

Circumlocutions with *plenny* in Hawai'i Creole English

KONRAD RADOMYSKI

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Abstract

The purpose of this paper is to analyze the uses of circumlocutions with *plenny* in Hawai'i Creole English in the translation of King James' Bible. The examples were extracted from *The Revelation of St. John Divine* and analyzed by means of *AntConc*. As a result, seven different circumlocutions have been extracted. They are found 18 times in the text. These multiword expressions function as nouns and adjectives.

Keywords

circumlocution, creole, Hawai'i Creole English

Peryfrazy z *plenny* w hawajskim języku kreolskim

Abstrakt

Celem niniejszego artykułu jest analiza użycia peryfraz ze słowem *plenny* w hawajskim języku kreolskim w tłumaczeniu Biblii Króla Jakuba. Przykłady zostały zaczerpnięte z Apokalipsy św. Jana i przeanalizowane za pomocą programu *AntConc*. W rezultacie wyodrębniono

siedem różnych peryfraz. Występują one w tekście 18 razy. Te wielowyrazowe wyrażenia funkcjonują jako rzeczowniki i przymiotniki.

Słowa kluczowe

hawajski język kreolski, języki kreolskie, peryfraz

1. Introduction

Pidgins and creoles are contact languages which emerge in dire need of a common means of communication. Such a language serves as a medium of communication which unifies and brings together various groups of people of distinct linguistic as well as cultural backgrounds (Sebba 1997: 26–27, Veenstra 2008: 219–220).

Let us now explain the difference between the terms *pidgin* and *creole*. Moreover, let us also account for the intermediate state between pidgins and creoles, namely, *pidgincreole*. Table 1 shows sociolinguistic features of these contact languages.

Table 1

Sociolinguistic features of pidgins, pidgincreoles and creoles
(Bakker 2003: 7)

Feature	Pidgin	Pidgin- creole	Creole
native language	–	+ / –	+
general community language or official language	–	+ / –	+
ethnic or political group language	–	–	+
speakers have it as their only language	–	+ / –	+
used between people who have no other language in common	+	+ / –	–
used mostly as a second language	+	+ / –	–
expressive function	–	+	+

It is argued that pidgins, pidgincreoles and creoles constitute an evolutionary continuum of these contact languages. Pidgins may also be referred to as stable pidgins which implies that they emerge from unstable varieties, that is, jargons. Jargons (also known as unstable or rudimentary pidgins) are considered limited and temporary communicative strategies which, if necessary for a particular speech community, may transform into stable pidgins. Stable varieties are used as auxiliary languages by people who do not share a common language. What is more, once a stable pidgin gains expressive functions and may, as well, be used as a native language by a limited community, it changes into a pidgincreole (also known as extended/expanded pidgin). A pidgincreole is a predecessor of a creole. Lastly, creoles are languages which are full-fledged natural languages whose linguistic properties supply their speakers with all sufficient communicative means (Bakker 2003: 7, Bakker 2008: 131–132, Velupillai 2015: 18–20).

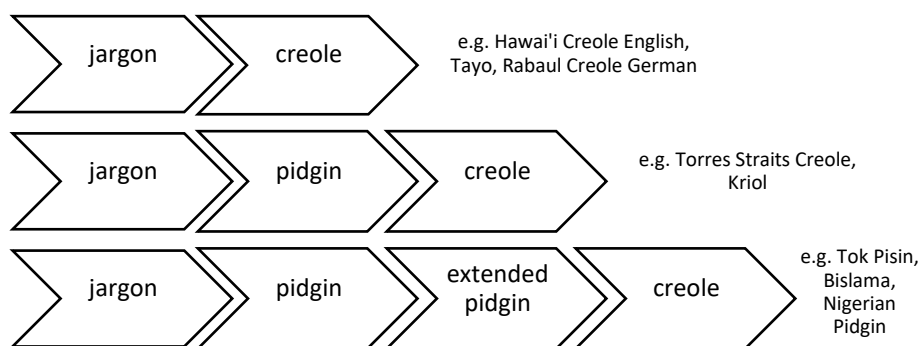


Figure 1

Three types of creole life cycles
(Mühlhäusler 1985: 479)

