

4) Our thanks are due to Dr. Ross Clark of the University of Auckland, New Zealand for his comments on part of our Fila transcription and its translation into English.
All the children saw Matuwama’s leg gradually go inside his body and he then hung only by one leg and two hands. They were glad.

The grandmother said, “All of you wait.

I will sing again for one hand of his.”

Again the grandmother sang in the same way.

“Matuwama, take away your hand! May it disappear and disappear! (Fila language)

They saw Matuwama’s hand go into his body and disappear.

He hung by only one leg and one hand now.

They were glad.

They drew their bows and ran round the papaya tree.

The grandmother said, “All of you wait.”
S-109: Now I will sing for one leg again."
S-110: The grandmother sang in the same way.

S-111: (in Fila language):
# “Matuwama ma wito wito lapa / nasawama ke mosusu
ke mosusu” #

S-112: # ol i luk / wan leg / blong Matuwama ia / i go / i go haid nao #

S-113: # i (h)ang / long wan han / blong hem #

S-114: # bumbu i talem / (long?) olgeta bikiniini #

S-115: # “pulum banara / blong yufala / i ready nao #

S-116: # pulum aro / i go insaid / long bele / blong banara
nao” #

S-117: # olgeta bikiniini / i pulum #

S-118: # ol i singaot / ol i danis / raon long popo tri ia #

S-119: # ol i singaot / ol i run raon #

(U=ron (R))

S-120: # bumbu i se / “mi / sing nao #

S-121: # are you ready?” #

S-122 (in Fila language):
# “Matuwama ma wito wito riki / naligama ke mosusu
ke mosusu” #

S-123: # ol i luk / han / blong hem / i go go / i go haid / long bode / blong hem #

S-124: # taem i haid / olsem ia / hem / i livim popo tri / i foldaon #

S-111: “Matuwama, take away your leg! May it disappear and
disappear! (Fila language)

S-112: They saw Matuwama's leg go and disappear.
S-113: He hung with only one hand.
S-114: The grandmother told all the children,
S-116: Now, put your arrows against your (bow-)shafts.”
S-117: And the children prepared their bows.
S-118: They all shouted and danced around the papaya tree.
S-119: They all shouted and ran around.
S-120: The grandmother said, “I will sing now.
S-121: Are you ready?"
S-122: "Matuwama, take away your hand! May it disappear and disappear! (Fila language)
S-123: They saw his hand disappear into his body.
S-124: When his hand disappeared in this way, he (left and) fell out of the papaya tree.

S-125: # semtaem / tu bikinini / i banara / blong hem #
S-126: # taem i kasem kraon / olsem ia / kraon i seksek #
S-127: # ol i banara / blong hem / i fri the arrows ia / i (=aro)
    fast / long Matuwama / i noluk bode / blong Matuwama ia #
S-128: # Matuwama / i ded olfala #
    (olgeta ?)
S-129: # bumbu / i singaot se #
    2.2.13
S-130: # tekem tukumete / i kam #
S-131: # blong mi / hed / blong hem #
S-132: # tukumete ia / wanfala wooden basin / we olfala / i (=wud) (=besin)
    katem / bifo / / blong mekem olsem dis #
S-133: # karem / disfala tukumete / i kam / katemala hed / blong hem #
S-134: # bumbu / i tekem / blong hem / hed #
S-135: # olgeta / i mekem wan bigfala umu #
S-136: # ol i kukum / disfala Matuwama ia #
S-137: # olgeta / i kaikai #
S-138: # be papa / blong olgeta / bumbu / blong olgeta / i kam bak / long gaden #
S-123: At which time two children drew their bows at him.
S-126: When he fell to the ground, the ground shook.
S-127: They drew their bows and loosed their arrows, which hit Matuwama and covered his body.
S-128: Matuwama was completely dead.
S-129: The grandmother shouted,
S-130: "Bring my tukumete plate.
S-131: His head is for me."
S-132: This tukumete is a certain wooden bowl which old men
made in olden times as a kind of dish.
S-133: They brought out this *tukumete* and cut off his head.
S-134: The grandmother took the head for herself.
S-135: They made a big earth oven.
S-136: They cooked this Matuwama.
S-137: They all ate (the monster Matuwama).
S-138: And everybody's father and grandmother came back from the garden.

