

BAI YUMI MEKIM WANEM BILONG HELPIM TOK PISIN?

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Many people have belittled Tok Pisin, but I am confident that the conferees here have met together to develop the language because they feel that Tok Pisin has benefitted the people of Papua New Guinea. The purpose of this paper is to point out some of the pitfalls one might fall into while attempting to direct the development of Tok Pisin.

The first is the fiction that people are able to dictate the laws of Tok Pisin to the people. The failure of Esperanto and Ido to gain wide acceptance demonstrates the futility of dictating what a language should be like.

The second is the fiction that people are able to correct or give direction to Tok Pisin. Establishing spelling rules may lead to a situation where the spelling no longer reflects the spoken language (witness English). Tok Pisin serves too many diverse language groups to enable the establishment of rigid spelling rules. Any attempt to direct the course of Tok Pisin involves the application of a standard. All too often the standard is English and the result is a code system, which is neither English nor Tok Pisin.

There is no easy way to develop Tok Pisin. However, I do have some ideas about the matter: (1) only regular Tok Pisin speakers should direct the development; (2) those producing literature in Tok Pisin must write it as the people speak it; (3) dialect differences in Tok Pisin do not significantly impair communication; and (4) Tok Pisin will change as all languages change, i.e., slowly. People cannot force rapid directed change upon it.

Nau long dispela taim planti man ol i save tingting long tok Pisin. Na planti tok pait i save kamap tu, long toktok na long niuspepa. Sampela man ol i birua tru long tok Pisin, na ol i laik daunim na kilim i dai. Mi ting dispela kain man ol i no save as bilong tok Pisin no wok bilong tok Pisin.

Na sampela man ol i save planti long tok Pisin na ol i bin yusim planti yia. Planti man olsem ol i lukim wok bilong tok Pisin na i pilim em i gutpela samting bilong bungim man bilong kain kain tok ples long Papua Niugini. Mi ting yumi planti manmeri i bung hia long dispela konprens yumi bilong dispela lain tasol. Yumi no birua long tok Pisin. Nogat. Yumi save liklik long as bilong tok Pisin na long

wok bilong dispela tok ples, na yumi pilim dispela tok em inap long helpim yumi planti. Olsem na yumi laik helpim na strongim dispela tok ples bilong Papua Niugini. Yumi laik bai em i bungim yumi gut na helpim yumi long mekim kain kain wok long dispela kantri. Tru, yumi lukim tok Pisin em i gat planti hevi, na yumi bung hia bilong yumi ken wok long tekewe sampela hevi na opim rot, na bai tok Pisin i ran gut na i mekim wok bilong helpim yumi olgeta.

Tasol long dispela wok bilong helpim tok Pisin i kamap strongpela tru, mi lukim sampela samting i stap long rot bilong yumi, olsem dispela kain hul ol man i save wokim bilong kisim wel pik. Ol i save sapim mambu na planim insait long dispela hul, na ol i save karamapim gut maus bilong hul na haitim tru, bai pik i no lukim. Nogut yumi hariap na ran long dispela rot na yumi pundaun long kain hul olsem, na bai yumi bagarap, na bai tok Pisin tu i bagarap wantaim. Mi ting mi lukim sampela hul olsem. Na mi no laik bai yumi pundaun long dispela. Olsem na mi laik kolim sampela.

Mi ting wanpela hul em i dispela kain tingting:

Yumi gat bikpela save, olsem na long tingting bilong yumi yet yumi ken stretim tok Pisin. Yumi ken stretim olgeta speling na olgeta lo bilong rait na bilong toktok. Yumi ken wokim planti lo bilong mekim tok Pisin i kamap stret na klia tru na i kamap naispela moa. Na bai dispela tok ples em i wok gutpela tumas, olsem naispela masin. Orait yumi ken skulim olgeta manmeri long dispela olgeta lo, na bai tok Pisin em i kamap gutpela tru.

Ol pren, me pret long dispela kain tingting. Nau long dispela taim mi save ritim wanpela tok long tok Inglis, ol i kolim *Language Engineering*. Mi no gat bikpela save, na mi no save gut as bilong dispela tok, olsem na mi no ken tok kwik. Mi tingting nating tasol na mi tok olsem,

"Sapos ol i tok long sampela saveman ol i wok strong na kamapim gutpela lo bilong stretim wanpela tok ples, olsem ol ensinia i save wokim masin long faktori, na ol arapela man ol i baim tasol na yusim bilong mekim wok bilong ol, orait mi pret long dispela. Ating tru bai ol man i baim dispela na yusim?"