Figure 1 suggests that all distinguished creoles should follow one of the three possible ways of evolution. All the paths consist of two extremes, that is, the jargon and the creole. The first path shows a simple and direct transformation from the jargon into the creole. The second path presents one transition point between the extremes, namely, the pidgin. The third path includes two transition points, that is, the pidgin and extended pidgin. Examples of creoles whose historical background suggests one of the three possible developments are given on the right-hand side. What may be inferred is that Hawai'i Creole English (henceforth HCE) followed the first evolutionary path according to Mühlhäusler (1985: 479).

The Atlas of Pidgin and Creole Language Structures Online states that there are nearly 600,000 users of HCE who employ the language as their mother tongue. Moreover, there are 100,000 speakers of the creole located on the US mainland. The language is used on a daily basis. Alongside HCE, Standard American English and Hawaiian are used. These two languages have had a huge impact upon HCE. The result of this influence is reflected in the components of the language, among others, lexicon and syntax. As a result, in such languages, inflectional morphology may be limited (Plag 2009: 346–347), therefore more analytical structures might be used instead, for instance circumlocutions (see Radomyski 2020, 2022). For this reason, the purpose of this paper is to extract and analyze circumlocutions in Hawai'i Creole English Bible via the software *AntConc* (version 4.2.4.). To be more specific, the study is guided by the following research questions:

1. What is the frequency of circumlocutions with the word *plenny*?
2. What type of grammatical patterns do circumlocutions with *plenny* exhibit?
3. What names of e.g. phenomena or objects do these circumlocutions replace?
4. Are there any underlying metonymic or metaphorical processes involved?

2. Circumlocation

A linguistic phenomenon which bridges lexicon and syntax is circumlocation. In simple terms, it is considered to be an elaborate expression which functions instead of individual words or conventionalized phrases (Bańko 2002: 5).

It is worth pointing out that circumlocutions may occur in various registers such as literary language (Białoskórska 2002, Machnicka 2005, 2011, Rychter 2011), the speech of people suffering from aphasia (Rutkiewicz-Hanczewska 2016) or students learning foreign languages (Broeder et al. 1993, Jourdain and Scullen 2002). Needless to say, circumlocation is also present in language produced by speakers of pidgin and creole languages.

However, even though circumlocutions are employed in various contexts they bear several similarities. Firstly, their staple function is to name objects, phenomena, people and/or activities. For this reason, they may function as nouns, verbs, adjectives or adverbs. Second, according to Machnicka (2011: 75–85), circumlocutions may serve a number of functions such as: defining an unknown object, embellishing a literary text or specifying an object mentioned in a text by providing an elaborate description, to mention a few. Lastly, as stated by Bańko (2002: 3) and Straś (2001: 104), circumlocutions may be coined by implementing metonymic and metaphorical processes.

3. Methodology

For the sake of this study, circumlocutions with the lexeme *plenny* were selected. *Plenny* derives from the English word *plenty* for this reason one may argue that the HCE equivalent has a similar function. The *Cambridge Online Dictionary* defines this word as “(the state of having) enough or more than enough, or a large amount”. Let us also take into account the definition from the *Merriam-Webster Dictionary*, available online, “an abundance especially of material things that permit a satis-

factory life: a condition or time of abundance". It is worth emphasising here that Jourdain and Scullen (2002: 230) account for uses of similar phrases (e.g. 'type of' or 'like') in circumlocutions produced by second language learners.

In this paper, *The Revelation of St. John Divine* in Hawai'i Creole English was analyzed. The software *AntConc* was implemented to extract circumlocutions with *plenny*. The text consists of 17,375 words. The extracted circumlocutions were compared with their equivalents from King James' Bible. According to Velupillai (2015: 198), pidgins and creoles are extensively documented in biblical texts and their translations.

