

## **Circumlocutions with the noun *guy* in Hawai'i Creole English**

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### **Abstract**

The purpose of this article is to identify and analyse the uses of the word *guy* in circumlocutions in *The Revelation of St. John Divine* in Hawai'i Creole English. The identified instances of circumlocutions with *guy* are contrasted with their parallel expressions found in King James' Bible. The analysis was conducted with the corpus tools offered by AntConc. In the text, the word *guy* occurs 385 times and it is found 177 times in various circumlocutions.

### **Keywords**

Bible, circumlocution, Hawai'i Creole English, *guy*

### **Peryfrazy z rzeczownikiem *guy* w hawajskim języku kreolskim**

### **Abstrakt**

Celem niniejszego artykułu jest identyfikacja i analiza użycia słowa *guy* w peryfrazach w Apokalipsie św. Jana Boskiego w hawajskim języku kreolskim. Zidentyfikowane przypadki użycia słowa *guy* są

zestawione z ich paralelnymi wyrażeniami występującymi w Biblii Króla Jakuba. Analiza została przeprowadzona przy użyciu narzędzi korpusowych oferowanych przez AntConc. W tekście słowo *guy* występuje 385 razy, a w peryfrazach występuje w 177 poświadczeniach.

### **Słowa kluczowe**

Biblia, hawajski język kreolski, *guy*, peryfraz

## **1. Introduction**

A contact situation, in Thomason's view (2001: 1), may be defined as a situation in which more than one language is used in the same place and at the same time. To be more specific, this phenomenon consists in bringing together various groups of people of various cultural and linguistic backgrounds with no common means of communication. Such situations involve many linguistic phenomena, for instance, code-switching, diglossia, multilingualism and the emergence of jargons or pidgins (Walczyński 2008: 133).

So linguistically and culturally diverse environments may at some point give rise to vehicular languages. Pidgins and creoles are languages whose development might be traced down to contact situations. Pidgins and creoles arose during the colonization period which lasted from about the 16<sup>th</sup> to 19<sup>th</sup> century. Moreover, these vernaculars transpired in the regions of the Atlantic, Indian and Pacific Oceans due to the contact between nonstandard varieties of European languages (e.g., English) and a few indigenous languages (e.g., Hawaiian) spoken in the colonized regions (Mufwene 2020: 299–300). Both types of languages may be characterized by a set of common salient features.

*Pidgins* emerged in “trade forts or along trade routes” (Mufwene 2020: 300). That is why these languages are not mother tongues. In this way, they may be seen as auxiliary

languages which are used in *ad hoc* situations. Linguistically speaking, their grammars and lexicons are simplified (Hlibowicka-Węglarz 2017: 27). A great number of lexical items is derived from colonizers' language, for instance, in Neo-Melanesian the colour term *red* from English is still preserved, even though the language has the term *ret* and its derivative *retpela* in its lexical repertoire (Stanulewicz and Radomyski 2021: 16).

*Creoles* are perceived as the next evolutionary stage of pidgins. These languages evolved in sugarcane plantations or rice fields. These communities consisted mostly of non-Europeans (Mufwene 2020: 300). In a similar way to pidgins, creoles build their grammar and lexicon based on a few languages. The most characteristic feature of creoles is the fact that these types of languages become mother tongues. As a result, creoles are more developed in terms of grammatical forms and their functions since native speakers need their creole languages to serve a purpose in many aspects of their lives (Walczyński 2008: 151).

Hawai'i Creole English is an example of a creole language used in the Islands of Hawai'i. There are nearly 600,000 speakers of this language. The creole roots go back to an ancestral pidgin which transpired on plantations among speakers of such languages as English, Hawaiian, Japanese, Portuguese, Filipino and Chinese (Ohama et al. 2000: 358). Such a huge diversity of speakers of various languages caused the users of the language to employ various language strategies which would allow them to converse. An example of such a communicative strategy is circumlocution which is used in the creole.

The purpose of the present study is to identify and analyse circumlocutions with the noun *guy* 'guy' in *The Revelation of St. John Divine* in Hawai'i Creole English. Firstly, the paper will explain the term circumlocution and previous studies on circumlocutions in pidgins and creoles will be introduced. Secondly, the methodology of the present study will be presented. Thirdly, the examples of identified circumlocution will be

shown. Then, the analysis of circumlocutions will be introduced. Finally, conclusions will be presented.