Bipo wanpela man bilong Rasia, Dr L. Zamenhof, em i bel hevi long kain kain tok ples i stap long Yurop na i brukim ol manmeri. Olsem na em i kisim liklik hap tok bilong olgeta arapela arapela tok ples bilong Yurop na em i bungim na wokim nupela tok ples. Em i wokim stretpela pasin bilong speling, na em i kamapim planti gutpela lo bilong bosim pasin bilong mekim toktok long dispela nupela tok ples. I no gat wanpela hap tok em i kranki. Nogat. Lo bilong dispela tok ples em i stret tru, na pasin bilong raitim na bilong autim long maus em i go stret, olsem masin i mekim gutpela wok. Long 1887 Dr Zamenhof i raitim olgeta lo bilong dispela nupela tok na em i salim i go nabaut long olgeta kantri bilong Yurop. Em i kolim dispela tok 'Esperanto'. Planti man ol i laikim dispela tok Esperanto, na ol i ting em inap long bungim olgeta Yurop long wanpela tok ples. I no gat hatwok bilong kisim dispela tok na bihainim gut olgeta lo bilong en. Planti man ol i baim buk bilong Esperanto na ol i traim. Tasol tude hamas manmeri ol i save toktok long tok Esperanto? Sapos yumi bungim olgeta man i save liklik long tok Esperanto long olgeta graun, orait namba bilong ol em i no bikpela. Sampela saveman ol i ting em i olsem 8,000,000 - tasol mi no

bilip strong long dispela namba. Mi no save long wanpela kantri no wanpela liklik ples i kisim dispela tok olsem namba tu tok ples bilong ol. Long wanpela wanpela hap sampela manmeri ol i kirapim klap, na long olgeta miting bilong klap ol i wok long kisim Esperanto na traime. Em tasol. Mi ting dispela tok em i olsem gutpela masin tru, tasol ol manmeri ol i no save baim.

Bihain, long 1907 sampela saveman bilong linguistik ol i kisim dispela tok Esperanto na senisim na stretim moa, na ol i kolim 'Ido'. Dispela tok em tu ol man i no kisim. Em i olsem i stap nating. Na i gat planti arapela tok olsem. Planti man ol i bin wok long kamapim nupela tok bilong bungim olgeta manmeri. Ol i bin mekim dispela wok i kam i kam inap long 350 yia samting. Namba bilong dispela olgeta tok ol i bin wokim em i winim 100. Tasol mi no save long wanpela kain tok olsem em i bin kamap olsem tok ples tru bilong planti man, no i kamap namba tu tok ples bilong ol. Nogat. Kain tok olsem em i olsem gutpela masin tru ol saveman i bin wokim stret tumas, tasol ol manmeri ol i no save baim dispela masin na yusim. Ol i no pilim dispela masin em i gutpela samting bilong helpim ol. Olsem na ol i lusim.

Nogut yumi mekim kain wok olsem long tok Pisin. Nogut yumi sampela i bung no long tingting bilong yumi yet yumi stretim olgeta pasin bilong tok Pisin, na yumi putim strongpela lo na yumi givim dispela long ol manmeri na yumi tok,

Em nau. Dispela em tok Pisin tru. Olgeta toktok na olgeta rait em i mas kamap olsem dispela lo i tok.

Sori, ol pren. Mi ting bai planti man ol i no baim dispela naispela masin. Mi ting long dispela pasin bai yumi pundaun long hul nogut. Tasol ating wanpela brata bai i tokim mi olsem:

"Man, yu longlong! Dispela LANGUAGE ENGINEERING em i no olsem. Mipela i no laik wokim nupela tok ples. Nogat. Mipela i laik helpim tok Pisin. Mipela i laik stretim na stiaim tasol."

