

and cultural superiority. There is a drive for linguistic purity in the language as shown in the fact that:

Some of the boys devised a competitive word game aimed at exposing one another's ignorance of the name for an obscure vine or bush; in order to keep ahead, boys were asking older people, secretly, for words they could use to try tricking other boys (p. 131).

This article clearly points out a number of factors affecting a language's viability.

As for the other articles in the volume:

Karl J. Franklin and Roman Stefaniv discuss two different but closely related 'pandanus languages' in the Southern Highlands.

David Lithgow discusses language changes radiating out from the dominant Dobu language on Fergusson and Normanby Islands.

Otto Nekitel, a native speaker of Abu' Arapesh in the Sandaun Province, presents items of traditional culture that have been lost since western contact and the corresponding lexical and grammatical losses.

Günther Renck demonstrates that the adaptation of Christian values into the Yagaria language and culture in the Eastern Highlands has preserved and even encouraged culturally invented idioms in the religious domain. This preservation is contrasted against the fact that most other culturally invented idioms to describe new objects and concepts have given way to Tok Pisin loan words.

Gunter Senft outlines the Trobriand Islanders' drive to rid themselves of their

language and traditional culture in order to become as westernized as possible.

Jeff Siegel discusses the 60,000 laborers from India who were brought to Fiji at the turn of the twentieth century. He shows that, although they were from many different regions, languages and castes, they build a new society and a new language – Fiji Hindi.

Geoff Smith presents contrasting case studies of two similar small languages in Morobe Province. He shows that they are both 'in danger of submersion and obsolescence' but that they have been affected by different external and internal factors.

S.A. Wurm discusses changes in language structure that are broad enough to cause changes in typology of the language involved. He starts with a broad discussion of these changes in various languages of the world and then discusses similar changes occurring in the Santa Cruz Archipelago of the Solomon Islands.

Atlantic Meets Pacific: A Global View of Pidginization and Creolization. Ed. by Francis Byrne and John Holm. Amsterdam/Philadelphia: Benjamins, 1993. ix + 465 pp. US\$95.00.

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Pidgin and creole studies such as those appearing in the volume under review augur well for pidgin and creole linguistics (PCL).

A better understanding of PCL issues helps to dispel some of the traditional stereotypes held by many people about the social and structural status of pidgins and creoles (PCs) vis-à-vis the social and structural characteristics of "natural" languages, thus assisting this relatively new discipline to come of age.

In their attempts to analyse the social conditions which allow the development and sustenance of PCs and their structures, scholars (e.g., Bickerton 1981, Faraclas 1990, Keesing 1988) encountered several problems. First they needed to explain the genesis of PCs. For a long time, linguists debated how pidgins evolved and how creoles (pidgins' extensions and/or varieties) developed from them. While there may still be some debate over this issue at this time, there is, I understand, a considerable body of opinion which holds that pidgins are the result of interlanguage contact between different ethnic communities who, for various social and especially commercial reasons, were induced to aggregate in socio-commercial (fort) centres thus facing the need to develop PCs for immediate communication. Given this general consensus, it seems the concern is now being put to rest.

The second problem involved the need to find a simple but sufficiently powerful model for analysing and describing common PC features. Scholars were intrigued by the structural similarities found among pidgins and creoles. Two schools of thought have developed in this area. There are those who subscribe to Bickerton's (1981) bioprogramme theory and those who subscribe to a substratum theory. Broadly speak-

ing, proponents of the former theory believe that structural similarities observed among PCs result from the fact that users are, after all, human and are thus born with certain mental capacities or a "neurological disposition" (p.3, this volume) which they can access given appropriate sociolinguistic triggers, resulting in the similarities. Although some substratists seem to want to accommodate the bioprogramme theory, many have argued that structural similarities among PCs are due to cross-linguistic superstrate/substrate influences. A number of the authors in this volume have contributed to this debate in their deliberations and it seems unlikely that the debate will end soon.

The volume is divided into the following six sections: phonology, morphology and syntax, social concerns, pidgins and pidginisation, creoles and creolisation, and other contact-induced phenomena.

Only two articles deal with phonological aspects of several PCs. In the first article, Kenneth Bilby reconstructs historical aspects of Aluku phonology from synchronic evidence, thus shedding light on the development of intervocalic liquids in Aluku and showing how these were linked to a Sranan derived maroon creole. In the second study, Robin Sabino argues against established views about the syllable structures of the Atlantic creoles using Negerhollands initial clusters.