## **2. Circumlocution**

*Circumlocution* consists in using elaborate expressions in place of single words or fixed phrases used commonly in any kind of language. Circumlocution is a communicative strategy which is used by various groups of people whose communicative abilities are impaired, for instance, people suffering from anomic aphasia (Rutkiewicz-Hanczewska 2016: 101) or second language learners (Jourdain and Scullen 2002: 225). On the other hand, circumlocutions might also be employed in literary texts as a figure of speech which enriches the text (Bańko 2002: 5).

### **2.1. Previous research on circumlocutions in pidgins and creoles**

To date, not so much attention has been paid to circumlocutions in pidgins and creoles. Probably, the most recognizable work on pidgins and creoles is the one compiled by Wurm and Mühlhäusler (1985). The authors investigated a pidgincreole language used in Papua New Guinea, that is, Neo-Melanesian (also known as Tok Pisin). Table 1 presents circumlocutions observed by Wurm and Mühlhäusler.

The circumlocutions presented in Table 1 are not present in nowadays Tok Pisin, they were substituted with single lexemes from various languages. However, there are certain multiword expressions which are still present in the language, for instance, *haus sik* ‘hospital’, *haus kar* ‘garage’, *wara bilong ai* ‘tear’ or *nem man i raitim pinis* ‘signature’ (Baing, Deutrom and Jackson 2008: 26, 55, 119).

Apart from circumlocutions in Tok Pisin, Hawai‘i Creole English has also been investigated. Radomyski (2020) analyses the uses of the word *peopo* ‘people’ in the creole and forms a list of circumlocutions used in the translation of the Bible into

Hawai'i Creole English. Table 2 shows exemplary circumlocutions with *peopo* 'people'.

**Table 1**

Examples of circumlocutions in Tok Pisin  
(Wurm and Mühlhäusler 1985: 102)

Circumlocutions in Tok Pisin	Word-to-word translation	Meaning
<i>smok bilong graun</i>	smoke belongs ground	dust
<i>rot bilong wara</i>	road belongs water	ditch
<i>snek bilong wara</i>	snake belongs water	eel
<i>diwai bilong raitim pepa</i>	wood belongs writing paper	pencil
<i>rop bilong su</i>	rope belongs shoe	shoelace
<i>pekpek bilong lam</i>	faeces belong lamp	sooth

**Table 2**

Examples of circumlocutions in Hawai'i Creole English  
(Radomyski 2020: 29-30)

Circumlocutions in Hawai'i Creole English	Word class	Word-to-word translation	Meaning
<i>peopo dat work fo him</i>	noun	people that work for him	servants
<i>peopo dat stay spesho fo God</i>	noun	people that are special for God	Saints
<i>first peopo dat give demself to God an his Baby Sheep Guy</i>	noun	first people that give themselves to God and Baby Sheep Guy	redeemed
<i>all da peopo dat God's Baby Sheep Guy wen pick</i>	noun	all the people that God's Baby Sheep Guy picked	chosen
<i>peopo dat not slaves</i>	noun	people that are not slaves	free
<i>peopo dat no trus</i>	noun	people that do not trust	unbelieving

The author claims that circumlocutions with the word *peopo* function as nouns. In addition, the dominating grammatical structure employed to construct circumlocutions is the combination of the noun *peopo* and a relative clause.

### 3. Methodology

The present study is a continuation of the paper entitled “Circumlocutions with the noun *peopo* ‘people’ in Hawai‘i Creole English”. The research consists in analysing the use of the word *guy* ‘guy’ in circumlocutions in the translation of *The Revelation of St. John Divine* with the corpus tools offered by the software AntConc. Table 3 presents the five most common words in the text.

**Table 3**

The five most common words in  
*The Revelation of St. John Divine* in Hawai‘i Creole English

Word	Frequency
<i>da</i> ‘the’	1,548
<i>an</i> ‘an’	736
<i>wen</i> ‘when’	545
<i>dat</i> ‘that’	499
<i>guy</i> ‘guy’	385

The word *guy* is the first content word on the list. Apart from that, the word is semantically related to the word *peopo* investigated in the previous study on circumlocutions in Hawai‘i Creole English. For these reasons, the word *guy* has been selected for this project.