Yes, tenkyu, brata. Yu tok tru. Mi longlong tumas long kain kain save. Orait mi tu mi laikim dispela pasin bilong helpim tok Pisin, na bai em i kamap gutpela strongpela tok bilong bungim olgeta manmeri na helpim dispela kantri. Tasol dispela tok 'stiaim' em tu mi pret liklik long en. Husat bai i stiaim? No long wanem pasin bai yumi stiaim? Pasin bilong 'stretim' tok em i gutpela, tasol long dispela rot tu mi ting hul nogut i hait na i wetim yumi i stap.

Long planti kantri bilong Yurop, na long planti tok ples, ol man i bin wok long 'stretim' tok, i kam inap long 300 no 400 yia samting. Long Ingran ol i lukim kain kain pasin bilong raitim tok, na ol i laik stretim dispela. Orait ol i raitim lista bilong speling, na long olgeta skul ol i putim strongpela lo na ol i tok, "Olgeta man ol i mas bihainim stret dispela pasin bilong raitim tok". Nau long tok Inglis yumi save bihainim dispela strongpela lo bilong bipo, i kam i kam inap long nau. Speling i stap olsem bipo tru, tasol maus bilong ol man i senis planti. Orait nau pasin bilong raitim tok em i wanpela, na pasin bilong kolim em i narakain tru. Olsem na olgeta pikinini i skul long tok Inglis ol i gat bikpela hatwok tru bilong kisim stret pasin bilong speling--i go inap long yunivesiti.

Gutpela yumi wok long stretim speling, tasol mobeta yumi lukaut gut. Nogut yumi putim strongpela lo bilong i stap oltaim oltaim. Yumi ken wok long painim rot bilong helpim ol man long raitim klia tok Pisin.

Tasol nogut yumi wokim strongpela banis bilong kalabusim tok Pisin. Yumi mas tingting long painim rot bilong senesim spelling moa bihain. Speling em i mas bihainim maus bilong ol man, tasol yumi no gat wanpela kain maus long olgeta hap. Na tok Pisin em i save senis kwik tumas. Orait spelling na olgeta pasin bilong rait em i mas redi long senis wantaim.

Sapos yumi tok long 'stiaim' tok Pisin, no yumi tok long 'stretim', orait bai yumi stiaim long wanem kain stia? Bai yumi kisim wanem skel na stretim inap wantaim dispela skel? Mi ting planti man ol i tingting long tok Inglis tasol na ol i tok,

Skel bilong yumi na stia bilong yumi em tok Inglis. Yumi mas skelim tok Pisin long dispela skel na yumi wok long mekim tok Pisin i kamap wankain olsem tok Inglis.

Ol pren, me no ken bihainim ol i go long dispela rot. Mi lukim bikpela hul i stap long dispela rot. Nem bilong dispela hul em i olsem: *Pidgin English*.

Planti man ol i harim dispela nem *Pidgin English* na ol i ting dispela tok bung bilong Papua Niugini em i olsem wanpela kain tok Inglis tasol. Planti waitskin i stap long Papua Niugini ol i gat dispela tingting na ol i save tok olsem,

"Tok Pisin em i no hevi tumas. Em i klostu olsem tok Inglis. Mi ken redim tingting bilong mi long tok Inglis, na mi ken bihainim tok Inglis tasol na senisim liklik, na bai dispela i kamap tok Pisin. Mi ken skruim dispela hap tok '-im' long olgeta 'verb', na mi ken senisim olgeta 'preposition' na putim 'long' no 'bilong'. Na mi ken tromoi namel sampela tok olsem 'rausim' na 'pinis' na 'bai' na 'maski'. Mi mekim olsem, orait dispela tok i kamap long maus bilong mi em tok Pisin. Na olgeta tok i no gat yet long tok Pisin, em mi ken kisim long tok Inglis tasol na senisim liklik, na bai em i kamap tok Pisin tru. Yes, tok Pisin em i isi tumas."