Lastly, circumlocutions were excerpted from *The Revelation of St. John Divine* in Hawai'i Creole English by means of the quantitative methodology applied in the extraction of lexical bundles (Radomyski 2022 as well as Stanulewicz, Radomyski and Komorowska 2022). In this technique, the length of a lexical bundle is taken into consideration, as well as their occurrences in the corpus. Besides, one factor is neglected, that is, the distribution of circumlocutions in different texts.

4. An analysis of the circumlocutions with *plenny*

As has already been mentioned, the lexeme *plenny* is found 57 times in the corpus. It is used in seven distinct circumlocutions whose total frequency is 18. The following sections present structural and semantic analyses of circumlocutions with *plenny*.

4.1. The structure of circumlocutions

Let us now consider grammatical structures observed in these expressions. Generally speaking, the circumlocutions with *plenny* form two major classes, that is, simple and complex circumlocutions. Table 2 presents these circumlocutions and their degrees of complexity.

Table 2
Degree of complexity of circumlocutions with *plenny*

Complexity	Degree of complexity	Frequency	%
Simple circumlocutions	2	12	66.66
	3	4	22.22
Complex circumlocutions	4	1	5.56
	5	1	5.56
Total		18	100.00

What is seen in the table above is that the most popular type of circumlocutions in the text is simple circumlocutions. They occur 88.88% in total. However, complex circumlocutions are not as common, and they are only found in 11.12% of all the circumlocutions. Now, let us take into consideration syntactic patterns. Table 3 shows grammatical constructions.

Table 3
Grammatical patterns of circumlocutions with *plenny*

Structure	Number of occurrences	%
V + <i>plenny</i>	10	55.56
V + <i>plenny</i> + NP	4	22.22
NP + relative clause containing <i>plenny</i>	1	5.56
<i>plenny</i> + N	1	5.56
<i>plenny</i> + Adj	1	5.56
<i>plenny</i> + relative clause	1	5.56
Total	18	100.00

As may be inferred from this table, there are six different syntactic patterns. Needless to say, the construction V + *plenny* (i.e. *suffa plenny* ‘tribulation’, lit. suffer plenty and *cost plenny* ‘precious’, lit. cost plenty) is the most common. Interestingly, this construction can be further extended by the addition of a noun. In consequence, the structure V + *plenny* + NP is also possible

(i.e. *get plenny power* ‘mighty’, lit. get plenty power). What is more, these circumlocutions can begin with the lexeme *plenny* and the next element following the word can be either a noun (i.e. *plenny grasshoppas* ‘locust’, lit. plenty grasshoppers, *plenny smarts* ‘wisdom’, lit. plenty smarts) or an adjective (i.e. *plenny awesome* ‘glorified’, lit. plenty awesome). Lastly, it needs to be emphasized that longer grammatical constructions are possible. There are two expressions of this kind: (1) *plenny* + relative clause (i.e. *plenny ice come down jalike rain* ‘hail’, lit. plenty ice come down just like rain) and (2) NP + relative clause with *plenny* (i.e. *marble stone dat cost plenny* ‘marble’, lit. marble stone that cost plenty).

Let us now take into account word classes which can be ascribed to the circumlocutions with *plenny*. Table 4 shows all the features discussed above. It also indicates different word classes.

Table 4
Circumlocutions with *plenny*

Circumlocation in HCE	Frequency	Word class	Literal meaning	Meaning in HCE
<i>suffa plenny</i>	6	noun	suffer plenty	tribulation
<i>cost plenny</i>	4	adjective	cost plenty	precious
<i>get plenny power</i>	4	adjective	get plenty power	mighty
<i>marble stone dat cost plenny</i>	1	noun	marble stone that costs plenty	marble
<i>plenny grasshoppas</i>	1	noun	plenty grasshoppers	locust
<i>plenny ice come down jalike rain</i>	1	noun	plenty ice come down just like rain	hail
<i>plenny smarts</i>	1	noun	plenty smart	wisdom

As may be seen, 5 circumlocutions function as a noun, whereas 2 circumlocutions are adjectives. The last aspect which is worth mentioning is the semantics of circumlocutions.