To identify, the circumlocutions the function Concordance in AntConc has been used. The identified contexts with the key word *guy* in Hawai‘i Creole English have been compared with King James’ translation of the Bible. The identified circumlocutions are presented in the next section.

#### 4. Examples of circumlocutions with *guy* in Hawai'i Creole English

According to the *On-line Cambridge Dictionary* the word *guy* is a synonymous term of *man*. The noun *guy* is, however, more colloquial. Contrary to this statement, the word is often and consistently used in the HCE Bible. Examples (1) – (22) contain circumlocutions with the key word *guy*.

Examples (1) – (7) demonstrate two-word combinations where the key word is placed in the final position. They are noun and noun combinations.

(1)

angel guy(s)	angel(s)
angel guy(s)	
<i>Den I wen see one nodda <b>angel guy</b> coming up from da east.</i> (p. 17)	<i>And I saw another <b>angel</b> ascending from the east [...]</i> (p. 2626)
<i>I know dea names, An I goin tell my Fadda an his <b>angel guys</b> [...]</i> (p. 8)	<i>[...] but I will confess his name before my Father, and before his <b>angels</b>.</i> (p. 2620)

(2)

army guys	armies
army guys	
<i>All da <b>army guys</b> inside da sky stay go wit him.</i> (p. 46)	<i>And the <b>armies</b> which were in heaven followed him [...]</i> (p. 2646)

(3)

mahke guys	dead
dead guys	
<i>Dass da first time God bring back da <b>mahke guys</b> alive. Da odda mahke guys, dey neva come back alive again till afta da</i>	<i>But the rest of the <b>dead</b> lived not again until the thousand years were finished. This is the first resurrection.</i>

<i>tousand years.</i> (p. 48)	(p. 2647)
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(4)

slave guy(s)	bondman
slave guy(s)	
<i>Den everybody all ova da world, da king guys, da odda leadas, da army bosses, da rich peopo, da guys dat get power, an all da <b>slave guys</b>, an da guys dat not slaves, dey all wen go hide inside da caves, an unda da rocks on top da mountains.</i> (p. 16)	<i>And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every <b>bondman</b>, and every free man, hid themselves in the dens and in the rocks of the mountains [...]</i> (p. 2625)

(5)

trader guys	merchants
trader guys	
<i>Da Babylon peopo, jalike dey one wahine, An all da diffren peopos all ova da world, Jalike dey fool aroun wit her. She make um do any kine, Jalike she make um drink too much strong wine Fo make um come real drunk! Da kings inside da world wen fool aroun wit her too. An da <b>trader guys</b> all ova da world Wen come rich from all kine rich stuffs Dat Babylon get from dem fo herself.</i> (p. 41)	<i>For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the <b>merchants</b> of the earth are waxed rich through the abundance of her delicacies.</i> (p. 2643)

(6)

worka guys	servant(s)
worker guys	
<i>So Jesus Christ wen send one</i>	<i>[...] he sent and signified it by</i>



<i>angel messenja guy fo make um clear to me, John, cuz I one a his <b>worka guys</b>.</i> (p. 1)	<i>his angel unto his <b>servant</b> John [...]</i> (p. 2615)
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(7)

steala guy	thief
stealer guy	
<i>If you guys no wake up, I goin come quick, jalike one <b>steala guy</b>, an you guys no goin know da time I goin show up.</i> (p. 8)	<i>If therefore thou shalt not watch, I will come on thee as a <b>thief</b>, and thou shalt not know what hour I will come upon thee.</i> (p. 2620)

In these examples, the key word is preceded by a noun which specifies the meaning of the whole phrase. In examples (1) and (2) the modifiers correspond precisely to the meaning in the English version of the Bible. In contrast, examples (3) – (7) do not consist of modifiers which exactly match the English equivalents.

Examples (8) – (22) present phrases which consist of the key word and a longer string of modifiers. In examples (8) – (10), the head word is in the final position. The remaining examples have the key word in the initial position.