Ol pren, dispela kain tok mi bin lukim long planti pepa, na mi bin harim i kamap long maus bilong planti man. Tasol mi no kolim tok Pisin. Mi ting em i dispela tok ol i kolim *Pidgin English*. Mi no save gut dispela tok *Pidgin English*, tasol mi ken traim liklik na bekim liklik tok long ol man bilong *Pidgin English*. Mi tok olsem,

"Mi diplorim tru dispela tendensi long moa na moa englishaisesen bilong dispela tok bilong Papua Niugini. Wanpela man husat i save tok Inglis pinis tasol inap andastanem mining bilong dispela kain tok. Tasol husat husat i no gat Inglis edukesen na bikpela Inglis vokabyulari bai no andastan. Dispela 'Pidgin English' i wanpela eksampel bilong linguistik sovinišem. Wanem wanem man i ting Inglis i moa gut o moa stret o moa losikal long ples tok bilong Papua Niugini i linguistik soviniš. Pren, yu ting mi eksaseretim dispela 'Pidgin English'? Nogat. Mi no eksaseret tumas. Pasin bilong 'Pidgin English' em i olsem 'tasol.'"

Ol pren, dispela em i no tok bilong Papua Niugini. Nogat. Em i olsem tok Inglis stret, tasol mi tanim, na em i kamap tok hait. Dispela pasin bilong tok hait em yumi kolim *code* (koud) long tok Inglis. Man i laik save as bilong dispela tok, em i mas kisim tupela save

pastaim:

1. Em i mas save gut tok Inglis. (Na sapos em i save gut tok Inglis, orait mobeta mi tokim em long tok Inglis stret!)
2. Em i mas save dispela *code* mi bin bihainim. (Tasol mi ting olgeta man i save raitim 'Pidgin English' ol i gat narapela narapela *code*, ol i bin wokim bilong ol yet wan wan.)

Olsem na mi yet mi ting dispela 'Pidgin English' em i no inap helpim tumas dispela kantri.

Yumi no ken ting tok Pisin em i olsem liklik brata bilong tok Inglis. Na yumi no ken ting em i olsem pikinini tru bilong tok Inglis. Nogat. Tok Pisin mi save harim i kamap long maus bilong planti manmeri long planti hap bilong Papua Niugini, long taun na long bus tu, em i tok bilong Papua Niugini stret. Yes, tok Pisin em i bin kisim planti hap tok long tok Inglis, em i tru. Na sampela pasin bilong bungim dispela tok na skruim i go, em tu ol i bin kisim long tok Inglis. Tasol bun tru bilong tok Pisin, as tru bilong dispela tok, em i no bin kamap long tok Inglis. Em i samting bilong Papua Niugini stret.

Yes, bipo mi tu mi ting tok Pisin em i klostu olsem tok Inglis. Mi ting mi ken bihainim pasin bilong tok Inglis na senisim liklik tasol, na bai mi mekim tok Pisin i kamap gutpela. Tasol ol manmeri ol i no save gut dispela tok bilong mi. Na mi harim tok Pisin bilong ol Papua Niugini yet, na mi save, em i narakain. Mi kisim pinis tupela tok ples bilong dispela kantri, em tok Bel bilong Madang na tok Kote bilong Finschhafen, na bihain mi save liklik long tok Pisin. Kain kain hap tok wan wan (em yumi kolim *word* long tok Inglis) dispela yumi ken senisim kwik na kisim *word* bilong narapela tok ples. Em i no hevi tumas. Olgeta manmeri bilong olgeta graun oltaim ol i save kisim nupela tok long narapela tok ples. Tasol pasin bilong lainim olgeta tingting bilong yumi (long tok Inglis yumi kolim *thought pattern*), na pasin bilong bungim olgeta hap tok na lainim na skruim i go (long tok Inglis yumi kolim *syntax*) dispela em i no inap long senisim kwik. Nogat. Em i bun tru bilong dispela tok ples. Sapos yumi senisim tumas dispela bun bilong wangepela tok ples, orait bai olgeta man ol i longlong.

Olsem na mi tok, yumi no ken skelim tok Pisin long skel bilong tok Inglis. Yumi manmeri i save pinis long tok Inglis, na pasin bilong tok Inglis em i pasin strong tingting bilong yumi, yumi no inap long bihainim tingting bilong yumi yet na wokim gutpela lo bilong stretim tok Pisin. Tru, yumi bel hevi long kain kain tok Pisin i save kamap long narapela narapela hap bilong dispela kantri, na yumi laik tumas long bungim na mekim i kamap wankain tru. Em i gutpela tingting bilong yumi. Tasol nogut yumi tok olsem.

Maski, tok Inglis em i olsem wankain tru long olgeta hap.