5. The semantics of the circumlocutions with *plenny*

As has been signalled earlier, semantic aspects of the circumlocutions with *plenny* are dealt with in this section. Firstly, let us consider the semantic categories which emerge from the analysis of the circumlocutions. Table 5 illustrates these categories.

Table 5
Semantic categories of circumlocutions with *plenny*

Category	Frequency		%	
Evaluative adjectives	8		44.44	
Misfortune	6		33.33	
Nature				
– inanimate	2	3	11.11	16.67
– animate	1		5.56	
Qualities	1		5.56	
Total	18		100%	

What may be inferred from the data contained in the table is that evaluative adjectives are the most common. According to Biber, Conrad and Leech (2019 [2002]: 197), evaluative adjectives “denote judgements, emotions and emphasis”. Let us now observe these adjectives in some context:

- (1) **cost plenny** ‘precious’, lit. cost plenty
degree of complexity: 2

*Was awesome, an wen shine cuz God stay dea. Da light from da town wen shine jalike one jewel stone dat **cost plenny**, jalike one diamond, an you can see thru um jalike da crystal.*

‘[...] having the glory of God: and her light was like unto a stone most **precious**, even like a jasper stone, clear as crystal [...]’

(2) **get plenny power** 'mighty', lit. get plenty power
degree of complexity: 3

*Den, jalike one dream, I wen see anodda angel guy dat **get plenny power**, coming down from da sky. He get one cloud fo his clotheses, an one rainbow aroun his head. His face jalike da sun, an his legs jalike fire.*

'And I saw another **mighty** angel come down from heaven, clothed with a cloud : and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire [...]'

The examples presented above show expressions which consist of the verbs *cost* 'cost' and *get* 'get'. In the case of the first circumlocution the meaning of the verb is intensified by the word *plenny*. In the second expression, the verb *get* 'get' is preceded by an adjective *power* 'power' whose meaning is intensified by the lexeme *plenny*.

The remaining examples of circumlocutions are nouns. They are used to name objects or phenomena. Let us now consider the following examples:

(3) **suffa plenny** 'tribulations', lit. suffer plenty
degree of complexity: 2

*Me, I you guys brudda John. I jalike you guys, cuz I stay tight wit Jesus too. Cuz a dat, I stay **suffa plenny** jalike you guys. An I get Jesus fo King jalike you guys. An I hanging in dea jalike you guys. Dey wen put me on top da island name Patmos cuz I wen tell wat God say, an da trut dat Jesus Christ wen tell.*

'I John, who also am your brother, and companion in **tribulation**, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.'

(4) **plenty grasshoppas** 'locust', lit. plenty grasshoppers
degree of complexity: 2

*Den outa da smoke, **plenny grasshoppas** wen come down on top da earth. God wen give um da kine power jalike da scorpions get.*

‘And there came out of the smoke **locusts** upon the earth: and unto them was given power, as the scorpions of the earth have power.’

(5) **plenny ice come down jalike rain** ‘hail’, lit. plenty ice come down just like rain

degree of complexity: 5

*Den God’s temple inside da sky wen come open, so can see da Box Fo God’s Promise dat get da Ten Commandments inside. Den had lightning flash, an noise, an loud thunder. Da earth wen shake, an had **plenny ice come down jalike rain**.*

‘And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and **hail**.’

(6) **marble stone dat cost plenny** ‘marble’, lit. marble stone that cost plenty

degree of complexity: 4

*[...] gold kine stuff, silva, jewel stones dat cost plenny, pearls, fancy linen kine cloth, purple cloth, silk cloth, red cloth, all kine fancy wood, an stuffs from ivory, wood, bronze, iron, an **marble stone dat cost plenny** [...]*

‘[...] the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and **marble** [...]

(7) **plenny smarts** ‘wisdom’, lit. plenty smart

degree of complexity: 2

*Dey sing wit one loud voice: “Dey wen kill God’s Baby Sheep Guy Jalike one sacrifice. So he get da right fo get all kine power, An rich kine stuffs, An get **plenny smarts**, An fo be real strong! He get da right fo everybody give respeck to him, An tell how awesome he stay, An tell him he good heart cuz he give us everyting!”*

‘[...] saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and **wisdom**, and strength, and honor, and glory, and blessing.’