S-139: The children shouted at them, "Hey. We killed that big Matuwama today who used to eat from our houses. There he remains."
S-140: They made a big earth oven and they cooked the monster who was dead and ready to eat.
S-141: There and then they ate him.
S-142: Now there was no longer a creature Matuwama who stayed on top of the cave of Tumu.
S-143: There was no more Matuwama.
S-144: That's it!
S-145: Matuwama no longer lived on that hill.
S-146: They killed him.
S-148: Now there was no more Matuwama.
S-149: That's all.
S-150: The story is for all of the children.

2. Notes to the Text
2.1 Phonology
2.2.1 Conoids
2.1.1.1 b, d, g:

Strict phonemicization would result in a further reduced number of consonants. Stops b, d, g are usually realized as:

\[(\text{p, t, k})/C, \#; (\text{b, d, g})/V\]

\text{s. g. wandom [wandem] 'to want’ bobo [bobo] ‘papaya’}
but gudfala [gutfala] ‘good’ glos [klos] ‘close’

A new Hebridian tends to say "Trink your dea, Mr. Gugi!" to mean "Drink your tea, Mr. Kuki!" even while trying to communicate in English rather than in Bichelamar.

\text{D in Bichelamar, however, does not necessarily get devocalized before r. R is believed to be a variety of vocoid with a plus feature in terms of vocoidness in light of acoustic distinctive feature phonological analysis:}

\text{e. g. traem 'to try' is not heard as [traem] but as [draem].}

2.1.1.2 v:

The same tendency is also observable with regard to other sounds such as the fricative v in Bichelamar, i.e.

\text{v \{ [f]/C, \# e. g. keiv [keif] 'cave’}
\text{[v] elsewhere e. g. save [save] 'to know; be able to’}

2.1.1.3 j:

\text{J stands for [tʃ] or the Bichelamar version of English voiceless or voiced alveo-palatal fricative [tʃ] or [dʒ] roughly governed by the same phonological conditioning described above:}

\text{e. g. pasej [pasetʃ] 'the channel, passage’}
\text{jaj ‘church’ jenisim ‘to change’}

2.1.1.4 g:
The orphographic \textit{ng} is most likely to be a single phoneme \(\eta\) but to save typological trouble, we use \textit{ng} for the alleged single phoneme, as is the case with the local orthography:

\textit{e.g. long} for \textit{log} 'in, at, for', etc.

\textit{Sanngarngare} for \textit{sangargar} 'a Nguna name for the Matuwama monster'

2.1.1.5 Word-Final Consonants and Consonant Clusters:

A number of word-final consonants and members of consonant clusters in English may be reduced to zero or amalgamated into some other sounds in Bichelamar:

\textit{e.g. aelan} 'island' \textit{lanwis} 'language'

2.1.6 \textit{s}:

Voiceless alveolar fricative \(\text{i}^{\text{s}}\) and its alveo-palatal counterpart \(\text{i}^{\text{S}}\) appear to fall into one phoneme \(\text{i}\) in Bichelamar, which could be transcribed by a simple \(\text{s}\):

\textit{e.g. soem} 'to show'; \textit{selfis} 'shellfish'; \textit{stesin(R)} 'village'

2.1.2 Vocoids

2.1.2.1 Simple Vocoids:

Vowels maintain what London phoneticians would call cardinal vowel values in unstressed positions. To put it another way, an unstressed vowel does not get centralized as in English:

\textit{e.g. gaden} 'garden'

2.1.2.2 Ve and Vo:

Off-glide semi-vowels \(y\) and \(w\) in English (as in vowel nuclei \(\text{Vy}\) and \(\text{Vw}\)) are traditionally interpreted as being naturalized \(e\) and \(o\) in Bichelamar, respectively:

\textit{e.g. taem} '(at the time) when'; \textit{boe} 'boy'; \textit{bambae} 'by and by'

\textit{daon} 'down'; \textit{lukaøtem} 'to watch'; \textit{wokabaøt} 'to step out'

2.1.3 Stress for Emphasis

Phrase stress used for the purpose of extra-emphasis may be phonemically contrastive:

\textit{e.g. long b(i)fo} 'in the olden times' (from \textit{long} 'in, at'; \textit{b(i)fo} 'the ancient times')
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long b(i)fo ‘a long, long time ago’ (where long may be an adjectival meaning ‘extremely long (distance in time or space)’ and b(i)fo meaning ‘time go’)

2.2 Morphology-Syntax

2.2.1 Nominals

2.2.1.1 Pronouns

2.2.1.1.1 Pronouns in Bichelamar

Pronouns used in Bichelamar is as follows:

mi ‘I’
yu ‘you (singular)’
hem ‘he, she, it’ (*h of hem is pronounced by some older speaker of Raga in the northern Pentecost but tends to get deleted by New Hebridiens elsewhere.)
yu-mi ‘we (inclusive)’
mi-fala ‘we (exclusive, general plural)’
mi-tu-fala ‘we two (exclusive)’
mi-tri-fala ‘we three (exclusive)’, etc.
yu-fala ‘you (plural)’
olgeta ‘they’

In Pentecost, a somewhat elaborate form of exclusive plural was also noted, i.e.

yu-tu-fala wetem Godden ‘you two people including Godden’

2.2.1.2 Olgeta:

Olgeta ‘they’ has a shorter form of ol which is exclusively used at the beginning of the predicate. Olgeta is also an adjective meaning ‘all, every’ elsewhere, as well as an adverb meaning ‘altogether’ at times.

2.2.1.3 Possessive Forms of Pronouns:

Bichelamar pronouns do not have any possessive forms as such; the pronominal possessive is expressed by the following formula at all times:

a possessed thing + b(i)long + (possessor) pronoun
e.g. *keiv b(i)long hem* (literally, 'cave of he') 'his cave'

2.2.1.2 Universals

Some words are used both as nominals as well as verbals:

* e.g. *wanfala olfala stori* 'an old story'
  
  *... ol i siap stori... '... they keep telling...'*

* # hem / i kaikai bakeken kaikai / long evri savaka #*
  
  'He kept on eating from every food-basket.' (literally, 'He ate food in every food-basket repeatedly.')

2.2.1.3 Determiner

Determiner in *Bichelamar* is usually *ia* which historically has probably been derived from 'here' and which is postposed after a nominal:

* e.g. stori ia 'this story'
  
  * # Savaka ia / i basket # 'This Savaka (thing) is a basket.'*

There is also an urban determiner expressed by *disfala* which is preposed before a nominal and is usually followed by the rural and general determiner *ia* as well:

* # disfala Matuwama ia / ... 'This Matuwama (creature)....'*

The preposed urban *disfala* is heard only in the two townships of Santo and Port Vila. *ia* is also typically used for a restatement:

*... antap long hil / blong Tumu / Sepadil ia #*
  
  '... on top of the hill of Tumu, or this Separate Hill.'

2.2.2 Verbals

2.2.2.1 Predicate Marker

2.2.2.1.1 Use of the predicate marker:

The Bichelamar predicate is typically preceded by a predicate marker *i*, which has probably historically derived from the fast from of 'he':

* e.g. *# mifala / i kolem / Tumu # 'we call (the Separate Hill)*
  
  Tumu (in the Fila Language).'*

* # hem / i smelem / hem i harem gud # 'He smelled (the food) and was happy.'*
The predicate marker *i* may be followed by a verbal (V), an adjectival (A), a universal (U) or even nominative (N).

Predicate marker *i* may also be followed by a (predicative) nominal (phrase):

e.g. *... ol lif / blong hem / i bigfala lif...*  
‘... All its leaves are such big leaves...’

Note there is no Bichelamar counterpart for the English copula, ‘to be (equal to)’, which is expressed by zero marker as in Russian and Polynesian languages.

The object complement is also usually followed by the predicate marker *i*:

e.g. *... yu-mi / kilim hem / i ded ia #*  
‘We (inclusive) will kill him really dead.’

# *yu-mi / lukim hem / i wokabaot #*  
‘We (inclusive) see him walk.’

# *mekem hem / i gud # ‘Make it good.’

2.2.2.1.2 Deletion of the Predicate Marker:

The predicate marker *i* may be deleted when identical predicates are used in juxtaposition, or for a restatement of a previous remark:

# *... hem / i wokabaot / i go daon / go long vilej / go lukaotem kaikai / long ol (haos #*  
‘... he stepped out, went down, went to the village and went to look for food in all the houses.’