(8)

angel messenja guy	angel
angel messenger guy	
<i>So Jesus Christ wen send one <b>angel messenja guy</b> fo make um clear to me, John, cuz I one a his worka guys.</i> (p. 1)	<i>[...] he sent and signified it by his <b>angel</b> unto his servant John [...]</i> (p. 2615)

(9)

older leada guys	elders
older leader guys	

<p><i>Den, jalike one dream, I wen look, an had da Baby Sheep Guy. Look like dey wen kill him awready. He standing on top da throne, in da middle. All aroun him had da four tings dat stay alive, an da <b>older leada guys</b>. He get seven horn an seven eye.</i> (p. 13)</p>	<p><i>And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the <b>elders</b>, stood a Lamb as it had been slain, having seven horns and seven eyes.</i> (p. 2623)</p>
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(10)

God's Baby Sheep Guy	the Lamb
God's Baby Sheep Guy	
<p><i>Da Paper An <b>God's Baby Sheep Guy</b></i> (p. 12)</p>	<p><i>The Unopened Book and <b>the Lamb</b></i> (p. 2623)</p>

The phrase in (8) has the same meaning as the one in (1). The explicit difference between these two examples is that the latter contains one extra word, namely, *messenja*. In HCE, lexical item (8) carries a bit more information than the English equivalent. The circumlocution shows that the angel additionally carries a message to a recipient. Example (9) presents the process of coining a lexical item with a meaning similar to 'elders'. In the Hawai'i Creole English version of the Bible, one may notice two modifiers, namely, *older* and *leada*. The first element implies that this group consists of aged people. Nevertheless, there is one additional piece of information in the HCE version. The noun *leada* means a person who is in control of a group of people. In example (10), the noun *guy* comes after a descriptive phrase. The first element of the phrase is the possessive form *God's*. This element is followed by the noun phrase *Baby Sheep Guy* where the phrase *Baby Sheep* corresponds to a lamb.

Unlike the three previous examples, phrases (11) – (22) are coined by adding a string of modifiers after the key word *guy*.

In other words, the key word is placed in the initial position in these circumlocutions.

(11)

guys tell wat dey know	witnesses
guys tell what they know	
<i>Two <b>G</b>uys <b>T</b>ell <b>W</b>at <b>D</b>ey <b>K</b>now</i> (p. 24)	<i>The Two <b>W</b>itnesses</i> (p. 2631)

(12)

da guys dat not slaves	free man
da guys that are not slaves	
<i>Den everybody all ova da world, da king guys, da odda leadas, da army bosses, da rich peopo, da guys dat get power, an all da slave guys, an <b>da guys dat not slaves</b>, dey all wen go hide inside da caves, an unda da rocks on top da mountains.</i> (p. 16)	<i>And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every <b>free man</b>, hid themselves in the dens and in the rocks of the mountains [...]</i> (p. 2630)

(13)

da guys dat wen work fo him	servants
the guys that worked for him	
<i>Wen da numba seven angel guy stay ready fo blow his trumpet, den God goin do da secret ting jalike he wen plan, jalike da Good Stuff From Him say, dat he wen tell <b>da guys dat wen work fo him</b> an talk fo him befo time.</i> (p. 23)	<i>[...] but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his <b>servants</b> the prophets.</i> (p. 2631)

(14)

da guys dat wen stay agains dem	enemies
the guys who stayed against them	
<i>Den da two guys dat wen talk fo God wen hear one loud voice from da sky dat talk to dem, an tell, "Come up heal!" An wen <b>da guys dat wen stay agains dem</b> wen look, dey see um go up to da sky inside one cloud.</i> (p. 25)	<i>And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their <b>enemies</b> beheld them.</i> (p. 2632)

(15)

da guys dat God wen send all ova	prophets
the guys that God sent all over	
<i>Den I hear dis: "Eh! All you peopo dat stay wit God inside da sky, Stay good inside bout wat wen happen! God's spesho peopo, an <b>da guys dat God wen send all ova</b>, An da guys dat talk fo God, Stay good inside! Da Babylon peopo wen make any kine to you guys, But God wen come fo judge dem!</i> (p. 43)	<i>Rejoice over her, thou heaven, and ye holy apostles and <b>prophets</b>; for God hath avenged you on her.</i> (p. 2644)