In the examples shown above, it can be observed that, similarly to examples in (1) and (2), the function of the lexeme *plenny* 'plenty' is to intensify the meaning of some content words in the circumlocutions. Needless to say, the lexeme *plenny* strengthens the meaning of such words as *suffa* 'suffer', *grasshoppas* 'grasshoppers', *ice* 'ice', *cost* 'cost' and *smarts* 'smart'. By juxtaposing these words with *plenny*, expressions are coined whose meanings correspond to such concepts as: (1) misfortunes (i.e. *suffa plenny* 'tribulations', lit. suffer plenty), (2) nature – inanimate objects (i.e. *plenny ice come down jalike rain* 'hail', lit. plenty ice come down just like rain, *marble stone dat cost plenny* 'marble', lit. marble stone that cost plenty), (3) nature – animate object (i.e. *plenty grasshoppas* 'locust', lit. plenty grasshoppers) and (4) qualities (i.e. *plenny smarts* 'wisdom', lit. plenty smart).

It is worth emphasizing that most circumlocutions function as descriptions of objects or phenomena. In Machnicka's (2011: 75-85) view, this type of circumlocutions is referred to as definition-like circumlocutions. In the circumlocutions enumerated earlier, the subsequent characteristics may be observed: (1) the appearance (e.g. *plenny ice come down jalike rain* 'hail', lit. plenty ice come down just like rain), (2) generic categories (e.g. *plenty grasshoppas* 'locust', lit. plenty grasshoppers) and (3) qualities (e.g. *get plenny power* 'mighty', lit. get plenty power).

The last semantic aspect of circumlocutions which needs to be addressed is figurative language. The only figure of speech which might be noticed is metonymy. Let us analyze the circumlocution: *plenny ice come down jalike rain* 'hail', lit. plenty ice come down just like rain. It might be claimed that in this phrase the lexeme *ice* is used in a figurative way to refer to hail. By way of explanation, Kövecses (2010 [2009]: 180) states that the Constitution ICM encapsulates the relation THE MATERIAL CONSTITUTING AN OBJECT FOR THE OBJECT (e.g. *wood* for "the forest"). In a similar way, the lexeme *ice* stands for the material that constitutes the physical phenomenon known as "hail".

6. Concluding remarks

To sum up, the word *plenny* in Hawai'i Creole English may be employed in phrases to form circumlocutions. The main function of this lexeme is to intensify the meaning of a word or words used in circumlocutions. As has already been emphasized, these expressions are analytical structures whose primary function is to replace names of phenomena, objects or people (see Machnicka 2005, 2011, Plag 2009). The most common grammatical pattern employed in these expressions is *V + plenny* (55.56 %).

It needs to be pointed out that the circumlocutions function as adjectives and nouns. Needless to say, the higher frequency of nominal expressions converges with the statement by Bańko (2002: 5) that the majority of circumlocutions are nouns since their primary function is to name objects (e.g. *plenny ice come down jakile rain* 'hail'). However, there are also several adjectival expressions (e.g. *gel plenny power* 'mighty').

As signalled earlier, the majority of these elaborate phrases are definition-like circumlocutions. As a result, these circumlocutions employ such characteristics as the appearance or qualities. Additionally, it is worth stressing that only one circumlocution contains a lexeme used in a figurative way, i.e. metonymy.

Lastly, the analysis presented in this paper shows that the HCE translation of *The Revelation of St. John Devine* contains circumlocutions which fulfil their basic functions, namely, they name, among others, objects and phenomena. Despite the fact that circumlocutions occur in the analyzed biblical text, compiling a corpus of other types of texts and analyzing occurrences of different circumlocutions could yield more meaningful observations.

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Konrad Radomyski
ORCID iD: 0000-0001-6824-0439
Institute of English and American Studies
University of Gdańsk
Wita Stwosza 51
80-308 Gdańsk
Poland
konrad.radomyski@ug.edu.pl