The section on morphology and syntax is by far the largest. Numerous authors take particular theoretical and practical approaches to analysing different issues of grammars of PCs. In a number of the ar-

ticles, the findings are compared and/or incorporated into the overall scheme of PCL knowledge.

The section on verb serialization was interesting from a comparative standpoint. Whilst the feature is exhibited in some Atlantic creoles (e.g., Eric Schiller's chapter: pp.175-82) it is not exhibited in any major way in Tokpisin, although the presence of the feature is widely acknowledged among Tokpisin's substrate languages.

Other aspects of grammar that are treated in this section provide useful perspectives on the presence and functions of tense, mood and modality among PCs. Suzanne Romaine's ten page article on the "decline of predicate marking in Tok Pisin" (pp.251-61) seems impressive in terms of the great effort spends trying to convince the dubious. In view of the restricted nature of the data relied upon (mostly the portion of data she collected among a small number of Lae city dwellers), can we really generalise that that is what is happening in Tokpisin both regionally and sociolectally? The views presented do not reflect what I do as a creole speaker. I think nationwide research must be attempted to determine the overall trend, for anecdotal experiences at this time generally support a reasonable use of *i* by a sizeable number of creole-speaking Papua New Guineans.

The section on social issues merely provides an interesting background on social forces which encourage pidginisation and/or creolisation processes which are addressed in the following sections. The section on pidgins and pidginisation examines

individual pidgins and alludes to social forces which foster or hinder pidginisation. The same focus is found in the section on creoles and creolisation. Creolists have been pondering over the point when a pidgin ends and a creole begins. Jacques Arends (pp.371-80) deals with this topic in a painstaking study of the evolutionary stages of creolisation based on data from Sranan. There is much good background reading here on pidgin and creole development.

In the final section on other contact-induced phenomena, Carol Blackshire-Belay and Andre Kapanga sound a caution to all those who might jump to hasty conclusions in explaining or treating interlanguage influences and other contact-induced experiences in terms of pidginisation or creolisation. Kapanga provides an especially insightful perspective on how Shaba Swahili has been mistakenly treated or described as a creole when it is not. The evidence he presents is that it is a language which was undergoing changes, but not creolisation. I think we need to pay heed to the message the author is attempting to communicate, considering the attempts to view all contact-induced phenomena in terms of pidginisation and/or creolisation.

I am sure the additional perspectives provided in this volume will be found useful. The contents cover a broad range of issues which are pertinent to PCL knowledge and should thus help to redress any misconstrued views that might be held.

References

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Lokal Musik–Lingua Franca Song and Identity in Papua New Guinea. By Michael Webb. Boroko: The National Research Institute, 1993. xxii + 272 pp. PNGK7.50.

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Lokal Musik–Lingua Franca Song and Identity in Papua New Guinea is an exploration into the use of Tok Pisin (TP) text in popular songs being produced by Papua New Guinean musicians and how these song texts themselves are contributing to and helping to define political and social identity in PNG.

The music discussed is drawn primarily from the guitar-based bands which are producing cassette recordings in PNG. A few single performers are also observed. The TP texts generously spread throughout

the book are well-translated and given thorough documentation and explanation.

Webb draws his direct experience with PNG song from his years spent growing up there (his father working with SIL) as well as being a music educator in the country from 1982-1988. One of the appendices contains a list of 716 TP songs he has consulted for this study. Webb himself has done the TP translations into English.

Because the nature of this study is with song text, there is little comment given to the actual melodic, harmonic, and rhythmic structure of PNG popular song. Non-musicians need not be frightened away thinking there will be staves of musical notation and technical musical discussion they know nothing about. While there are melodic transcriptions scattered throughout the book, their presence is sufficiently explained in prose that the reader can continue with the flow of the book even if unable to read the music. However, the transcriptions do highlight the discussion and are very helpful in giving a better feel for the overall effect of the relation of text to music.

The book is divided into three parts, after the editor's preface by Don Niles, the author's preface, and the introductory chapter. Part One, covering two chapters, is titled 'Music, Social Organization, and Identity.' Many colourful examples of song texts are cited illustrating how TP song expresses sentiments on matters ranging from local to international concerns. The point is made that TP song plays an important part in fostering ideas of unity in post-independence PNG, as it has a nationwide appeal