(16)

guys dat talk fo God	prophets
guys that talk to God	
<i>All da peopo all ova da world goin feel good inside cuz dose two guys wen mahke. All da peopo goin party, an send plenny present to each odda. Cuz</i>	<i>And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two <b>prophets</b> tormented</i>

<i>dose two <b>guys dat talk fo God</b> wen make all da peopo suffa plenny.</i> (p. 25)	<i>them that dwelt on the earth.</i> (p. 2632)
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(17)

da guys dat know how fo make fancy kine stuffs	craftsman
the guys that know how to make a fancy kind of stuff	
<i>No mo nobody goin eva play music inside yoa town no moa. No mo guitar, flute, trumpet. No mo nobody goin hear da music no moa. No mo <b>da guys dat know how fo make fancy kine stuffs</b>. No mo da millstone dat grind flour fo yoa bread.</i> (p. 44)	<i>And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee ; and no <b>craftsman</b>, of whatsoever craft he be, shall be found any more in thee [...]</i> (p. 2645)

(18)

da (...) guys dat Jesus wen send all ova	apostles
the (...) guys that Jesus sent all over	
<i>Da wall fo da big town wen get twelve big kine stone block fo da foundation. On top had da names fo da twelve <b>guys dat Jesus wen send all ova</b> fo tell peopo bout God's Baby Sheep Guy.</i> (p. 51)	<i>And the wall of the city had twelve foundations, and in them the names of the twelve <b>apostles</b> of the Lamb.</i> (p. 2650)

(19)

da Bad Guy dat wen point finga	accuser
da Bad Guy that pointed finger	

<p><i>Den I wen hear one loud voice inside da sky dat say, "Now da time! God goin take us outa da bad kine stuff we stay in! An show us dat he da King, An he get all da power! His Spesho Guy Christ get da right fo lead everybody! Cuz da <b>Bad Guy dat wen poin finga</b> At our bruddas an sistas all day an all nite, God wen throw him down hea on top da earth.</i></p> <p>(p. 28)</p>	<p><i>And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the <b>accuser</b> of our brethren is cast down, which accused them before our God day and night.</i></p> <p>(p. 2634)</p>
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Examples (11) – (19) present phrases where the word *guy* is modified via the introduction of relative clauses. By employing this strategy, a user may specify the meaning of a more general word. This process proves to be useful, for instance, it allows one to coin synonyms. This may be seen in examples (15) and (16).

Additionally, circumlocutions which contain a relative clause may also contain a sentence with a contrary statement. This phrase is introduced by the coordinating conjunction *but*. Examples (20) and (21) present such cases.

(20)

<p>da guy dat say he talk fo God, but he bulai</p>	<p>false prophet</p>
<p>the guy that says he talks for God, but he lies</p>	
<p><i>Den jalike one dream, I wen see three bad kine spirits wen look jalike frogs. One wen come outa da dragon's mout, one outa da Wild Animal's mout, an one outa da mout a <b>da guy dat say he</b></i></p>	<p><i>And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the <b>false prophet</b>.</i></p> <p>(p. 2640)</p>

<b><i>talk fo God, but he bulai.</i></b> (p. 37)	
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(21)

da guys dat neva make demself pilau, but dey stay clean	Virgins
the guys that never make them- selves filthy, but they stay clean	
<b><i>Dey da guys dat neva make demself pilau, but dey stay clean,</i></b> cuz dey neva fool aroun da wahines. Every place God's Baby Sheep Guy go, dey go wit him. (p. 32)	<i>These are they which were not defiled with women; for they are <b>virgins</b>. These are they which follow the Lamb whithersoever he goeth.</i> (p. 2637)

In example (20), already existing circumlocution (16) is used. The phrase is altered via the introduction of the phrase *but he bulai*. The word *bulai* comes from the English word *lie* or *liar*, according to the *e-Hawaii Dictionary*. The combination of circumlocution (16) with a phrase with a new piece of information creates a lexical item with the meaning 'false prophet'. In example (21), the key word is followed by a relative clause and a clause with the conjunction. The relative clause contains the Hawaiian word *pilau* which means 'filthy', according to the *Online Hawaiian Dictionary*. The clause *dat neva make demself pilau, but dey stay clean* conveys the information that these people have not had coitus. Both words *pilau* and *clean* are used in a metaphorical way, that is, if one is not filthy and clean, one has not committed a sin. This example shows the coinage of a phrase with a meaning close to 'virgins' via the application of a metaphor.

