

includes some of Rivers' terms which are unknown to Walsh's informants.

We come finally to the one paper in the volume to deal with a recently arrived and non-Austronesian Pacific Island language, Fiji Pidgin Hindustani (FPH). Siegel provides a brief description of the salient features of this language and compares it with Fiji Hindustani, the koine used among Fiji Indians. Today FPH is used in communication between non-English-speaking Fiji Indians and Fijians. However, Siegel shows that it did not originate in this situation. Instead, it developed on the plantations as a medium of communication between (mainly Hindi-speaking) north Indians, (often non-Hindi-speaking) south Indians, and Europeans, and acquired its present function only more recently. For the reader familiar with PNG, there is an interesting parallel between the history of FPH and Tok Pisin, which also has its origins in Pacific Island plantation contact between Europeans and various islander groups but is today used largely in communication between different groups in Papua New Guinea.

In general this volume is well presented, except for the typographical errors noted above, and is a welcome addition to the literature on Pacific languages.

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An Illustrated Bislama-English and English-Bislama Dictionary. By Terry Crowley. Vila: Pacific Languages Unit and Vanuatu Extension Centre of the University of the South Pacific, 1990. vii + 478 pp. AUS\$8.75.

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For any pidginist the publication of a new pidgin dictionary is always quite an event, especially in Vanuatu where the last Bislama dictionary, that of Pastor Bill Camden, dates back to 1977, a time when the country was still named the New Hebrides.

While at first glance the work, with the Vanuatu flag and two stamps commemorating the national anthem and the coat of arms, respectively, is pleasing to the eye, the reader, as he opens the first pages, finds himself surprised by the very unusual aspect of the print and by how close to the text the pages have been guillotined: the upper margin is no more than half a centimeter wide. Such details do a disservice to a sizeable work of some 478 pages made up of a preface, an introduction and two major parts.

In the preface the author insists with just cause on the unifying role played by Bislama. Is this justifiable? He makes no mention of the 40% of the population who are educated in French. Yet it is the presence of this strong minority that forces the members of the "English-speaking elite" to express themselves both orally and in writing in Bislama and not in English. Bislama, it is true, enjoys a greater status and a wider field of usage than Tok Pisin in Papua New Guinea or the pisin of the Solomon Islands. Its national and official roles are maintained only by the presence of a bilingual school system. To write a Bislama-English and English-Bislama dictionary such as this one is to address less than 60% of the population and to remarkably ignore the other 40%. More than an instrument of unity, such a work can only strengthen the divisions created by colonization. We can only regret that the second part of this work, which is completely separate according to the author himself, was not devoted to a Bislama-French dictionary, which would have cost the author little in terms of effort and would have made it a superb national dictionary of Bislama. An all-Bislama dictionary would also have been preferable by far, and the author is aware of it: "In choosing to produce a bilingual dictionary, I have to confess to being guilty of taking the easy path." (p.iii) In fact,

it is a matter of too much haste; this dictionary would be a fitting work (it is much more than that), as the author wanted to present it as a gift to the republic of Vanuatu for the tenth anniversary of its independence. It is regrettable to say the least to see a serious scientist like Crowley feel compelled to make a hasty gift to a country to which he has given so much. In addition, why has he felt obligated to specify that he would not receive any "royalties or cash benefit" from this work? Is it that there are still numerous ni-vanuatu who believe that scientists publishing in a "micro-state" of 150,000 inhabitants can profit substantially from their publications?

Crowley's work attempts to list the new vocabulary that has appeared since the publication of Camden's dictionary in 1977 and has one third more entries. It covers three essential fields of innovation: government and state, kava: its fabrication and its effects, and sexuality. Whereas Guy's 1975 dictionary has been labelled insular, from the island of Santo, and Camden's work old and Presbyterian, one can certainly not label this dictionary puritanical as sexually-connotated vocabulary abounds, without, however, being complete. There is, for example, no trace of *rentaka*, "prostitute," a form known since the 1970s. One should not be led to believe that the majority of this vocabulary, an integral part of Bislama, is new and produced by the video civilization. In fact, the previous dictionaries had too modestly set this field aside.