2.2.2.1.3 Other Auxiliaries:

A few auxiliary-like words used in *Bichelamar* other than the predicate marker *i* are *save* ‘can, to be able to’ and *mas* ‘must’:

*Mi save go.*  ‘I can go.’

*Mi mas go.*  ‘I must go.’

*Ating* ‘probably’ and *gud* ‘had better’ (literally ‘it would be good if ~’) are also two more of a few other auxiliary-like words found in *Bichelamar*:

e.g. *# ating gud mi go haid ...*
‘Probably I had better go hide myself ...’

2.2.2.2 Verbal Forms

Bichelamar verbs have one of the three canonical forms:

1. simple forms:
   e.g. go ‘to go’, kam ‘to come’, save ‘to know, be able to’

2. reduplicated form often without their base forms:
   e.g. kaikai ‘to eat’, toktok ‘to speak’, lukluk ‘to search, look for’ (v. luk (Vi) ‘to see (to it)’)

3. form ending in -em, -im, or -um, i.e.
   e.g. -em verbs:
talem ‘to tell’, kolem ‘to call’, wandem ‘to want’, smelem ‘to smell’ (Vt),
lukaot(em) ‘to search, look around for’, soem ‘to show’, faenem ‘to find’,
hangem (Vi) ‘to hang’, fasem ‘to fasten, get stuck’, tekem ‘to fetch’,
tekemaot ‘to take out’, traem ‘to try’, katem ‘to cut, carve’

   -im verbs:
divaidim ‘to divide’, lukim ‘to look at’ (Vt), wojim ‘to watch’, livim ‘to leave’, kilim ‘to kill’, finis(im) ‘to finish, complete’,

   -um verbs:
kukum ‘to cook’, butum ‘to put, place’, pulum ‘to pull, draw (a bow)’

Historically these verbal endings have undoubtedly derived from the informal forms of ‘(h)im’ and/or ‘(th)em’ in English, as in the well-known Hawaiian English Pidgin expression “Suck ‘em up!” to mean to say “Bottom up!”.” However, it is a distinctive feature about Bichelamar that these -em, -im and -um endings are used as part of the main verbs:

   e.g. ² mi / wandem talem / wanfala olfala stori ...
   ‘I want to tell (you) an old story...’
   ...i butum kaikai... ‘...put food...’
   ...wanfala smolfala pasej ia / i divaidim / Fila Aelan mo Me(i)nlan
   ‘...one small channel which divides Fila Island and the Mainland’
We have several cases of one of these numerous bound verbs appearing without the verbal suffix which normally only appeared as bound to the verbal stem:

*e.g. blong lukaot selfis* ‘in order to look around for shellfish’ but normally:

\[ "bambae / mi / go daon / lukaotem kaikai / long vilej / blong Urouloa" \]

‘By and by I will go down to look for food in the village of Urouloa.’

Combinatorial possibilities between these bound verbal stems and -em, -im and -um endings are probably at least partially phonologically conditioned. Conditionings are not quite clear to us at this point and we assume as if the relations here were morphologically conditioned.

2.2.3 Transitivity vs. Intransitivity

The verbal ending -em (and possibly also either of the other two endings -im and -um) occasionally appears to indicate transitivity:

*e.g. (1) # smel / blong kaikai / i smel / i go / antap blong keiv...* 

‘The smell of the food smelled, went up to the cave...’

but \# hem / i smelem / gudfala kaikai ... ‘He smelled good food...’

* (2) # (taem) kaikai / long wan haos / i finis / ...

‘When the food of one house is finished (=eaten up)...’

but...i finisim / olgeta kaikai ... ‘(he) finished all the food...’

Note the following as well:

*luk* ‘to see (to it that)’(Vi), *luk(em) ‘to look at’(Vt)*

*lukaot(em) ‘to watch, look around for’, lukluk ‘to search’*

2.2.3 Adjectivals

The attributive adjectival ending- *fala* practically serves the role of an (attributive) adjective marker. Some adjectives are used only attributively (i.e. *-fala* adjectivals) while others merely as predicatively (i.e. most of non-*fala* adjectivals)

*e.g. gudfala kaikai ‘good food’*
but # kaikai / i smel gud # ‘The food smelled good.’