HCE grammar rules allow one to use reduced relative clauses. Example (22) shows an instance where a relative clause is introduced.

(22)

guys riding horse	horsemen
guys riding horse	
<i>Somebody wen tell me had two hundred million <b>guys riding horse</b>.</i> (p. 22)	<i>And the number of the army of the <b>horsemen</b> were two hundred thousand thousand: and I heard the number of them.</i> (p. 2630)

Example (22) presents a circumlocution where the clause consists of the present participle *riding* and the noun *horse*. The first element specifies what kind of action is performed, while the latter element indicates what is used to perform the action. In this case, the HCE version provides more information and at the same time is more detailed than the English equivalent. Apart from the one obvious difference, the HCE form has the same meaning as the English compound word *horsemen*.

In conclusion, the phrases with the word *guy* are used to create various terms. The terms acquire more specific and narrow meanings by the addition of a noun, adjective or relative clause. The key word can be placed in either the final or initial position. The final position is common in the structures where the word *guy* is preceded by a noun or adjective. Often, nouns which precede the key word *guy* derive from verbs, for instance, *work* is changed into *worka* or *steal* into *steala*. Verb-derived nouns are coined by the addition of a derivational morpheme ‘-a’. In addition, the key word has a grammatical function, that is, it indicates the number of entities via acquiring the inflectional plural morpheme ‘-s’. Moreover, the addition of a relative clause proves to be useful in HCE since it allows one to modify the key word in many ways. Not only does it enable the user to coin a new item, but a circumlocution may also be further modified by the introduction of the coordinating conjunction *but*. Lastly, already existing circumlocutions containing relative clauses may be modified by adding adjectives in front of the key word, for instance, *da Bad Guy*



*dat wen poin finga*. All things considered, the elaborate descriptions with the word *guy* are beneficial in increasing HCE lexicon.

### 5. Analysis of circumlocution with *guy*

The circumlocutions with *guy* may occur in both singular and plural forms. The examples are presented in Table 4.

**Table 4**  
Circumlocutions with the word *guy*

Circumlocution	Number of occurrences
<i>angel guy(s)</i>	56
<i>God's Baby Sheep Guy</i>	40
<i>angel messenja guy(s)</i>	36
<i>worka guy(s)</i>	6
<i>mahke guy(s)</i>	5
<i>older leada guy(s)</i>	5
<i>trader guy(s)</i>	5
<i>guys dat talk fo God</i>	4
<i>army guy(s)</i>	3
<i>slave guy(s)</i>	3
<i>steala guy(s)</i>	2
<i>da guys dat not slaves</i>	2
<i>guys tell wat dey know</i>	1
<i>da guys dat wen work fo him</i>	1
<i>da guys dat wen stay agains dem</i>	1
<i>da guys dat God wen send all ova</i>	1
<i>da guys dat know how fo make fancy kine stuffs</i>	1
<i>da (...) guys dat Jesus wen send all ova</i>	1
<i>da Bad Guy dat wen point finga</i>	1
<i>da guy dat say he talk fo God, but he bulai</i>	1
<i>da guys dat neva make demself pilau, but dey stay clean</i>	1
<i>guys riding horse</i>	1
Total	177

According to the phrase count, there are 177 circumlocutions with the key word. This shows that out of 385 instances of the word *guy*, 46 % of the words occur in one of the circumlocutions shown above. The most common circumlocutions in the text are *angel guy(s)*, *God's Baby Sheep Guy* and *angel messenja guy(s)*.

What is more, the key word is accompanied by a variety of other words which alter its basic meaning. The words are presented in Table 5.