Mobeta yumi kisim lo bilong tok Inglis na yumi stretim tok Pisin long dispela, na bai tok Pisin em i kamap wankain tru long olgeta hap.

Sori, me ting bai dispela i bagarapim tru tok Pisin. Ol man i no save tok Inglis bai ol i longlong long dispela kain tok, olsem na bai dispela i no helpim ol. Bai planti man moa ol i mekim olsem nau ol i save mekim. Ol i kisim pepa sampela man bilong tok Inglis ol i bin raitim long *Pidgin English*, na ol i givim long mi na ol i askim mi olsem, "Wanem as bilong dispela tok? Mi lukim em i olsem tok Pisin liklik,

tasol em i no klia. Dispela man i tok wanem?"

Tasol nau yu laik askim mi olsem, "Bai yumi helpim tok Pisin olsem wanem? Yu tok long pasin yumi no ken mekim, tasol yu no tokim mipela long sampela pasin yumi mas mekim. Yu lukim wanem gutpela rot yumi ken bihainim?"

Sori, ol pren, mi no lukim wanpela rot bilong stretim kwik tumas. Long olgeta kain kain tok ples mi lukim wanpela pasin tasol i stap. Man bilong wanpela tok ples em i no inap stretim narapela tok ples.. Yumi save tok long 'lo bilong tok ples' (long tok Inglis yumi kolim *grammatical rules of a language*). Tasol husat i save wokim dispela lo? Wanpela man tasol em i no inap. Wanpela komiti em tu i no inap. Ol man i save *yusim* dispela tok ples, ol i save wokim lo bilong en. Ol i no save raitim long buk. Nogat. Ol i save *yusim* dispela tok ples. Ol i save autim tingting bilong ol long ol wantok, na long dispela toktok bilong ol (em yumi kolim *usage*), long dispela tasol ol i save wokim lo long tingting bilong ol. Ol saveman ol i ken raitim kain kain lo bilong toktok no bilong rait, tasol ol i no inap mekim na ol man i bihainim. Ol papa bilong dispela tok ples ol i save wokim dispela lo long toktok bilong ol. Sapos ol i laik senisim, orait long toktok tasol bai ol yet i senisim. Long olgeta tok ples mi no lukim narapela pasin i stap. Planti saveman ol i bin putim kain kain lo bilong stretim tok Inglis, na long olgeta skul ol i wok long strongim dispela olgeta lo, tasol maus bilong ol man em i no bihainim dispela. Nogat. Long toktok tasol tok Inglis i save senis i go.

Sapos yumi laik *stretim* no *stiaim* tok Pisin, mi no lukim wanpela sotpela rot bilong hariap na mekim dispela wok. Mi ken putim wanpela wanpela tingting bilong mi yet olsem:

1. Ol man bilong stretim tok Pisin em ol man i save *yusim* dispela tok long olgeta de. Ol man i save tumas long tok Inglis, mi ting ol i no inap long helpim yumi planti.
2. Ol man i save mekim wok edita, na ol man i save tanim sampela arapela tok long tok Pisin, ol i no ken mekim dispela wok long tingting bilong ol yet. Ol i mas wok wantaim sampela manmeri bilong planti ples nabaut. Saveman em i mas bihainim maus bilong ol na raitim tok. (Mi yet mi save mekim olsem, na mi no lukim narapela pasin bilong mekim dispela wok.)
3. Tasol olsem wanem long dispela kain kain pasin bilong toktok (em yumi kolim *dialect* no *sociolect*)? Ating yumi mas stretim dispela, a? Ol pren, wanem tok ples i no gat kain kain *dialect* kain kain maus, kain kain pasin bilong autim tingting bilong man? Mi ting olgeta tok ples i gat dispela. Tok Inglis em i gat planti tumas. Yumi no inap kaunim. Na long sampela taim dispela i save givim hevi long man i wok long tok Inglis. Na planti saveman ol i lukim dispela hevi na ol i laik stretim. Tasol ol i no inap stretim. Na dispela kain kain maus bilong tok Inglis em i no bagarapim tumas dispela tok ples. Tok Inglis em i wok yet na em i go i go moa yet. Ol man i *yusim* dispela tok ol i save painim rot bilong autim tingting bilong ol. Mi ting tok Pisin em tu inap long mekim olsem.
4. Tasol sampela man ol i save tok olsem, "Tok Pisin em i sot tumas. Em i sot long nem bilong planti samting.