-fala has historically derived from “fellow” which meaning is hardly ever there:

- e.g. wanfala olfala stori ‘an old story’
  - olgeta smolfala bikiniini ‘all small children’
- # i gat / wanfala stesin # ‘There was a village.’

Predicative adjectival can be used adverbially like in German:
- e.g. wajim gud ‘to watch carefully’
  - # bambae mi / wokabaot smol ...
  ‘By and by I will walk about a little bit...’

2.2.4 Adverbials

There are locative, temporal and sentential adverbials. Note their locations in regards to the entire sentence and the predicate.

temporal:
- e.g. # disfala Matuwama ia / oltaem i stap / long antap / long

  Tumu #
  ‘This Matuwama (creature) always lived at the top of Tumu (Hill).

  # kolosap / i dak nao # ‘Presently it was dark now.’
  (n.d.: Kolosap is historically from ‘close + up’.)

sentential and locative:
- e.g. # bambae / mi / go daon / lukaotem kaikai / long vilej

  Urouloa #
  ‘By and by I will go down to look for food in the village of Urouloa.’

sentential:
- e.g. ...i go / luk long Savaka namo / i faenem kaikai / blong hem #

  ‘...(he will) only go to look in the savaka baket to find his food.’

  Antap in antap blong ‘on top of’ may also be interpreted as being a locative adverbial:
- e.g. # smel blong kaikai / i smel / i go / antap blong keiv...
‘The odor of the food (smelled and) wafted up to the cave...’

2.2.5 Prepositions

Most frequently used prepositions in Bichlamar are b(i)long ‘of’ and long ‘at’, in, to:

e.g. keiv / blong hem (literally, ‘cave of he’) ‘his cave’

vilej blong Urouloa ‘the village of Urouloa’

olgeta man / mo uman / blong stesin / blong Urouloa ‘all the men and women of the village of Urouloa’

i stap / long keiv... ‘(Matiwama) lived in the cave...’

Taem yu go / long Urouloa...

‘when you go to(wards) Urouloa...’

... ol i go / long solwota... ‘(they) went to the sea’

Occasional confusions have been observed between b(i)long ‘of’ and long ‘at, in, to’, especially during our recent textual elicitation and transcription work.

e.g. long lanwis blong Fila Aelan ‘in the language of Fila Island’

... i stap / long antap blong Tumu # ‘(The smell of the food) stayed at the top of Tumu (Hill).’

...lukaotem kaikai / long vilej blong Urouloa #

‘to look for food in the village of Urouloa.’

Also there are (quasi-) double prepositional formations observable usually in form of adverbial + prepositional combinations such as antap long ‘on top of’, an long ‘for’ klos long ‘close to’, raon long ‘round’, and insaid long ‘inside’:

e.g. ... i wokabadot / kolosap long popo tri #

‘...walked (up) close to the papaya tree.’

an long olgeta bikinini ‘for all the children’

...klos long wanfala smolfala pasej ia...

‘close to’

‘close to the one small passage’
...i gu insaid long olgeta frut...

'(He) went into the space where the fruit was...' 

*Long* with emphatic stress could return to the original English meaning of 'long (in time or space)' as in:

e.g. *long bifo* 'in the ancient times' vs. *long bifo* 'a long time ago'

' in '

2.2.6 Concord

The third person plural *olgeta* 'they (all, everybody)' as the subject of a sentence is restated at the beginning of the predicate in the same sentence by its shortened form *ol* 'they':

e.g. # *olgeta* baba mo bumbu ... / ol i stap stori / wanfala olfala stori...#

'All fathers and grandmothers ... (they) keep telling an ancient story...'

...*olgeta* man ... / ol i go long gaden ...

'all the men...(they) went to the garden...'

...gudfala kaikai / we *olgeta* man mo uman / ol i kukum ...

'...the good food which all the men and women (they) had cooked...'