**Table 5**  
Word count for the circumlocutions with *guy*

Word	Number of occurrences	Percentage
<i>guy</i>	177	32.2
<i>angel</i>	92	16.7
<i>God</i>	46	8.4
<i>Baby</i>	40	7.3
<i>Sheep</i>	40	7.3
<i>messenja</i>	36	6.5
<i>dat</i>	14	2.5
<i>da</i>	10	1.8
<i>fo</i>	7	1.3
<i>worka</i>	6	1.1
<i>leada</i>	5	0.9
<i>mahke</i>	5	0.9
<i>older</i>	5	0.9
<i>slave(s)</i>	5	0.9
<i>talk</i>	5	0.9
<i>trader</i>	5	0.9
<i>wen</i>	5	0.9
<i>army</i>	3	0.5
<i>all</i>	2	0.4
<i>but</i>	2	0.4
<i>dey</i>	2	0.4
<i>he</i>	2	0.4
<i>know</i>	2	0.4
<i>make</i>	2	0.4

<i>not</i>	2	0.4
<i>ova</i>	2	0.4
<i>send</i>	2	0.4
<i>stay</i>	2	0.4
<i>steala</i>	2	0.4
<i>agains</i>	1	0.2
<i>bad</i>	1	0.2
<i>bulai</i>	1	0.2
<i>clean</i>	1	0.2
<i>dem</i>	1	0.2
<i>demself</i>	1	0.2
<i>fancy</i>	1	0.2
<i>finga</i>	1	0.2
<i>him</i>	1	0.2
<i>horse</i>	1	0.2
<i>how</i>	1	0.2
<i>Jesus</i>	1	0.2
<i>kine</i>	1	0.2
<i>neva</i>	1	0.2
<i>pilau</i>	1	0.2
<i>point</i>	1	0.2
<i>riding</i>	1	0.2
<i>say</i>	1	0.2
<i>stuffs</i>	1	0.2
<i>tell</i>	1	0.2
<i>wat</i>	1	0.2
<i>work</i>	1	0.2
Total	550	100.0

The most common words occurring in these circumlocutions are *angel*, *God*, *Baby*, *Sheep* and *messenja*. This is due to the fact that these words are elements of the most frequent circumlocutions in the studied fragment of the Hawai'i Creole English Bible. The next three words that are included in the table are *dat*, *da* and *fo*. These words, in comparison to the remaining part, appear relatively frequently in the text since they serve grammatical functions. The word *dat* occurs fairly

often, for the simple reason that, it is an element of relative clauses. The following word *da* precedes nouns which are followed by, for instance, relative clauses or prepositional phrases. Lastly, the word *fo* plays an important role in forming prepositional phrases in this respect its frequent use is justified. The remaining part of the words constitutes 1.1 % of all words, in these circumlocutions, or less.

The circumlocutions with the word *guy* use a variety of lexical items. These, in turn, represent distinct grammatical classes. In Table 6, grammatical classes are presented.

**Table 6**

Grammatical classes count for circumlocutions with *guy*

Word class	Number of occurrences	Percentage
noun	462	84.0
adjective	15	2.7
verb	15	2.7
relative pronoun	14	2.5
article	10	1.8
preposition	10	1.8
auxiliary verb	7	1.3
personal pronoun	5	0.9
conjunction	4	0.7
adverb	3	0.5
determiner	2	0.4
gerund	1	0.2
object pronoun	1	0.2
reflexive pronoun	1	0.2
Total	550	100.0

As may be seen, the most frequent grammatical class occurring in these circumlocutions is a noun. Nouns account for 84 % of all word classes. Verbs and adjectives are used the same number of times and they both account for 2.7 %. The next common grammatical classes are relative pronouns, articles, prepositions and auxiliary verbs. As far as the first three classes are concerned, their numeric values are almost the same as in the case of the word count for the circumlocutions with *guy*. In the case of prepositions, however, a greater numeric value is provided. This is due to the fact that there are two more prepositions used apart from *fo*, namely, *ova* and *agains*. The preposition *ova* appears twice in two different circumlocutions, that is, *da guys dat God wen send all ova* and *da guys dat Jesus wen send all ova*. Furthermore, the preposition *agains* transpires once in the circumlocutions, that is, in the circumlocution *da guys dat wen stay agains dem*. Nevertheless, auxiliary verbs emerge in these circumlocutions as well. There are two helping verbs present in the circumlocutions, namely, *wen* and *stay*. The helping verb *wen* appears five times, whereas *stay* occurs twice. Both verbs account for 1.3 % of the grammatical classes in the circumlocutions. The remaining part of word classes accounts for 0.9 % or less.

The quantitative analysis of grammatical classes enables us to present possible grammatical constructions for circumlocutions. Table 7 illustrates the possible constructions.