In a long 36-page introduction, Crowley presents his dictionary: its purposes, its intended readers, the choices he has been forced to make in terms of phonetics and entries. At the phonetic level, he has preferred the frequency of usage to the distancing from the source-language, English. For instance, he

has kept the form *from* rather than *prom*, judging the latter to present a less frequent pronunciation. It would perhaps have been more appropriate for the autonomy of Bislama to choose the second form even though it appears to be less common although older. In addition, it is not certain that the speakers who pronounce *prom* will think of the etymon *from* and look it up in the dictionary. As far as the entries are concerned, Crowley has very well classified what is English and what appears to be Bislama, but working alone, he was unable to avoid describing an urban Bislama where "the current slang of the trend-setting elite in the towns" is becoming increasingly widespread. On the other hand, his almost total ignorance of Melanesian customs leads him, on page 3, to put forward a single expression concerning the breeding of pigs with tusks. Yet a very large number of ni-vanuatans know and use: *pig we i gat tut, pig, tut igat (long hem), tut i (tes) kanaot, tut i fas, tut i kam tru bakegen*.

The grammatical introduction--pages 11 to 36--which is a very brief summary of his 1987 Bislama grammar, will probably prove to be too difficult for a non-linguist.

The author intended the two major parts of his dictionary to be different rather than the one being the opposite of the other--the last 21 pages are devoted to an appendix where one can find the scientific names of the wildlife and flora. The first part, the Bislama-English dictionary, is 223 pages long and deals with Bislama from a synchronic point of view but also from a diachronic one as far as the source is concerned. Terms which are now almost out of use are labelled ARCH. (archaic), while others no longer used today are called OBS. (obsolete). In the same way registers are specified, e.g. SL (slang).

As far as this aspect of the dictionary is concerned, Crowley's work is an advance on its predecessors. This first part, upon which the author obviously devoted the greatest amount of effort, is accompanied by photos which lighten the work and explain better than the best definitions. Unfortunately, the second part lacks any illustrations. The author has attempted to give English equivalents that are as simple as possible, understandable by a majority of English-speaking ni-vanuatans. One might well think that at this level the dictionary is an appreciable educational tool. The exclusion of very technical terms such as *infrastrakja* 'infrastructure', *faenansel agrimen* 'financial agreement', etc. was a judicious choice and helps to distinguish what is Bislama, because it is semantically different (for example, *stesen*, English *station*, meaning village), from what is phonetically pidginized English. In this delicate task Crowley is very successful.

The second part of the dictionary is the English to Bislama part. The author, thanks to his long acquaintance with, and mastery of, Bislama, endeavoured to define the English entries by lexemes and paraphrases entirely in Bislama. Remaining true to the scientific honesty for which we know him well, he has not avoided entries which could make Bislama appear as rather uneconomical, indeed even puerile in the eyes of some people. For instance, for *balance sheet* (n) he gives *pepa we di ractemaot olgeta nani blong kampani we i soemaot ol mani we oli gat mo ol nani we di stap kaon long hem yet*. While we cannot deny a very commendable effort on the part of the author for having confined himself to entries which might be considered Basic English, a language known to anyone having done some studies in English, there are still, as always, some entries which give rise to criticism. Some might be criticized

for their technical nature: *idology* (n): *olgeta samting we oli bilif long hem*, or *obstetrician* (n): *dokta we i stap lukluk woman we i gat bel*, or *enroll* (vi): *putun nem blong tekem kos*. The first term may be used by a politician, the second one by a specialist in the health service, the third by a student; all these people have a sufficient knowledge of English to consult a monolingual English dictionary, hence the dubious usefulness of such entries which, if they are written for the general public in a local newspaper or in some publication, will always be defined. In such a case it is therefore likely that the dictionary will only be useful to translators. But that goes against the assertion of the author in the introduction that he did not want to be normative. However, if one chooses a definition it becomes the norm. The goals of this second part sometimes seem ambiguous. Of course, Crowley's translations into Bislama, often very precise ones, would have been somewhat different if done by another pidgin specialist, e.g. for the following entry, *sharpening stone* this explanation in Bislama is given: *wetstone, ston blong sapenem naef blong tul* ('whetstone, rock for sharpen knife of tool'). Personally I would never have put *naef blong tul* but rather *tul blong tul* ('tooth of tool'), an expression I have heard dozens of times. To write a dictionary all by oneself requires a lot of courage and a bit of recklessness. Crowley has taken up this challenge and succeeded quite well. However, translating from English into Bislama, the English-speaking author sometimes lets himself be influenced by the source-language, e.g. *newborn baby* (n) is translated by *niubebe*; a strictly urban term. Elsewhere speakers use the series *smolbebe* or *smosmolbebe* (*i tes bon*) in which case there is no possible confusion.

Those are admittedly details, but ones

that would have been easily remedied if the author, rather than doing an idiosyncratic work, had attempted to team up with Bill Camden, among others. This is perhaps the spirit of the coming all-Bislama dictionary he announces; scientists would have nothing to lose, and science a lot to gain. In the meantime this dictionary is quite welcome if only for its content, which is the most complete to this day.

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