Occasionally, the third person singular nominal subject may also be restated in a concord-manner by the third person singular pronoun *hem*:

e.g. # *hem* / i harem / bele / blong *hem* / *hem* / i fulap / i fulap /

tumaj #

'He thought his stomach was full, much to full.'

2.2.7 Conjunctionals

Phrase and sentential conjunctionals are limited to:

*mo* 'and, be 'but, (historically from a combination the English 'but' and the French 'mais'?), *o* 'or', *ale* 'there and then, therefore, thus', *bi*long 'in order to (do such-and-such); so that (plus a subsentence)', etc.

e.g. *man mo uman* 'men and women'
be / (long) lanwis blong Nguna 'but (in the) language of Nguna'
bumbu o mama 'grandmother or mother'
... ale / hem / i wokabaot / i go daon ...
'there and then he stepped out, went down ...'
# taem yu go / long Urouloa / ale / yu go...
'When you go to Urouloa, you, therefore, go ...'
blong lukaot selfs 'in order to look around for shellfish'
blong taem bikinini / i wandem kaikai / i go luk long Savaka
namo / i faenem kaikai / blong hem # 'so that when a child
wants food, he will only have to go to look in the savaka basket
to find his food.'

2.2.8 Relativization

For relativization, a relativization marker (abbreviated as r. m.)
we is used most of the time:
e. g. ... wansala olfala stori / we olgeta baba mo bumbu / ol i stap
r. m.
stori... 'an old story which all the fathers and grandmothers
keep on telling ...'
... gudfala kaikai / we / olgeta man mo uman / ol i kukum...
r. m.
'the good food which all the men and women had cooked ...'
# Savaka ia / i basket / we olgeta bumbu o mama / blong
r. m.
bikinini / i butum kaikai... 'The savaka is a basket where
the grandmothers or the children had put food ...'

Here is another point where regional variation is observed. To
be specific, long sentences with imbedded relativized clauses are used
in Pentecost, but in Santo, short sentences without relativization are
predominant. According to Mr. Takeo Funabiki working now in social
anthropology at Cambridge University, no use of any form of relativi-
ization, especially any use of we relativizer was noticed on his several
field trips in Malekula, the New Hebrides.

Relativization may be marked by zero marker or the predicate
marker i in places as well:
2.2.9 Tense-Aspect

There are only a few ways to express tense-aspect and other generally observable verbal auxiliary type of sentential variations in Bichelamar. The few limited expressions are: the general predicate marker i, pre-sentential bambae for the future imperfect action and post-sentential finis ((finis)) for the past perfected action:

e. g. # tu man / ol i kam # ‘Two men come.’
    # bambae / tu man / ol i kam # ‘Soon two men are coming.’
    # tu man / ol i kam finis # ‘Two men have already come.’
    # yu / go / long haos / blong hem / finis ? #
    ‘Have you been to his house?’ (literally, ‘Have you completed the action of going to his house?’)
    # taem / hem / i tekemaot kaikai / long Savaka ia / i kaikai finis / ...
    ‘When he had taken out the food from the basket and had finished eating the food,…’

2.2.10 Negation

Negation is expressed by a negation marker no:

e. g. # hem / i luk / vilej / i empti / nogat man / i stap ... 
    ‘He saw to it that the village was empty and that there was no man who stayed behind…’

2.2.11 Deletion of Identical Items

Identical items are deleted within the same sentence:

e. g. # i gat / wanfala Matuwama / long language / blong Fila Aelan / be (long) language / blong Nguna / ol i kolem Sanngarnare.

‘There was a (creature called) Matuwama in the language of the Fila Island but (in the) language of Nguna, they call him Sanngarnare.’

Subordinate (nominal) clause may be unmarked as well:
2.2.12 Topicalization

A noun phrase that is thematized is preposed before all other elements in a given sentence:

\[
\text{e.g. } \# \text{ olgeta Savaka} / \text{ blong everi haos ia} / \text{ long vilej} / \text{ blong Urouloa} / \text{ hem} / i \text{ finisim} \#
\]

'Every food-basket of each house in the village of Urouloa he finished (eating up).'

