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ACKNOWLEDGEMENT

My story might be just another example of the displaying of Melanesian Hospitality. The people showed me the way of living in the rural society by sharing food and betel nuts, and they kindly vacated a haus boi for my residence. Paul Tropu kindly spent many hours with me for tiresome translating session, taught me to paddle a canoe, and looked after me when I was sick in bed with malarial symptoms. Paul arranged excursions to other villages on my request, which must have made a trouble for him a great deal since the Madang people usually never visit to other villages unless one's wantok, or relatives, live there. Paul was my guide, research adviser, informant, guardian, and confidante. Paul's wife Julie agreed to let her husband help me despite she was expecting a baby and Paul might have been worked a little harder in fishing and diving; she also cooked breakfast and dinner for me as if I were her own son. On the island I also received a great help, information and encouragement especially from the following people: Brian and Ruben Tropu, Mila, Joel, Gabriel, Thomas, Paul Pora, and Sagui who carried my cargo when I was leaving Madang. I might add that the local diet consisting of taro, aibika greens, tinned mackerel, short-grain Trukai race, breadfruit, coconut and various seafood, especially the malambur (the scads), was not a serious challenge to my palate palate.

In the mainland Yabob village, where I commuted by canoe, the following people especially come up to my memory: Nian the “Papa bilong Japan,” Johnson Lanke, Mulung and Dogek “Doggie” Akung, Korrie Dalos, Kaiser Sem, Kasang, Demas Saul, Salok David, the big papa Paul, Manu, Michael and Lawrence Tropu, Kenneth, Richard
and Simon Gorlu, and Madina Kamang. Veronica Gorlu kindly let me use her office address for forwarding my correspondences. In town, Radio Madang let me take a brief look at the station; the members of the Kanagioi band were met in the residence of leader Robert Kig in governmental compound. Clifford Poiap gave us a drive up to Alexishafen despite the condition of his car; the members of his band were also met in his house. Yondik of Nobonob, Talad Lukas of Bilia, Michael “Mogo Hotline” Makalu of Bemal and musicians from the Sepik settlement were met in Tumbuna Trak Studio by courtesy of manager Chris Seeto. Aksim Siming and Wesley Bosli of Kranket, Gerdix Atege of Gum, Alfred Sibut of Bilia, Deb Atip and Friken Jabon of Siar, Andrew Kasemai and Lawrence Gubudai of Riwo, Adolf Gatagot, Lambert Dau, and Bartholomew Kalowan of Kananam, whom I met in and out of their villages, were all good musicians and helpful informants. I especially appreciate Aksim and his company who came over by boat to Yabob Island for field recording.

Michael Laki of National Research Institute in Port Moresby and Ricky Kumung of Madang Provincial Government approved my application for research permission. Don Niles at Institute of Papua New Guinea Studies facilitated many things before, during and after my research. His invitation to present a paper for the Ivitikeq music conference held in Port Moresby during field research gave me a time to reflect upon some of unclarified data. Clement Gima and his company were also helpful and enjoyable in otherwise alienating environment of big city like Mosbi. While I was in Port Moresby for my presentation at the Ivitikeq music conference, I had an opportunity to exchange inspiring and informative conversations with other researchers and participants.
such as Michael Webb, Robert Reigle, Denis Crowdy, Helen Reeves Lawrence, Alexander Henning, and Tony Subam. Moro at Angau Lodge, which is my favourite accommodation in Moresby, should receive credit as well.

I also thank the following people whom I met during the preliminary research trips in March 1995 and August 1996: Greg Seeto, Michael Wild, Justin Kili, Titus Tilly, Albert Toro, Bitali Tawala, Yawi Yambon, Sonny Gemelaia, Thomas Lulungan, Basil Greg, Robert Oeka, Hitsy Golou, Rabbie Gamenu, Pat Siwi, and, above all, Willie “Old Dog” Tropu, who initially arranged me a trip to Yabob village by sending a toksave to his brother Paul.

At University of Tsukuba I received guidance from professors Ushijima Iwao (thesis advisor), Seki Kazutoshi, Sekine Yasumasa, Onozawa Masaki, and Sató Shun. Yamada Yōichi at Hiroshima University gave me important insights and advice about music culture in Papua New Guinea along with other ethnomusicological polemics. This dissertation is financially supported by the Japan Society for the Promotion of Science since January 1999 (Fellowship #06963).
ORTHOGRAPHY

I did not use the phonetic alphabet for the nasal consonant /ng/ because of incoherence with tok ples of Yabob and Tok Pisin, both of which would spell it “ng” (Mihalic 1971:5). The fricative /l/ in Yabob (as well as in Bilbil) always corresponds to /z/ (voiceless lateral sibilant) in Bel. To notate Bel and Yabob (or Bilbil) I modified the convention proposed by Dempwolf (Dempwolf n.d.). Regardless of Tok Pisin or tok ples I have followed the orthography proposed in Mihalic’s dictionary (Mihalic 1971) and spelling book Tok Pisin Stret! (1994). The above-mentioned books are also the sources of finding spellings for new Tok Pisin loan words in particular from English.

Some word orders for Tok Pisin phrases in Madang show localism. Most compound nouns that have something to do with music are usually formed with the modifier first, opposite to the orthography of Mihalic (Mihalic 1971:42). Thus, in Madang, for example, singsing tumbuna is called tumbuna singsing, and singsing lotu is referred as lotu singsing. I have not entirely followed Mihalic’s orthography, however. In the case of the stringband funeral songs, which is to be written as singsing sore instead of sore singsing according to Mihalic’s system, I chose the latter simply because the music seems to be strictly a local phenomenon. Local speakers, especially younger generations, frequently replace Tok Pisin /p/ with labials /f/ and /β/ in order to accommodate to English /fl/ and /vl/. I did not make distinction to each of the case unless the word in question was an obvious loan and not regarded as a legitimate Tok Pisin idiom such as filin ("feeling"), lav ("love"), and so on.

Geographical names follow general consensus of the locals. Some of these
changes are simply corrections; in particular, a village that appears as “Biliau” on Madang town map is corrected to “Bilia,” and an island that appears under the name “Jomba” in some maps is corrected to Mareg. Kranket is still sometimes referred as its old name “Gedaged,” “Graged” or “Gidaged” especially in the Bel-speaking area, but this writing will use the more accepted name throughout. Unless it is quoted or transcribed verbatim the same principle of favouring contemporary local naming will be applied to the following instances as well: Yabob (Jambomba), Bilbil (Bilibili), Siar (Ziazi), Riwo (Zivo), Malmal (Malamal), Nobonob (Nobanob), Sek (Seg), Arop (Long), and Kalibobo (Kalibob or Kilibob, which is erroneous actually). Although the locals pronounce geographical names of European origin often in an abbreviated form, such as Basis for Cape Barschtch, or Aleksis for Alexishafen, these I have kept the original spelling.

Names of Papua New Guineans in the Madang area are written with the given name first followed by one’s father’s name, since there is no traditional family names. Thus, Willie Tropu, whose father is Tropu Beg, is shortened just as “Willie,” Aksim Siming as “Aksim,” and so forth. Some people have a native ples nem (village name) besides Christian one, in which case I have chosen better-known one (including the spelling) to represent throughout the thesis. For example, Sandie Gabriel was usually called Gumang in his village, but the magnitude of his publicity has made it more suitable to call him “Sandie” throughout, although his Christian name sometimes spells as “Sendie,” “Sandy,” etc. As for Japanese names in bibliographical references, I followed the indigenous order whenever the work is written in Japanese: Fukushima Masato, instead of Masato Fukushima, for instance (Turabian 1987:171).