**Table 7**

Grammatical structures for circumlocutions with *guy*

Structure	Number of occurrences	Percentage
X + N + <i>guy</i>	81	45.8
N + <i>guy</i>	80	45.2
<i>guy</i> + relative clause	14	7.8
<i>guy</i> + V + CONJ + PHRASE	1	0.6
<i>guy</i> + reduced relative clause	1	0.6

As may be observed, the most frequent constructions are X + N + N and N + N combinations. The first category embraces structures where two nouns are preceded by an additional noun or adjective. It is more likely that in this structure the first modifier would be a noun rather than an adjective. It is due to the obvious fact that nouns account for 84 % of all possible word classes, whereas adjectives constitute 2.7 % of all word classes for the circumlocutions with *guy*. The second possible structure is a two-noun combination. The third possible structure is a modification of the head word *guy* with a relative clause. The two least common structures, each one of which occurs only once, are N + V + CONJ + PHRASE and N + reduced relative clause. The first complex structure may be seen in the circumlocution *guys tell wat dey know*. The second structure appears in the example *guys riding horse*.

The circumlocutions with *guy* are frequently used in *The Revelation of St. John Divine* in Hawai'i Creole English Bible. There are many instances where the key word is modified and used with a new meaning. In Table 8, one may see the circumlocutions with the grammatical function that they have in the text. Additionally, the literal meaning is provided and their actual meanings as well.

**Table 8**

Circumlocutions with *guy* in Hawai'i Creole English

Circumlocution in HCE	Word class	Literal meaning	Actual meaning in HCE
<i>angel guy</i>	noun	angel guy	angel
<i>angel messenja guy</i>		angel messenger guy	
<i>army guy</i>	noun	army guy	army
<i>makhe guy</i>	noun	dead guy	dead
<i>slave guy</i>	noun	slave guy	bondman/ slave
<i>trader guy</i>	noun	trader guy	merchant
<i>worka guy</i>	noun	worker guy	servant

<i>steala guy</i>	noun	stealer guy	thief
<i>older leada guys</i>	noun	older leader guys	elders
<i>God's Baby Sheep Guy</i>	noun	God's Baby Sheep Guy	The Lamb
<i>guy riding horse</i>	noun	guy riding horse	horseman
<i>guy dat not slave</i>	noun	guy that is not a slave	free man
<i>guy dat work fo him</i>	noun	guy that works for him	servant
<i>guy tell wat he know</i>	noun	guy tells what he knows	witness
<i>guy dat stay aga-inst</i>	noun	guy that stays against	enemy
<i>bad guy dat point finga</i>	noun	guy that points finger	accuser
<i>guy dat neva make himself pilau, but he stay clean</i>	noun	guy that never makes himself dirty but he stays clean	virgin
<i>guy dat god send all ova</i>	noun	guy that is sent by God all over	prophet
<i>guy dat talk fo god</i>		guy that talks to/for God	
<i>guy dat know how fo make fancy kine stuffs</i>	noun	guy that knows how to make fancy kind of stuff	craftsman
<i>guy dat Jesus send all ova</i>	noun	guy that Jesus sends all over	apostle

To recapitulate, the examples with the word *guy* function as nouns. It is worth noting that the basic way of modifying the word is to precede it with a noun or an adjective. It is also possible to add a relative clause after the noun. Additionally, the key word *guy* may be pluralised and refer not only to a single person but to a whole group of people. As a result, it makes the word very productive since it allows for the coining of new lexical items with distinctive meanings.

## 6. Conclusions

The analysis of contexts with the key word *guy* from *The Revelation of St. John Divine* allows us to identify the uses of this word in circumlocutions. What is evident is that the word *guy* is employed in nominal circumlocutions.

Apart from observing the meanings of these elaborate expressions, one may also see grammatical patterns used in the phrases. There are five possible structures, however, three constructions are frequent, that is, X + N + *guy*, N + *guy* and *guy* + relative clause.

This research shows that the use of circumlocutions is a common language strategy employed in *The Revelation of St. John Divine*. However, a further study of circumlocutions with different content words in the Bible in Hawai'i Creole English is required. Furthermore, an investigation of different written and spoken texts in Hawai'i Creole English would be crucial to finding more circumlocutions used in everyday communication.

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