2.2.13 Direct Quotation Marker

The directed opening quotation is often marked by an intransitive verb \textit{se} 'to say' which serves as an indirect opening quotation marker rather than being a verb:

\[
\text{e.g. } \# \text{ bumbu} / i \text{ talem se} ...
\]

'The grandmother said to (the children), "......"'

2.3 Lexicon

2.3.1 Loan Words

Etymon of practically each word used in \textit{Bichelamar} is a matter of everlasting interest, lay or professional. It should be noted that \textit{Bichelamar} has many words originally from Melanesian languages as well as English, French and Polynesian words and phrases.

2.3.2 Changes of Lexical Classes from the Original Languages

Though common sense about loans in any language, it should be noted that loans in \textit{Bichelamar} which account for 100% of all \textit{Bichelamar} words often have quite different meanings from those of their formally nearly identical original words in the original languages, especially English:

\[
\text{e.g. } \textit{taem} \text{ (Adv) 'at the time') } \text{ when}, \textit{bifo} \text{ (N) 'the olden times'}, \textit{antap} \text{ (Adv) 'upwards'}; \text{ (Prep) 'on top (of)'}; \text{ (N) 'the top, peak'}, \text{ etc.}
\]

2.3.3 Urban (U) vs. Rural (R) Words
In the text presented herein, many English words occur as are and these are italicized and given with the rural and more typically Bichelamar words at the same time:

\[\text{e.g. } \text{language (U)} \text{ vs. } \text{lanwis (R)}; \text{solwota (U)} \text{ vs. } \text{solwara (R)}\]

\[\text{‘sea’}; \text{blong (U)} \text{ vs. } \text{biloc (R)} \text{ ‘of’}\]

As was noted earlier in §0.3, the urban words are limited for the most part to the only two townships in the entire archipelago, Port Vila and Santo.

The rural type of Bichelamar is limited to big, mountainous islands with jungles such as Malekula: it is heard outside the township of Santo, i.e. in the hill districts on Santo Island as well as Efate, Fila and the townships of Port Vila and Santo. \(\text{Be}\) meaning ‘but’ is not heard in Malekula; there is no counterpart for ‘but’ in native languages there, either. (The information on Malekula has been obtained from Mr. Funabiki.)

3. Vocabulary to the Text

\(N=\)nominal, \(C=\)conjunctional, \(\text{Prep=prepositional, } A=\)adjectival, \(\text{Adv=adverbial, } U=\)urban usage, \(R=\)rural usage, \(V=\)verbal, \(Vt=\)transitive verb, \(Vi=\)intransitive verb, \(\text{Det=\)determiner, } Aux=\)auxiliary, \(\text{Pron=\)pronoun, } (\_)=\)optional item

| aelan   | (N) island | bow (as in ‘bow and)
| aftanun | (N) afternoon | arrow’)
| ale     | (C) there and then, | be (C) and ; but
|         | now, thus, therefore | bele (N) stomach, bow
| antap   | (Adv) upwards ; | back of a bow
|         | (N) the top, peak | besin (N) bowl
|         | (Prep) on top (of) | bifo (N) the olden times;
| aro(s)  | (N) arrow | (Adv) in the olden
| ating   | (Adv) probably times | big
| baba    | (N) father | big
| bak     | (Adv) back bigbig | (N) pig
| bakelen | (Adv) again ; back bigfala (Adj) big
| bambae  | (Adv) by and by bikinini (N) child (ren)
| banara  | (Universal) to draw bikos/bikoz(U=\text{from we}(R)) a bow, shoot an arrow;
|         | (C) because |
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**Bislama**

*le Bichelamar,*

the New Hebridian English Pidgin

gaden (N) garden

gat (V) to be, (exist),

blak (A) black

go (Vi) to go

b(i)long (Prep) of; for; (C) in order to; so that; (Adv) on and on;

bobo (N) papaya tree

bode (N) body

bumbu (N) grandmother

gud(fala) (A) good

dak (A) dark

haid (Vi) to hide (oneself)
denis (V) to dance

han (N) hand

daon (N) bottom;

