

Kali. Get a bucket of water with tumeric, neem leaves and flowers, bathe the child [with it], and all the sickness will go away.

So they did and so it came about [i.e., the child was cured]. And they promised

from that day they would worship the Mother from that time on. That is how puja came to this country.

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[Editor's note: In this previously unpublished text, we find some typical creole features: lack of inflected verbs (for person or tense), with the exception of *came* (twice) and *done* (*and so dey done*); another appearance of *dun* (spelt differently to distinguish it from *done*) in *when dey dun wuk* acts as a completive aspect marker. Genderless pronoun *em* refers to the child, the guru and the goddess; *we* is both subject and object; *you* is the unmarked possessive. There is no noun plural, and the copula is deleted, as in *one o de chile sick*.]

Papua New Guinea

This is a traditional story from the Eastern Highlands explaining the origin of the name of the girl's village. The Tok Pisin speaker was a 15-year-old high school student from Henganofi in the Eastern Highlands Province recorded at Henganofi in December 1990. Her parents speak the Kafe language, but she grew up on a government station speaking Tok Pisin as her main language.

*The Naming of the Village of Kronkonte (Tok Pisin)**

Narapela tumbuna stori em osem: bifo taim ol lain as ples blong mi wantaim ol narapela lain long said long mauten ol sa fait. Ol sa fait na ol - taim ol sa fait olsem antap long maunten i gatim wanpla meri, fetpela meri nogut tru. Em no inap long wokabaut na desa taim tu ol sa - ol angre na ol sa painim kaikai long kaikai nabaut. So, ol sampela faifpla man ol kisim meri ia na ol katim em katim em na ol kukim em. Ol kukim em na kaikaim em nau ol i kam daun osem. Ol i kam daun osem nau, ol birua ol ronim ol i kam daun. Ol i kam daun i kam kamap ogeta long aiwei rot na em ol lain bilong mi ol lukim na ol kilim ol displa faifpela lain. Nau, blad bli ol tanim osem wara na ron i go long bikpla wara. So nau long ples blong mipla disla

hap we mipla sa wokii gaden na stap lo em, ol sa kolim Krokronte, bikos mining blong Krokronte em osem «ol bin kilim ol man na blat bli ol bin ran osem wara». Em tasol.

(Translation) Another traditional story goes like this: long ago my village clan together with another clan on the side of the mountain, they used to fight. They would fight and they - (once) when they fought like up the mountain there was one woman, a really fat woman. She couldn't walk, and at this time they would —they were hungry and they were looking for food to eat. So, five men caught the woman here and they cut her up (lit. they cut her and cut her) and they cooked her. They cooked her and ate her

(*) See the article by G. Smith for more about Tok Pisin in this volume, p. .

and came down here. They came down like this and their enemies chased them down. They came down right to the highway road and my clan saw and they killed these five. Now their blood turned to water and ran into the main river. So now at our village, this place where we make gardens and stay, they call Kronkronte, because the meaning of Kronkronte, it's (something) like «they killed the men and their blood flowed like a river». That's it.

[The only words of non-English origin in this text are *tumbuna* (ancestor), *kaikai* (eat, food), and *birua* (enemy). As for grammar, *i* often precedes a finite verb, *sa* is the habitual aspect marker, *bin* marks past and the suffix —*im* is the transitive marker. Personal

pronouns are unmarked for case or gender: *mi* 'I/me', *em* 'he/she/it', *ol* 'they' (also optionally used to mark plurality), *mipela* (<fellow), in the text *mipla*, is 'we' (me + a third person), and possessives are marked by *b(i)long* / *bli* (eg. *blong mipla* 'our', *bli ol* 'their'). *P(e)la* is also a suffix attached to determiners (*narapela*, *sampela*, *wanpela*, *displa*), to numerals (*faifpela*), and adjectives (*fetpela*, *bikpla*) *Nogut tru* is an intensifier, *long* is an all-purpose preposition, *wantaim* means 'with', *o(l)sem* 'like' (<all the same), *na* 'and', while the last phrase *em tasol* (<that's all) concludes the story.]

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