Em i sot long kain kain pasin bilong autim tingting bilong yumi. Em i no inap. Em i mas gro na kamap bikpela." Yes, tasol wanem tok ples em i no sot long sampela tok? Olgeta tok ples i gat laip i stap em i save gro na senis na kisim nupela strong. Tok Pisin em tu i save mekim olsem. Pikinini i gat hangre em i save kisim kaikai, na dispela i givim strong long em, na em i save gro. Na sapos mama i laik bai em i gro kwik tumas na bai em i kamap bikpela nau tasol, na sapos mama i bihainim tingting bilong em yet na i kapsaitim planti kain kain kaikai long maus bilong pikinini, ating bai dispela pikinini i gro gut nai kamap strongpela? Nogat. Bai em i gat bikpela bel pen, na bai em i kisim sik nogut. Mama i mas larim pikinini i kisim kaikai inap long hangre bilong em yet. Olsem tasol bai tok Pisin i gro tu, olsem olgeta tok ples. Sapos em i hangre long wanpela kain kaikai, orait bai em i kisim na kaikai. Ating bai em i kisim long tok Inglis, no long sampela tok ples bilong Papua Niugini, no long sampela arapela tok ples, em i samting bilong em yet. Yumi no ken mekim pasin bilong sampela mama na yumi kapsaitim planti kaikai long maus bilong em. Yumi no inap mekim em i gro. Long toktok na long rait bilong ol man i save yusim dispela tok ples bai em i gro na kisim strong.

Orait, yumi ken mekim wanem pasin bilong helpim tok Pisin? Mi ting nau mobeta mi pasim dispela tok long liklik hap tok Inglis, na bai sampela man tu ol i save gut long dispela tok bilong mi. Mi tok olsem.

I know of no way to predict with any accuracy the direction in which New Guinea Pidgin will develop. This seems to me to be largely beyond our control. What I think we can and should do is to foster a spirit of pride in the people of Papua New Guinea - pride in their linguistic heritage as well as other elements of their culture. They should have no feeling of inferiority whatever regarding the thought patterns, the morphophonemics, the syntax of their native languages. These languages were developed long ago by Papua New Guineans themselves without the help of any linguistic scientists. And in comparing their languages with my own language (or at least an American dialect of English), I am continually amazed at the many many elements in which these languages seem to me more regularly structured, more logical in their operation, and most wonderfully adapted to the communication requirements of the cultures in which they have developed. People who have developed such languages and adjusted them to meet their changing needs are capable of accomplishing the same thing in the face of the rapidly changing cultural setting today.

True enough, the rapid social changes and dislocations of the present day make this adjustment much more difficult. And the dominance of English in the economic and academic fields vastly increases the difficulties. But in the last analysis it is the people who use Pidgin regularly as a major medium of communication who will determine the direction of its development.

There will always be dialects and sociolects, and even idiolects, of Pidgin, as there are in other languages. It is good and necessary to

study them and be aware of them. I appreciate the opportunity of being at this conference and learning much from the experts in these fields.

As for my own use of Pidgin in my job as a translator and editor of Pidgin literature, I consider it my task to see that the Pidgin which is printed from manuscripts in the preparation of which I have a part communicates as effectively as possible with as large a segment of the population as possible. In attempting to do this I use New Guinean assistants and informants as much as time will allow. We take note of changes in vocabulary, grammar, and syntax, and the Pidgin we use keeps changing, as I expect it always will. But we are necessarily conservative in adopting new developments. We are probably too conservative, but we aim to employ whatever usages we think are likely to be most clearly understood by the largest number of people. We DO adopt new ones if we find they are widely understood, but we generally find that even readers who regularly use the most recent forms of expression are still able to understand the older forms, whereas the rural people are not so likely to understand the newer modes of expression. In addition, we try to avoid expressions that may be ambiguous to any group.

So we aim for the 'middle of the road', hoping that our small effort will contribute to the continuing use of Pidgin as a live and effective medium of communication. We trust that the widest possible use of the most widely understood idiom we can find will be a positive factor in the development of a useful national language.