(Adv) downwards;

down here

harem (V) to hear, listen; feel,
deg (N) day

ded (A) dead

harem-gud(A) happy
deilait (N) daylight

hem (Pron) he, she, it
dis(U?) (N) dish, plate

Hem ia nao That's it ! , Here it is ! , That's all !
disfal(a) (U) (Det) the, this

divaidim (V) to divide

heve (A) heavy

empti (A) empty, vacated,

absent

i predicate marker

ev(e)ri (A) every

ia (Det) the, this, that ...
ev(e)riwan (N) every one

(Adv) here, there (and then)

fast (V) to get stuck, hit

insaid (Adv) inside

on, strike against

kaikai(Universal) to eat : food

fas(t) ((R)=first(U))

karem (Vt) to carry

(A) first

kasem (Vt) to reach, get to

fas(t)taem(A, Adv)first(ly)
katem (Vt) to cut, carve

fil (Vi) to feel

kavaremap(Vi) to cover(up)

(physically)
kilim (Vt) to kill

finis(im) (V) to finish, complete

klaimap (Vi) to climb up

foldaon (Vi) to fall(down)

klos (Adv) close (to)

fri (Vt) to let go, release

kolosap (Adv) presently, before

frut (N) fruit

long, in due course ;

fulap (A) full}

close(up to)
kraon (N) ground ol ((U)=olgeta(R))
kukum (V) to cook (Pron) they, everybody;
lanwis(R) (N) language (A) all every
lelebet (Adv) gradually olfala (A) old, ancient
little by little ; a little olgeta (A) all ;
leg (N) leg (Adv) altogether ;
lif (N) leaf (N) everybody ;
lisepsep (Bislama) (N) they
Matuwama (Fila N) olsem (A) the very same,
monster identical, similar ;
livim (Vt) to leave (give
up) (Adv) similarly ;
long (Prep) at, in, on ;
from ; towards, to ;
luk (Vi) to see ; see to it (V) to concern,
lukao (Vt) to watch concerning
lukim (Vt) to look "at oltaem (Adv) always
lukluk (Vt) to look around pasej (N) channel
for, search
pulpol (N) people
maj ((U)=mas(R)) (Adv) much
plei(plei) (Vi) to play
man (N) man pulum (Vt) to pull ;
Matuwama (Fila N) Matuwama
monster kwik (Adv) quickly
mekem (Vt) to do ; make ;
prepare(food) kwik taem taem as soon as
mi (Pron) I raon (Adv) round
midel (N) the middle rere (A) ready
mifala (Pron) we (exclusive) ron (Vi) to run
mo (C) and rop (N) rope
moning (N) morning sam (A) some
namo/nomo (Adv) only samting (N) something
nao (Adv) now Sanngarngare (Nguna language)
narasaid (N) the other side (N)=Matuwama(Fila)
narafala (A) another savaka(Fila)(N) food basket
no negative marker save (V) to know ;
o (C) or be able to
o (Exclamation) oh se (V) to say
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(C) that + S; indirect quotation marker
tetei (Adv) today

(sekel) circle
ting (V) to think

(seksek) to shake, tremble
tingting (Vi) to ponder, think

(sem) the same
tri (N) tree

(semtaem) at the same time
tu (Adv) too

(Sepadil) the Separate Hill
tumas (Adv) very, most

(tumora) U)

(sing(aot)) to sing
singaot (Vi) to shout
singsing (Universal) song; to sing
= the Separate Hill

(slaet) (A) slim
tut (N) tusk; tooth

(so) uman (N) woman

(soem) to show
Urouloa (proper Noun)

(solwota), solwara (sea) the name of a former

(slip) to sleep

(smell) (Vi) (for something) island of Efate
to smell

(yet) (Adv) still (early)

(smelem) to smell

(yu) (Pron) you (singular)
yufala (Pron) you (plural)

(smol) a little bit

(yu-mi) (pron) we (exclusive)

(smolfala) small

(vilej) (U) stesin (R)

(stiap) (N) arrowhead

(village)

(stap) to remain, live, stay (and do such-and-such);

(with)

(stori) story; to tell

(yu-tu-fala) wetem Godden

(stalem) (C) (at the time) when;

(yu) (Pron) you two including Godden

(staem) (N) time

(talem) (V) to tell

(tekem) (V) to fetch

(tekemaot) (V) to take out

(wokabaot) (V) to step out, walk

(wud) (N, A) wood (en)
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